John Dee

Mysteriorum Liber Primus

Elias Ashmole's Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; *vizt*: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded to be +burnt , & were after ++restored by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a *Booke of Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

+10. April } 1586
++30. April

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt*: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereuppon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

Anno 1581 : 1582

Mysteriorum Liber Primus

Mortlaci

+ 1 +

Præter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Hæc una, maxime usitata fuit Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan= tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaëlem, Gabrielem,Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.

Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum.

Amen.

John Dee his Note

Etymologia:
Gratiosa Dei
Afflicta
Misericore

Angelus sive In=
telligentia, nunc
toti Mundo prae=
dominens

ANNAEL

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quater=
narii

MichaelGabrielRaphaelUrie **1**

Etymologiae — *Fortitudo Dei* — *Prevalescentia* — *sive præpotentia* — *sive Fortitudo prævalescens* } *Dei* — *Medicina Dei* — *Lux Dei*

אָנָה *et* אָנָא

Anna, et Annah, obsecrantis, et confitentis particula est.
hac ratione, non absurdè innuëre videtur,
Orantem et confitentem Deum.

...] *icensia*
...] *rique*

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeers, in many places, far & nere, in many bokes, & sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And furdermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo, &c*. And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome. Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c*, sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c*, sometymes, *Da verbum tuum in ore meo, et sapientiam*

tuam in corde meo fige &c. And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accownted as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diversity betwene his private usuall manner, and intente of practice, and my pure, sincere, devowte, & faithfull prayer unto the onely. And therfore often & fervently I exorted him to the good; and reproved both him, and his ministers, with my no small danger, but that thow (in manner unherd of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest o God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castra metatur Angelus Domini, in Circuitu timentium eum.* And out of Roger Bachon his boke written *De mirabili potestate Artis et Naturæ,* (where he writeth against the wycked Divel callers) I noted unto him this sentence, *Facilius (sine comparatione a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c.* Which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof. So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I have thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: When I made ernest & faythfull petition unto the (o the true and Almighty God) for sending, unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen. Amen. Amen.*

* *Numquid non est Deus in Israël, ut eatis ad con= sulendum Beelze= bub, deum Accaron: Reg 4. cap:1.*

Anno 1581 *Decembris* 22. *Mane* Mortlak

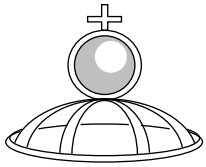
AÑAËL

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no:
And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there Δ one, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.
A bright star, did go up and down by him.
There appeared allso a white* dog, with a long hed.
And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ Note: An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue secu= ritie.∴

Δ There appered a great number of dead mens skulls, likewise.

Δ – *In nomine Jesu Christi, Quis tu es?* ––– He answered to Saul his hearing.
AN – *Potestas omnis, in me sita est.*
Δ – *Quæ?*
AN – *Bona, et mala.*
Δ – Then appeared in the stone, these two letters M.G.
I then axing him some questions, *de Thesauro abscondito:*
He answered,
AN – *Ne perturbes: Nam hæ sunt Nugæ.*
And withall appeared many dedd mens skulls, on his left hand.
He sayd to me,
AN – *Ubi est potestas tua?*
Δ – *Cur quæris de potestate aliqua mea?*
AN – *Cur? Signifi, non mihi placet.*
Δ – I, thereuppon, set by him, the stone in the frame: and sayd,



Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*
AN – *Etiam.*
Δ – *Quis?*
AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.
Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*
AN – *Maximè.*
Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*
AN – *Ita.* and therewith appeared this character ——— 
Δ – *Quid per hoc, significare velis?*
AN – *Alterius Angeli character est.*
Δ – *Cur hîc, et nunc ostendis?*
AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.
Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer
Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, but not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone.
Deale both kneeling, and sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*
Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and Remember∴ } That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. *Martii die. 10. hora 11¼ Ante Meridiem.* Saterday

Δ Note: he had two dayes before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on, &c.

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there= uppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:* And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. *&c.* He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty *&c.* In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ – Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ – ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ – Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.*

Δ – Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

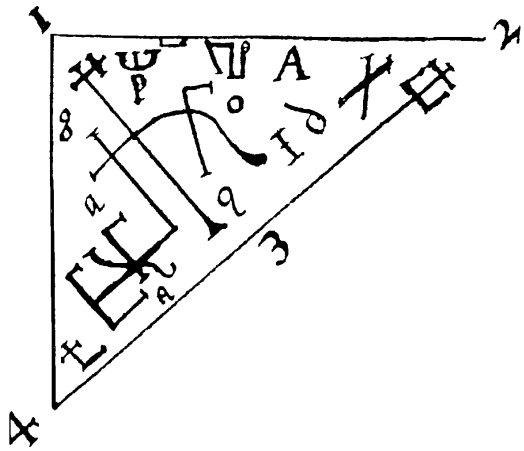
UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

UR – *Omnis hora, est hora nobis.*

Δ – After this, there appered Δ in the stone a strange seale, or characterismus of this fashion ensuing:

Δ: An illuding spirit straight way intruded him self, and this charac= ter: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ – What is the intente, or use of this?

* This was not True Uriel: as may appere *A° 1583: May 5.*

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*

Δ – So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*

Amen.

The same Saterday after none. *Hora. 5.*

Δ – After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ – I know no meanes or order to use in the invocating of Michaël.

Note. Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

UR – He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to gither.

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ – The chayre cam into the stone againe: and I axed what it ment.

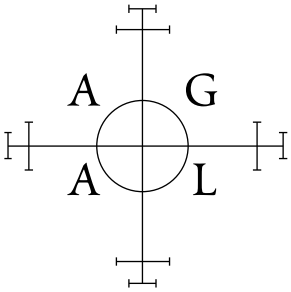
UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ – Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

*Erronice, contra igno= rantiam meum vide post.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum* ~~*Divinitatis*~~ *Dei*, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.
This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd about the same fete.

Δ Note this point.

And these seales were shewed much lesser than the principall seal.
Under the Table did seme to be layd red sylk, two yardes square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

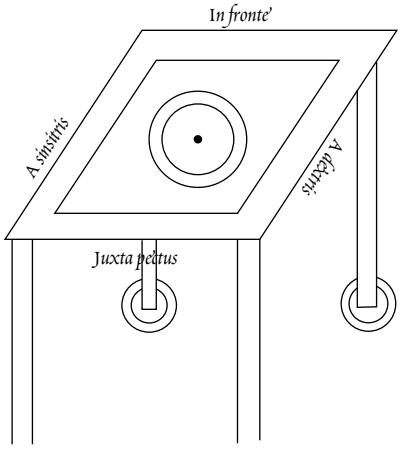
*Cave: quia angelus tenebra= rum se intrusit hic ut libri Quinti appendice apparabit.

The Table was shewed to have on the fowre sides of it,*Characters and names, these, that are here in a schedule annexed, in 4 diverse rowes.

UR – The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



UR – There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not dischardg him to morrow,
he will hurt, both thy wife and thy dowghter.
He is here* now.
Give him a generall discharge from your familie and howse.
He will seke Sauls death, who is accursed.

Δ Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the bor= der of the Table, falsely cownter= feated &c as it also in the next action may appere.

Δ – I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I fownd
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.

Saul in dan= ger of being carried away quick.

UR – The cursed will come to the cursed.
Δ – I beseche you to discharge him: and to bynde him somwhere
far of, as Raphael did (for Thobias sake) with the wycked
spirit Asmodeus.
UR – But Thobias did his part. Art is vayne, in respect of
God his powre. Brymstone is a mean.
Δ – Whan shall I do this?
UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto*
sicut, &c. Amen.

1582 *Martii 11*
Sonday. *a Meridie hora .3a. circiter.*

Δ – Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spanged with gold, and on his hed, a
garland, or wreath of gold: his eyes sparkling: of whome I axed
Whether the characters noted for the Table, wer perfect:
He answered,
They are perfect Δ*: There is no question.

Δ*
Hereby may appere that this wycked spirit foysted in the shew of the fals characters and names before.

Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all heary and owggly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayed to the hearing of my skryer,
Lo, thus are the wycked skourged.
Δ – Are you Uriel, who speaketh that?
Uri – I am he. Write down and mark this: for it is

Note: Lundrum= guffa skourged spiritually.

worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither to let the see, how God hath punished thy enemy.
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever.
And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him:
And Uriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Than,

—— Go forward: God hath blessed the.
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynnes with thy doings.
Prayse God.

The Angels under my powre, shall be at thy commanndement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.

Lundrum= guffa.

Those that sowght thy life, are vanished away.
Put up thy pen.

Δ – So he departed.

Δ – *Gloria, Laus, honor, virtus et Imperium*
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

Martii 14. Wensday. *mane circa horam 9a.*

Δ – Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that [E T] had called Uriel and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table.
I than being affrayde that any other shold come into the stone, in stead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name:
At length he answered, and sayde to the hearing of E.T.,
Uriel is my name, with diverse called *Nariel.

*Agrippa hath so, *cap. 24, Lib. 3, Occultae Philosophiae*

Stay.

Δ – Then he went away, for a while: and cam agayn, and sayd thus,

Ur. – The strength of God, is allwayes with the.
Dost thow know, what thow writest?

Δ – In two senses, I may understand it: eyther that the good Angel ΔGabriel is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Δ -*potius erat di= cenduus Michael: Namen, Gabriel est Praevalescentia Dei: et ita, forti= tudo quidem, sed altioris gradus.*

Ur – *Fortitudo Dei, tecum semper est.*

Δ – He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi – Note

Δ – This was Michael, with his sword in his right hand.
Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.
Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:

and gave it to Michaël.
Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur – Lo, things are covered.

Δ – Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

vide Agrippam de Triplici hominis custode. Lib.3°. cap.22.

Δ – Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ▵ Agrippa and other, is declared.

Mi – Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him?

Δ – Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ – The man kneled down, and so went out of sight.

† vide Reuclinum de Verbo Miri fico, de nomine NA.

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praysed in trubbles.

Δ – Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

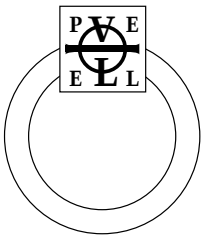
Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ – Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ – Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ – Then he layd the Ring down uppon the Table: and sayd, Note.

vide Reuclini librum de verbo mirifico de Nomine PELE.

Δ – It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an **V**, throwgh the top of the circle: and an **L**, in the bottome: and a barr ▬ cleane throwgh it: And had these fowre letters in it, P E L E.
After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus,

Mi – So shall it do, at thy commanndement.

Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in agayn by and by.

Mi – Note.

Δ – Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.

De sigllo Emeth, vide Reuclini Artem Cabalisticam, lib.3. et Agrippam lib. 3. Cap.11.

Then the sword closed up agayn: and he sayde,

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ – Then he went away: and Uriel followed him.
And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for ever.

Δ – Then they lifted up theyr hands to hevenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete∴

Δ – So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*
Laus et Gloria ∴
Amen.

Martii 15. Thursday. *Hora 1¼ a meridie.*

Δ – After [E T] his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ – I being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,
Invocate nomen Domini, et agnoscetis eum.

Δ – Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.* After that, he sayd,
I am mighty.

Δ – Bycause he delayed to declare his name, [E T] the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.
So I will by and by.

Δ – Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

SALAMIAN — I am mighty, and working wonders: I am SALAMIAN.

Δ - of Salamian you may rede, in the call, *Diei Dominicae* in *Elementis Magicis Petri de Abano,* there called Sa=lamia.

I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ – Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ – It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ – Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,
——— Lo, this is my name.

Raphaël — God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in libello Arbatel in ☉

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ – Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ – Why, then, you are Gabriel: and I toke you hitherto to be Michaël.
How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.
Write down this name. POLIPOS.
Dost thow understand it?

Δ – No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow observe that which I have *commannded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ – Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For. Dei – Search for wisdome and lerning, and the lord will deliver it unto you.

Δ – I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ – Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis Magicis Petri de Abano* printed with *Clavis Agrippae*, which was in my oratorie almost under my wyndow.

For. Dei – I have sayde.

Δ – What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.
Consider these mysteries.

Δ – Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales *&c*. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

F.D...

[The top third of a page is missing here.]

[...] Blessed be God, who revealeth all Mysteries, *&c*.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, is with us: but he not here. *&c*.

Use Patience.

Ur – I lived with Esdras: I lived in him, in the lord, who liveth
for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ – This was the white creature, that spake this.

F.D – We live in the Lorde: who be praysed for ever.

Δ – I stode silent a good while.

F.D – What wilt thow?

Δ – I did attend, what you wold say.

F.D – I have sayd.

Δ – I have byn long at this tyme, in my dealing with you. I trust,
I do not offend you therewith. But, for my parte, I could finde in
my hart to contynue whole dayes and nights in this manner of doing: even
tyll my body shold be ready to synk down for wearines, before I wold
give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ – Now he stode up, out of his chayr: and he, and they all, joinctly
blessed us, stretching theyr hands toward us, Crossingly. And so
they went away. The Table and the chayre remayned
and the glyttring sparckles, or drops of streaming little
lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.
Amen.

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum*[+] *Liber secundus*, but the begining thereof is utterly perished.

[+]So it appears to be by divers Quotations in the following Books.

John Dee

Mysteriorum Liber secundus

Mysteriorum Liber secundus

[The top quarter of a page is missing]

...] mysteryes, [...
...] ow toward a thing, r [...
...] howse is hollow, it is empty and voyde [...
...] ants: The God of heven and erth, will send into [...
NOTE. We bring tydings *of light. The Lord is owr [...
you and we prayse to gither. His name be praysed for ever O [...
in his Mysteries: O holy and eternall God.

Δ he bowed down to the Chayre and then to the table, and sayd, *Bene dictus qui venit in,* (and there stayed a little) and sayd agayn, *Bene dictus qui venit in, nomine Domini.*

Δ Than cam in Michaël, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Michael *Fortitudo Dei.*

Mich. Dowt not: I am he which rejoyceth in him that rejoyceth in the For= titude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect.

My Oathe or vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries.

Δ yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the Churche of God. We in his Saincts are blessed for ever.
We separate the, from fyled and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Gwyde, now and ever, *amen.*

MIC. This is a Mystery, skarse worthy for us ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?

Δ I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

Δ To E.T. he spake.

I will pluck the, from among the wycked [he spake Δ to my skryer.]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee

Dee, what woldest thow have?

Δ *Recte sapere et Intelligere &c.*

Mic. Thy Desyre is graunted the.

Use [...

[The top quarter of a page is missing]

...] with [...
...] they are corrupted [...
...] They have byn used to the wycked Ther [...

The Circle of Æternitie...

...] I will shew the in the mighty hand and strength of God, what
his Mysteries are: The true Circle of his æternitie
Comprehending all vertue: The whole and sacred Trinitie.
Oh, holy be he: Oh, holy be he: Oh, holy be he.
Uriel answered, *Amen.*

Mic. Now what wilt thow? Δ I wold full fayne procede
according to the matter in hand.

40 Mi. Divide this owtward circle into **40** æquall partes:
whose greatest numbers are fowre. See thow do it presently.

Δ Semiel, this etymo= logie is as thowgh he wer the secre= tarie, for the Name of God.

Δ I did so. Dividing it first into fowre: and then every of
them into ten. He called Semiel, and one cam in
and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of these Tables known.
Michael sayde, Semiel (agayn) and by and by, he said, O God thow hast sayd
and thow Livest for ever. Do not think here I spoake
to him. Δ he spake that to us, least we might dowte of his last
speches, as being spoken to Semiel: which he directed to the æternall god
and not to Semiel. Semiel stode up, and flaming
fire cam out of his mowth: and than he sayd, as followeth:

The Tables

Sem. Mighty Lord, what woldest thow with the Tables?
Mi. It is the will of God, Thow fatche them hither.

Semiæl

Sem. I, am his Tables.
Behold these are his Tables: Lo where they are.

40 White Creatures

Δ There cam in **40** white Creatures, all in white Sylk long robes:
and they like chyldern: and all they fallyng on theyr knees sayd,
Thow onely art Holy among the highest. O God,
Thy Name, be blessed for ever.

Δ Michael stode up out of his chayre, and by and by, all his leggs
semed to be like two great pillers of brass: and he as high as half
way to the heven. And by and by, his sword was all on fyre
and he stroke, or drew his sworde over all theyr **40** heds.
The Erth quaked: and the **40** fell down: and Michael called
Semiæl, with a thundring voyce, and sayd,
Declare the Mysteries of the Living God, our God, of one
that liveth for ever.

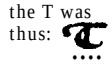
Sem. I am redy. Δ Michael stroke over them, with

Δ *Semiel - forte significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Divina.*

his sword agayne: and they all fell down, and Uriel allso unto his knees. And commonly at the striking with his sword, flamyng fyre like lightening did flash with all.

Mi. NOTE: here is a Mysterie.

Δ Then stept furth, one of the **40**, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great **T** all of Gold.

The very fashion of the T was thus: 

Mi. Note the Number. Δ over the **T**, stode the figure of **4**, after this manner: 

The **40**, all, cryed, yt liveth and Multiplyeth for ever: blessed be his name.

Δ T, in the holy language is Gisg *vide lib.5. post et est ultima Al= phabeti litera.*

Δ That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there seamed a great clap of thunder to be.

Then stepped (before the rest) one other of the **40**, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reverent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen

Δ Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne **G** appeared.

G: *dicitur* Ged *lib. 5.*

Mi. Write with reverence, These Mysteries are Wunderfull, the Number of his name, and knowledge.

Lo, this it is, **.9.** Behold, it is but one, and it is Marveylous.

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as thowgh it had rayned fyre from heven.

Then one other of the **40** was browght furth: The rest all fell down and sayd, LO, thus is God known.

N, *dicitur*, Drux.

Then he opened his brest, and there appered an **n**, (not of so big pro= portion as the other), with the number of **7** over it.

Mi. *Multiplicatum est Nomen tuum in terra.*

Δ Then that man vanished away as it were in a golden smoke.

Mi. Thow must not write these things, but with great devotion.

He Liveth. Δ Then cam an other fowrth. Then all falling down sayde, *Vidimus Gloriam tuam Domine.* They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small **t** uppon it: and the figure of **9** under this Letter **t**.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the **40**) seamed to fly up into the ayre, like as it were a white garment.

Mi. *Illius Gloria sit nobiscum.* Δ All sayd, *amen*: and fell down.

Δ Na.

Δ Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small **h** ; and he pointed to it, and over it was the number of **22**.

Mi. *Et est numerus virtutis benedictus.* Δ This Shewer went away like a White Cok flying up.

Angeli Lucis

Videte Angelos Lucis.

Δ There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in Numero.
Et omnis Numerus est mihi Numerus. Videte.

Δ Drux.

Δ There appeared a small **n** on his skyn, being all spotted with Gold.

Then he went away like three fyres, red flaming, and coming to gather in the myddst of the firmament. Δ You must Note that in the stone the whole world in manner did seme to appere, heven, and erth, *&c.*

Mi. (Δ he cryed with a lowde voyce) *Et est vita in cælis.*

Δ Then stepped furth one and sayd, *Et ego vivo cum bene viventibus,* and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi. *Vivamus Halleluyah. O Sanctum Nomen.*

Δ All fell down on theyr faces, and Michael stroke over them with his sword and a great flash of fyre: And this man his brest seemed open that his hart appeared bleading, and therein the letter **m** , and **6**, over it thus **6**
m

Δ Tal

Mic. *Benedictus est Numerus Agni.*

Δ Hereuppon They all fell down.

Mi. *Orate invicem.* Δ Hereuppon we prayed a psalme; my skryer saying one verse, and I the other *&c.*

Δ Med

Mi. *Omnia data sunt a Deo.* Δ – Then cam one in, having a rownd Tablet in his forhed and a little **o** in his forhed: and **22** over it.

Mi. *Et non est finis in illo.*
Benedictus es tu Deus. Δ and then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi. *Angeli a nomine tuo procident Domine.*
Tu es primus O Halleluyah.

Δ One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small **a** thus △a▽ , of pure gold, graven very depe:
Et Numerus tuus vivit in cæleris, sayd this shewer. The number was **22** (20) over the **a**.
This shewer went away with great lightening covering all the world.

Δ Vn

Corrected thus, after, by Uriel to be **20**

Mi. *Nomen illius est nobiscum.* Δ He stroke agayne with his sword over them. Then stode one up: who, uppon his garment had an **n**: and he turned abowt: and on his back were very many (ens) **n**.

Δ Drux

Mi. *Creasti tu Domine Angelos tuos ad Gloriam tuam.* Δ Over the ,**n**, was the number of **14**, over that **n** (I meane) which was onely on his brest.

Mi. *Et te primus Creavit Deus.* Δ Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ,**a**,. This ,**a**, did go rownd abowt him: begynning at his feete: and so spirally upward: and he seemed to be all clay.
Over the ,**a**, was the number **6**.

Δ Vn

Mi. *Et creata sunt et pereunt in Nomine tuo.* Δ and therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi. *Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Justus es in operibus tuis.* Δ Then cam one in, with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little ,**h**,. He bowed to Michael: and Michael sayd, *Numerus tuus est infinitus, et erit finis rerum.* Δ This shewer seemed to powre him self awaye

Δ Na

like a flud of blud: and his garment flew upward.

Mi. *Non est illi numerus.*
Omnia pereunt a facie Dei, et a facie Terræ.

Med Δ Then stepped one furth, and like a water running rownd abowt him, and he cryeth miserably, *O benedictum Nomen tuum Domine.*
Numerus periit cum illis. Δ A little ,**o**, with **18** over it, appered.

Δ This shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. *Lux manet in tenebris. Gloriosum est Nomen tuum.*

Δ Then stept one furth from the rest, who fell down, as theyr manner was.

Δ	Note: All the Cumpanies of these **40**, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of five.

Δ This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours. he sayd, *Trinus sum.*

Mi. *Benedictum sit nomen El.*

Δ Ur Δ Than in the myddle of the fyres or smoke semed an ,**l**, thrise placed, on a bluddy cross, and over the ,**l**, the number **26**.

Δ This shewer seamed to have three mens heds and to vanish away in a myst with a thunder.

Mi. *Labia mea laudant Dominum.*

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sho1ders: and on her belly appeared a great scotcheon; to hir, or him, Michael gave a flame of fyre: and she, or he, did eat it.

Mi. *Et hic est El:* and so appeared a little ,**l**, on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi. *Benedicta sit ætas tua:* Δ And there appeared ,**30**, under the **l**.

Δ There cam a great many of little fyers and did seeme to elevate this yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.

Δ Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth.

Δ Drux He had in his forhed an ,**n**, in his brest an ,**n**, and in his right hand an ,**n**,.

Mi. *Numerus tuus est benedictus.* Δ They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.

Δ and they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi. *Linguis suis cognoverunt eum.*

Δ All sayd, *Benedictus est qui sic et sic est,* throwing up into the ayre threcornerd trenchers of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This seemed a transparent body,

Ur and he had in his eyes a small **l**: and in his forhed the figure of **8**.

Mi. Note this, under. I meane the figure **8**. Thus, **l** / **8**.

Δ All sayd, *Et es verus in operibus tuis:* and so he vanished away in a flame of fyre.

Δ Ged - G

Mi. *Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.* Δ — All sayd, *Amen*.

Δ . Note this to be the first that vanished away, going behynde Michael.

Δ one stept furth saying, *Incipit virtus nostra,* he being covered under his robe, all with armor: and hath a great **G** on his armor. and the figure of ,**7**, over it. He went behynde Michael and so vanished away.

Mi. *Recte vivite omnes Sancti eius.*

Δ Don

Δ One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little ,**r**, and **13** over it. He went behinde the Chayre and so vanished awaye.

Mi. *Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.*

Δ Na

Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a sworde, and in his mowth a flame of fyre: he had a great **H** uppon his sworde and under it **22**. He went behynde the Chayre *&c.* Michael standing up still uppon his leggs, like pillers of brass.

Δ I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world. Contynue your work: *Coniunxit spiritum mentibus illorum.*

Δ Med ged

Δ Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ,**o**, and on the other a ,**g**,: [Δ — As in scotcheons of armes, where the man and his wifes armes ar joyned *per pale,* as the heraulds term it.]

This shewer shut up the chest and went his way.

Mi. *Numerus illius est sine numero.*

Δ Then cam in an other, saying, *Tempus est. Deus vestrum agnoscite.*

Δ Gisg

Δ This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ,**t**, and **11** under it.

Δ Gon *con puncto,* y.

Mi. stay; place this, in the second place. This went away.

Δ . *Imago:* I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde *ymago,* thowgh not according to the Latine tung

Mi. *Ymago tua, (mors,) est amara.*

Δ Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ,**y**, written on it. *Justus est malis deus noster.* Δ The number of **15** under it.

Mi. Place it in the former place.

Mi. *Opera fidelium, Delectatio mea.* [Δ Then cam one in.]

Δ Med

Hic est Deus noster. He shewed the letter of **o** on his naked brest, and the figure of **8** under it. He went away.

Mi. *Ecce, Iniquitas regnat in domo mea.*

Δ Graph

Δ Then stept one oute very lean, all his body full of little **e**, and under every one of them, **21**. He went away behynde the chayre.

Δ Pa – b

Mi. *Bestia devoravit populum meum, peribit autem in æternum.*

Δ Then stept out one in bluddy apparell, all his body full of serpents heds and a **b** on his forhed, and the number of **10** over it . He went away.

Mi. *Iniquitas Abundat in templo meo, et sancti vivunt cum Iniquis.*

Δ — One very lean, hunger sterved cam out, an **A** on his brest, and ,**11**, over it,

and so went away.

Δ I think it be superfuous } + Δ There cam in an other.

Mi. *Iniqua est Terra malitiis suis.*

Δ Then cam in one who drew out a bluddy sworde, on his brest a great romayn **I**, and **15** over it. he went his way.

Mi. *Angeli eius ministraverunt sanctis.* Δ Then stept one oute with a Target and a little **a** on it, and over it the number of **8**. He went away.

Mi. *Regnabit Iniquitas pro tempore.* Δ They all cryed Halleluyah.

Δ Uriel corrected it after, to be under

Δ Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter **r** on his sword and **16** over it, and so he went away.

Mi. *Nulla regnat virtus super terram.* Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little **n**: and Michael sayd, *Non est numerus illius in Cælis.* Δ He went awaye.

Mi. *Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah.*

Δ Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones. he sayd,

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mowth, many little (enns) **n**, and on his forhed, a great **A**.

Mi. *Non quòd est **A**, sed quòd contradicit **A**.*
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem
Mysterium

Mysterium nobis reve= landum

Δ He shewed three figures of ,**6**, set in triangle thus, $6^{6}6$

Mi. *Vobis est Mysterium hoc, posterius revelandum.*

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ My skry= er had omit= ted to tell me this, or els, it was not told and shewed, but Uri= el did after supply it by the skryer The first letter of Perturba= tur, doth not make shew, of the letter following as other before did.

Mi. *Perturbatur terra iniquitate sua.*
This shewer, his garments, white, under: his face as brass: his body gre= vous with leprosy: having uppon his brest an **O**, with the number of **.10.** under it: and so he departed.

Mi. *Surgite O Ministri Dei. Surgite (inquam) Pugnate: No= men Dei est æternum.*

Δ Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a **G**, and **5** over it, the other had...
[Δ — We fell to prayer, whereuppon Michael blessed us.]
The other had an **h** on his sword, and **14** under it: and so they went away.

Mi. *Omnis terra tremet ad vocem tubæ illius.*

Δ One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little ,**o**, and **17** under it. He went awaye.

Mi. *Serva Deus populum tuum, Serva Deus populum tuum Israel, Ser= va (inquam) Deus populum tuum Israel.* Δ He cryed this, alowde.

Δ Fam

Δ One appeared with a fyry sword, all bluddy, his vesture all bluddy his vesture all bluddy, and he had **s**.
Est numerus in numero. Δ He went away.

Δ I understand it to be a letter, and the number **5** also. Mi. So it is.

Δ There cam one in with diverse owgly faces, and all his body skabbed.

Mi. *Nunc sunt Dies tribulationis:* Δ He had an **a** on his forhed and the Number **5** under it.

Mi. *hic est Numerus predictus.*

Δ Uriel also did correct this place with delive ring this in the place of the other des cription before.

Mi. *Audite, consummatum est.* Δ This had a great pot of water in his hand and uppon the pot, graven, **a** with **5** under it. He departed in fyre.

Mi. *Angele preparato Tubam tuam.*

Δ Then cam one oute with a Trumpet. *Venit Tempus*.

Δ He offered to blow, but blew it not. on the ende of his Trumpet was a little **a** and **24** under it. he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, *Hii duo Cælati sunt adhuc.* They two went away.

Mi. *Vale. Natura habet terminum suum.*

Δ He blessed us and florished his sword towards, and over us, and so went away and Uriel after him: who all this while appeared not.

Δ After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he) I delivered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place over or under: and allso in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remay= ning yet empty: saying, *Hii duo Cælati sunt adhuc*. But If I had omitted any, there shold more than two have wanted. Whereuppon we thowght good to ax Judgment and dissolving of this dowte, by Michael. And comming to the Stone He was redy: I prepownded this former Dowte. He answered,

Mi. *Veritas est sola in DEO. Et hæc omnia vera sunt.* you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it? Yt is justly reformed by Uriel: the one being omitted of the descrier and the other not yet by us declared, might make that phrase meete to be spoken, *Hii duo cælati sunt adhuc.*

The Descryer, or The Skryer omitted to tell.

Mi. Thow hast sayd. Δ I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semiæl. Then he cam, and kneled down.

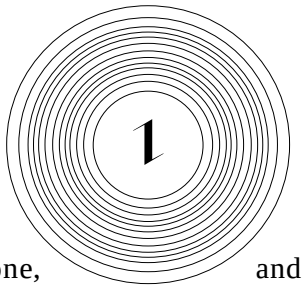
Consummatum est. Δ The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi. It is done. Δ Then of the three $\overset{6}{6}\overset{6}{6}$ before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.* And Michael did put his finger into the trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of **.1.** with many circles abowt it, and sayd *Omnia unum est.*

Δ The forme of the world which appered before, vanished away: and Se myeil went away. And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,

Semi Eil



Mi. Go forward. Do you know what you have allready written?
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth **7** names:
7 names, conteyn **7** Angels:
Every letter, conteyneth **7** Angels:
The numbers are applyed to the letters.
Whan thow dost know the **7** names, thou shalt understand the **7** Angells.

The declaration of the Numbers

The Number of **4**, pertayning to the first **T**, is a Number significative: signifying, to what place thow shalt next apply the eye: and being placed above, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole.
So shalt thow fynde the **7** principall Names: known with us, and applyable to thy practise.
Make experience.

Δ Then telling from $\overset{4}{\mathbf{T}}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place, from ,**T**, (but being the fifth from the beginning, and with the begynning) this letter **h**: with **22**, over it. Therfore, I procede to the right hand, 22 places: and there I finde **A**, and **11** over it. Going then toward the right hand 11 places furder: I finde a little **a** with **5** under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusively; where I finde **o** with **10**, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter **t**, and **11**, under it: and therfore going to the left hand 11 places, I see there the letter **h** alone without any number. Wherfore, that letter, endeth my word, and it is in all, **ThAaoth**: Ys this, as it shold be?

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an howre

Calls

Δ Note these doings to be accownted Calls

and it shalbe shewed.

Δ The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. *Salvete.*
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.
Understand that the **7** Names must comprehend, as many letters in the whole, as there are places in the circle: Some letters are significative of them selves. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe **Aa**; that is, twise **a** togither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two **a a** togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde **7** Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter **A**. Accownt thow, and thow shalt finde the names just. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove; Prove: and thow shalt see. Whereas thow hast **go,** it is to be red **og.** This is the whole.

Dubble Numbers

Note

Δ Note: 7 names, pro ceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

Δ – I have red in Cabala of the Name of God of **42** letters: but not yet of any, of **40** letters: That of **42** letters is this,

אב אלהים בן אלהים רוח הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.

Δ *vide Gala= tinum, lib. 3. cap. 11*

Or thus, אב אל בן אל רוח הקדש אל אכל לא שלשה
אלהים כי אם אלוה אחד

which in Latin is, *Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres dii sed unus Deus.*
And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the cabalists have a name explained of **42** letters, on this manner,

כאשר הכפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

That is in Latine, *Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.*
I am not good in the hebrue tung, but, you know my meaning.

Δ 42, are here *in potentia*, but, *non Actu*

Mi – The letters being so taken oute, being a name, and a number, doth certefye the old rule of **42** letters, whan you restore them in agayn.

The Vertu of this Circle

Mi – Note, Oute of this Circle shall no creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.

ADAMS TREA= TISE, Δ He mea neth my Booke that I call Soyga

Beasts, birds, fowle and fish do all reverence to it: In this they were all cre= ated. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.

A and ω*: Primus et Novissimus; unus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.*

Dixi:

Thow art watcht all this night: who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche: *circa 10ª mane.*

// ers to them.

/ and corrected certayn pray= Δ. I had made, and written, ∧

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will. We cannot viset the now. At the twelfth howre thow shalt use us.

Δ *Fiat voluntas Dei.*

A meridie circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets

Shut Dores } Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. *Ecce, Mysterium est. Benedictus Dominus Deus Israel.*

Δ Therewith he did spred oute, or stretch the Canapy : Whereby it seamed to cover all the World [which seamed to be in the stone allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon

Mi. What wold you have Δ *Sapientiam*

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Th~~a~~aoth

Gal~~a~~as

Gethog

Horlωn

Innon

A∧ªoth

Galets.og

Mi. Loke to the last name. Δ I had written (as appeareth) **Galetsog**

by misrecke[n]ing the numbers. Where I fownd it shold be **Galethog** with an **h** and not **s**.

Mi. Lo, els thow hadst erred. They are all right, but not in order The second is the first (his name be honored for ever) The first here, must be our third and the third here, must be our second : thus set downe.

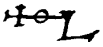
.1. Galas.
.2. Gethog.
.3. Thaoth.
.4. Horlωn.
.5. Innon.
.6. Aaoth.
.7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter 

M. Make the number of **5** on the right hand, (that is,before it) at a reasonable distance, thus  **5**

Δ After that,he shewed the second letter, a great roman A, thus,  24

Then he shewed  30

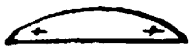
Then ——  21

Then ——  9

Then he shewed  14

Then he shewed this compownd letter, with the circle and cross 

He willed me, at each corner of these segments of circles, to make little Crosses and so I did.

Δ After every of the **7** letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus  : and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est.

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the **7** baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this. For this was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi. Oh how mighty is the name of God, Which rayneth in the heavens O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it.

Mi. Divide the 7 partes of the circle next unto that which
thow hast done, every one, into 7.
Note: (for the tyme will be long:) Seven, rest in 7: and the
7, live by 7: The 7, govern the 7. And by 7, all Govern=
ment is. Blessed be he: yea blessed be the Lord: praysed
be our god: His Name be magnified: All honor and Glory be
unto him now and for ever. *Amen.*

Δ – Note of 7 Baskets

.1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon
That fowle had a **Z** uppon the first of 7 feathers which were on his brest .
that first feather was on the left side

Mi. Note. there is a mysterie in the Seven. which are the 7 governing the 7
which 7 govern the earth. Halleluyah.

Mi. Write the letters; Δ Now, a small **l** in the second fether. Then he covered
those first two letters, with the other feathers
The third an **l**, like the other: then he covered that allso.
the fowrth an **R** he covereth that
the fifth a great roman **H.** he covereth it.
the sixth feather hath a little **i .** then he hid that feather,
the last feather had a small **a**.
Mi – Prayse god.

Δ Then he put the fowle into the basket – and set it down by him. Then
he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ We prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him.
and he pluckt out a White byrd, much bigger than the other: as big as a
swan: with **.7.** feathers on the brest
Mi – *Dixit, et factum est*

Mi. Note: Δ — the first feather hath a little **a**, on it: and it went
away: the next a **Z** great as the first
Then a **C** great
Then a little **a**
Then an other little **a**
Then a feather with a little **c**
Then one with a little **b** Δ Then he covered them all.
Mi – Thow hast truth.

Δ Then he put up the fowle into the basket; and hung it up by the
other in the ayre

Δ Than the third Basket cam to him, and he toke out a byrd all green
as grass. Like to a peacock in form and bignes
Mi. *Et vivis tu cum illo: et*
regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie
Mi. Pray.

3. Mi. Note. Δ on the first feather a small **p**
Then a small **a**
a little **u**
Then a small **p**
Then a small **n**
then a small **h**
Then a small **r**. Then he put the fowle up into the Basket, *&c.*

Δ Then there cam an other basket to his hand.

Mi. *Dedit illi potestatem in cælis.*
Potestas illius magna est.
Orate. Δ — We prayed.

4. Δ Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on the seven skales, appered letters.

Mi. Note. Δ – first a little **h**
a little **d**
a little **m**
Then a little **h**
Then a little **i**
Then a little **a**
Then a little **i**

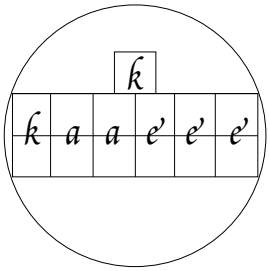
Δ then he put up the fowle, & hung the basket in the Ayre.

Δ Then there cam an other basket to him.

[Δ Note: all this while the firmament was not to be seen.]

Mi. *Magnus est DEUS in Angelis suis.*
et magna est Ilorum potestas in Cælis.
Orate. Δ We prayed.

5. Δ Then he pluckt out a bird like an Egle: all his body like Gold and he had a little circle of feathers on his brest: and on it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, like the other twelve, thus.



Δ Then he put up the Egle, *&c.*

Δ Then cam an other Basket.

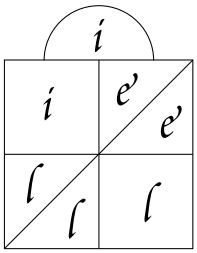
Mi. *Nuncius tuus est magnus in cælis.*
Orate.

Δ He, and the Basket that wer opened, shut, and set aside, seamed all to be gon. and the Baskets remayning still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michal was the sixth name *vide post*

UR. This is a Mysterie. He is here, and not here which was here before.

6. Δ He opened the Basket and pluckt out like a phenix [Δ or pelican] of the bignes of a swan, all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



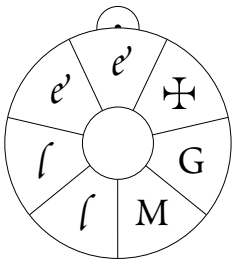
Then cam the last basket. Uriel stode still and sayde:

UR. *Dedit angelis potestatem in lumine cæli.*

Orate. Δ We prayed.

7 Δ Then cam Michael, and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion



Mi. *Et Coniunxit illos DEUS in Unum.*

Δ All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ Now he cam and sat down in his chayre.

Uriel. Δ Michael sayd to Uriel: it is thy part, to expownd these Mysteries: Go to, in the name, of our God.

Δ Uriel cam and stode before him and sayde: What will you: Ô our fellows, and servants to GOD? What will you?

My contynuall and auncient prayer

Δ Perfect Knowledge, and understanding, such as is necessary for us.

UR. Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.

Δ So they went: and left all the stone on fyre, so that neyther the Chayr or Table could be seen in it.

Δ After a quarter of an howre, Michael and Uriel cam both agayne.

Mi. Loke into the 7 angles next unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

UR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world. Yt banisheth the wicked, expelleth evyll spirits: qualifieth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN; He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Δ Note these manifold and great Mysteries and mark these 7 diverse crosses with these 7 letters.

Note this Bond.

Δ – He is twice three and one

UR. Thow must refer thy numbers therin conteyned, to theUpper Circle. For, From thence, all things in the inward partes, shalbe comprehended.
Looke if thow understand it

Δ I find it to be **GALETHOG**;

UR. it is so. Δ – I thank God and you, I understand now (allso) the numbers annexed.

Ur. As this darkness is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

Ur. To the next part. Δ Michael sat still, with his sword in his hand.

7 Angels.

Ur. The parte wherein thow hast labored, conteyneth **7** Angels. Dost thow understand it? Δ – Not yet: Ur. Oh how far is mans Judgment from the Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him; which seeth for ever. Δ — *Amen, Amen, Amen.*

Ur. Note. We can not tary long.
Thow must set down these letters onely, by **7**, in a spare paper: thus.

Δ I have hitherto forgotten to ax wher Uriel his name may appere.

UR. Rede ——————————————— Begyn at the first, and rede downward.

Z	ſ	ſ	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e'	e'	e'
i	i	e'	e'	ſ	ſ	ſ
e'	e'	ſ	ſ	M	G	✠

Δ I rede thus, **Zaphkiel, Zadkiel, Cumael Raphael, Haniel, Mi= chaël, Gabriel,**

Ur. Thow hast red right

Δ – praysed be God.

Ur. Thus dost thow see, how mercifully God dea= leth with his servants.

Δ 48 letters are here: and one is noted by a Cross: which maketh the 49th. Of this cross and Angels *vide anno* 1584, July 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of **72** Vertues. Whose names thow shalt know: skarse yet revealed to the world.
Uriel and Michael jointly togither pronownced this blessing on us.

UR. / Mi. } We bless you: your { sowles / Harts / Bodyes / and all your doings.

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thus much show you, for your cumfort beside. What seest thow? Δ — he spake to the skryer. and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.

Innumerable multitudes of Angels]

Man is frayle. Fare well.

He must

(Δ – of this sentence cam no frute nor farder confirmation. Therfore consider.)

The L. Mowntegles bokes

go for the bokes, els they will perish. Δ — He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the Lord. Mowntegles bokes, which Mr. Mort yet hath: wherof mention is made before.

ended *hora. 5. a meridie*
Tuesday the 20 *Martii*
1582

Wensday. 21. *Martii , circa 2. a meridie*

Note this Trumpeter

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a trumpeter: he was all in white, and his garments bespotted with blud. he had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commanded not to ax of the appa rayle of Michael.

Δ I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael said, I warned the for axing of my apparell or manner.
Et hæc est Gloria illius, quæ non commovebitur ab impiis.

Mi. *Quid vultis?* Δ – *Juxta voluntatem Dei, Sapientiam nobis necessariam &c.*

Mi. *Sapientia mundi, nihil est, peribit autem in æternum.*
Veniat æternitas DOMINI, ab universis mundi partibus.

Phanaël

Venite, venite, sic vult DEUS ADONAY
fac officium Phanaël.

Δ This Phanaël was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, Lustily, turning him self rownd abowt, to all the world. Then, from **7** partes of the world, (being equally divided abowt the Horizon,) cam **7** Cumpanyes of Pillers all of fyrye cullour glittring. And every Cumpany of Pillers high and great and as thowgh they were Pillers of fyre.
The Heaven, the Sonne, and, Mone and Sterrs seemed to tremble.
Mi – *Multiplex est Deus noster.*

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body togither. (**3**, in sowle, and **4** in body)
In **7**, thow shalt finde the Unitie
In **7**, thow shalt finde the Trinitie
In **7**, thow shalt find the Sonne, and the proportion of the Holy Ghoste. O God, O God, O God, Thy Name (O God,) be praysed ever, from thy **7** Thrones, from thy **7** Trumpets and from thy **7** Angels. Δ – *Amen, Amen, Amen.*

7 < Thrones, Trumpets, Angells

Mi. In **7**, God wrowght all things.

Note: In 7, and by 7 must you work all things

O Seven tymes Seven, Veritie, Vertue and Majestie
I Minister by thy licence This expownd, by thy
Vertue (Δ — Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi – *Sic est DEUS noster*

Δ One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an **S**

Δ Then leaned down **6** Pillers more: and Michael, cryed lowd

Unus est DEUS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the **7** joyned all togither, distinctly to be discerned

Mi. Note. Δ — There appeared, a great **S**
A
A
I

Δ Then the sides closed up, and hid those letters first shewed. After that appered two letters more. **E**
M

Δ He made cursy, and semed to go fromward, and vanished away.

Μυστεριον est **E ȘM**

Δ The Pillers all joyned togither at the tops, making (as it were) one Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Note the intrusion of Error by the Wicked powres of Sathan

Δ Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie
Periit Malus cum malis.

Δ The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan.
Sed DEUS noster Vivit.

Δ *Non Sum* I understand the refusall of those two intruded pillers

Δ The Pillers which before ascended, cam down joyntly: and oute of them a Voyce saying Δ*NON SUM*

Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a Voyce sayd *SUM*

Δ Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them; and sayd

Orate. Δ – We prayed.

Mi. Write the Name down in the Tables.

Δ Then he toke of, **3** of the heds of the Pillers, and sett them downe and there appered, **B T Z**, great letters in hollow places like square Cumfit boxes.

Mi. *Ista sunt secreta secretorum*

Note of Prayer

Invocate Nomen eius, aut nihil agere possumus.

The key of Prayer openeth all things. Δ – We prayed.

Δ – Then the other **4** pillers, bowingly shewed **4** letters thus, **K A S E**, and the number **30̣** with a prik under

Then the Pillers joyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic Sic.

Mi – Place these in the Table Δ — I wrote and he sayd, Thow hast done right. *Laudate nomen Domini, qui vivit in æternum.*

Δ — A voyce cam out of the next cumpany of the **7** pillers (joyning them selves to gither) saying *Ipse.*

Mi – *Et Misericordia tua Domine magna est.*

Δ — Michael kneled whan he sayd this

Δ — Michael shewed out of **4** of theyr heds, of the pillers, (and with all sayd) NO, NOT the Angels of heven, (but I,) are privie of these things:

Δ – So there appeared, **4** letters, **H E I D**

Δ — Then the other **3** pillers were opened and had **E N E** on theyr tops

Dominus collocatur in numero suo.

Δ — The **7** pillers mownted up into the ayre, and it thundred at their going

Δ — Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce. *Vivo sicut LEO in medio illorum*

Mi. *Et tua potestas magna est Ubique*

Δ — Then Michael pluckt of, five of the tops.

There appered **D** then they joyned all to gither: then appere? **E I M O**

Mi. *Hoc est sine præce*

Δ — The other two opened, and there appeared **30̣ A**

Δ — Then they closed up, and went away, with a great thunder

Δ — Then cam **7** other pillers to Michael, and a voyce oute of them

Saying, *Serpens sum, et devoravi serpentem.*

Mi. *Et bonis et malis serpens es Domine*

Δ — Then they closed all up; and Michael sayd, *Orate.* Δ — We prayed

Δ — Then Michaël toke of, the heds of **4**: then appeared first an **I** then **M E G**

Then he opened the other **3**. and **C B E** appeared.

Mi. *Numerus illius, est nulli cognitus.*

Δ — They joyned theyr heds all togither, and ascended up to heven ward: and great lightening after them.

Δ — Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying

Ignis sum penetrabilis

Mi – *Et sit nobiscum, Ô Deus.* Pray. Δ – We prayed.

Δ — Then he opened **4** of theyr heds and appered in them **I L A O.**

Δ — They closed togither agayne.

There is **V** omitted by our neglect

Δ — Then one other was opened, and **I** appered.

Δ — Then **21 8̣** appered, and did shut up agayn.

Δ — Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings, and there appere: **N,** and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ — Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ — I noted them down.

Δ — Then cam the last **7** pillers, and out of them this voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi – *Orate* Δ — We prayed.

Δ — Then **6** of the heds opened and appered **I H R L A A.**

Δ — Then the seventh opened: Then seamed trees to leap up,
and hills, and the seas and waters to be trubbled, and thrown up

Δ — A voyce cam out of the Pillers: *Consummatum est.*

Δ — There appeared in that Piller **21 8**

Δ — They joyned togither and flew up to heven ward.

Mi – *VNVS VNVS VNVS*

Omnis caro timet vocem eius

Pray. Δ — We prayed.

Δ — Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, *&c.*
Michael bad of him be of good cumfort, and sayd he shold do well.

Mi – Cease for a quarter of an howre.

Δ — After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the .7. pillers.

Mic – Set two stoles in the myddst of the flowre.
on the one, set the stone: and at the other let him knele.
I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.
Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiae Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ — There cam in **7** yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing. Then they kneeled: And after, rose agayn.

Mi – *Scribe quæ vides.*

Δ — One of them stept out, with a little blue tablet in the forhed of her: and in it written, **El.**

Δ — She stode a side, and an other cam in, after the same sort, with a great **M**, and a little **e**, thus, **Me.**
The Third, cam as the other, and had **Ese**
The fowrth ——————————— **Iana**
The fifth ——————————— **Akele**
The sixth ——————————— **Azdobn**
The seventh stepped furth with —— **Stimcul**

Δ — They all togither, sayd, *Nos possumus in Cælis multa.*
Δ — Then they went theyr way, suddenly disapering.
Mi – Note this in your next place but one. Δ — I did so.
Mi – Go to the next place. Stay.

Filiolæ Lucis

Mi – *Adeste, Filiolæ Lucis.*

Michael: one of them that are cownted to stand before the face of God.

Δ — They all, cam in agayn, and answered, *Adsumus Ô tu qui ante faciem DEI stas.*
Mi – *Hiis nostris benefacite.*
Δ — They answered, all, *Factum erit.*
Mi – *Valete.*

Filii Lucis

Mi – *Et dixit Dominus, venite Filii Lucis.*
Venite In Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.

Δ — Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.
One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of silver in his hand.
The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.
The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands.
The last had a ball of Lead.
They wer all apparayled of one sort.

Metalls

Perhaps here wanteth *non*

Mi – *Quamvis ^ in uno generantur tempore, tamen unum sunt.*
Δ — he that had the gold ball, had a rownd tablet of gold on his brest.
and on it written a great **I**

Filii Lucis

Then he with the sylver ball, cam furth, with a golden tablet on his brest likewise, and on it written **Ih**
He with the Copper ball, had in his tablet **Ilr**
He with the tyn ball, had in his tablet **Dmal**
He with the yern ball, had in his tablet **Heeoa**, and so went asyde
He with the Mercury ball, had written **Beigia**
The yong man with the leaden ball, had **Stimcul**

Mi – *Facite pro illis, cum tempus erit.*
Δ — All answered, *Volumus.*
Mi – *Magna est Gloria Dei inter vos. Erit semper. Halleluyah.*
Valete.
Δ — They made cursy, and went theyr way, mownting up to heven.
Mi – *Dixit Deus, Memor esto nominis mei:*
Vos autem immemores estis.
I speak to you. Δ — Hereupon, we prayed.

Filiæ filiarum

Mi – *Venite, Venite, Venite.*
Filiæ Filiarum Lucis Venite.

forte quae

Qui habebitis filias venite nunc et semper.

Note these three descents.

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus, Δ — Sayd **7** little wenches which cam in.

Theyr attyre

They were covered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi – *Vbi fuistis vos?* Δ — They answered: *In terris, cum sanctis et in cælis, cum glorificatis.*

Δ — These spake not so playn, as the former did; but as though they had an Impediment in theyr tung

Δ — They had, every one, somwhat in theyr hands, but my skryer could not judge what things they were. Mi. *Non adhuc cognoscetur Mysterion hoc.*

Δ — Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum

Δ — The first shewed on her Tablet a great **S**

The second ——— **Ab**

Ath

The third ——— **Ath**

The fowrth ——— **Ized**

The fifth ——— **Ekiei**

Madimi

The sixth ——— **Madimi**

The seventh ——— **Esemeli**

Mi – *Quid istis facietis?*
Erimus cum illis, in omnibus operibus illorum. Δ — They answered.

Mi – *Valete.* Δ — They answered, *Valeas et tu Magnus O in Cælis.*

Δ — And so they went away.

Mi – *Orate.* Δ — We prayed.

Filii filiorum

Mi – *Et misit filios filiorum, edocentes Israel.*

Mi – *Dixit Dominus, Venite ad vocem meam.*

Theyr Attyre

Adsumus, Δ — Sayd **7** little childern which cam in, like boyes covered all with purple, with hanging sleves like preists or scholers gown sleves: theyr heds attyred all (after the former manner) with purple sylk.

Mi – *Quid factum est inter filios hominum?*
Male vivunt (sayd they) *nec habemus locum cum illis*
tanta est illorum Iniustitia. Veh mundo, scandalis:
Veh scandalizantibus, veh illis quibus Nos non sumus.

Δ — These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of **E**, **L**:

EL

The first ——— **EL** — Δ He sayd, *Nec nomine meo timet Mundus.*

The second ——— **An** ——— *Nullus videbit faciem meam.*

The third ——— **Ave** — *Non est virgo super terram cui dicam.* [Δ And pointed to his tablet, wherein that word, Ave, was written.]

The fowrth ——— **Liba** — *Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.*

Rocle

The fifth ——— **Rocle** — *Opera manuum illorum sunt vana. Nemo autem videbit me.*

The sixth shewed his Tablet and said, *Ecce* – **Hagonel** — *Qui adhuc Sancti sunt, cum illis vivo.*

Hagonel. *Vide de hoc Hagonel, lib. 4.*

The seventh had on his tablet —— **Ilemese** —— *Hii imitaverunt doctrinam meam.*
In me Omnis sita est Doctrina.

Δ — I thowght my skryer had missherd, this word *Imitaverunt*, for *Imitati sunt.* And Michael smyled and seemed to lawgh, and sayd, *Non curat numerum Lupus*. And farder he sayd, *Ne minimam detrahet a virtute, virtutem*.

Mi – *Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.*

Δ — So they went, making reverence, and went up to heven.

Mi – *Dictum est hoc tempore.*

Mi – Note this in thy Tables.
Dost thow understand it? Loke if thow canst.

Urielis officium

Δ — He sayd to Uriel, it is thy part, to interpretate these things.

Ur. *Omnis Intelligentia est a Domino.*

Mi – *Et eius Nomen est Halleluyah.*
Compose a table, divided into 7 parts, square.

Note this Table is made perfect in the next side following.

S	A	A	I 21 8	E ~~M~~	M ~~E~~	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L ~~A~~	A ~~L~~	O	I 21 8	~~21~~ ~~8~~ V	N
I	H	R	L	A	A	21 8

7. Names of God

Ur. Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Prove if thou canst reade them.

Beatus est qui secrete
Nomina sua conservat.

Note these two orders of Angels: and Note Uriel doth have him self one of the standers before the face of God

Ur. These Names, bring furth 7 Angels: The 7 Angels, and Go= verners in the hevens next unto us*, which stand allwayes before the face of God.

Sanctus Sanctus Sanctus
est ille DEVS noster.

NOTE well this Rule of Arte.

Ur. Every letter of the Angels names, bringeth furth 7 dowghters. Every dowghter bringeth furth her dowghter, which is 7. Every dowghter her dowghter bringeth furth, a sonne. Every sonne in him self, is 7. Every sonne

hath his sonne, and his sonne is 7.

Let us prayse the God of Seven, which was and is
and shall live for ever.
Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El
Halleluyah

Filiæ See if thow canst now understand this table.
The Dowghters procede from the angle on the right hand, cleaving
the myddle: where theyr generation ceaseth.

Filii The sonnes from the left hand to the right to the middle:
so proceding where theyr number endeth in one Centre.
The Residue thow mayst (by this Note) understande.

Note this manner of center accown=ted.

Δ — Then Michael, he stroke over us ward, with his sword, and the flame
of fire yssued oute.

Loke to the Corner of the right hand, being the uppermost: where thow
shalt finde 8̣. Refer thyne eye to the upper number, and the
letter above it. But the Number must be fownd under neth,
bycause his prick so noteth.

Note of Numbers with priks signifying letters.

Than procede to the names of the dowghters in the Table: and thow
shalt see that it is the first name of them: This shall teache
the.

Δ — Loking now into my first and greatest Circle for 8̣, I finde it with
l over it. I take this to be the first Dowghter.

l the first daughter

Ur. You must in this square Table set E by the 8̣ and now
write them composedly in one letter, thus EL

EL

Nomen Domini vivit in æternum.

Ur. Give over, for half an howre, and thow shalt be fully
instructed.

Δ — I did so, and after half an howre comming to the stone,
I was willed to make a new square table of 7: and
to write and note, as it followeth.

S	A	A	I 21 8̣	E	M	E 8̣	– *Vivit in cælis*
B	T	Z	K	A	S	E 30̣	– *Deus noster*
H	E	I	D	E	N	E	– *Dux noster*
D	E	I	M	O	30̣	A	– *Hic est*
I 26	M	E	G	C	B	E	– *Lux in æternum*
I	L	A	O	I 21 8̣	V	N	– *Finis est*
I	H	R	L	A	A	21 8̣	– *Vera est hæc tabula*

Vera est hæc Tabula, partim nobis cognita, et partim omnibus,
incognita. *Vide iam.*

Note these other pur=poses

The 30̣ by E, in the second place, in the upper right corner, serveth not
in the consideration of the first Dowghters, but for an other purpose.

The **26̇** by **I**, serveth for an other purpose: but not for this Dowghters Dowghter.
The **21**, is **e**, and **8̣** with the prick under it is **l**: which togither maketh **El**, or thus compownded as if it were one letter, **EL**
The Names in the great Seale must follow the Orthographie of this Table. *Virtus Vobiscum est.*

Orate. Δ — We prayed.

Δ — Then there appeared **S A A I** $\frac{21}{8̣}$ **M EL** . Here is an **E** comprehended in **L**.

Ur. Read now the Table.

Angeli Lucis

Angeli lucis Dei nostri

Et posuit angelos illius in medio illorum

Ur. In the table are the names of **7** Angels. The first is Zabathiel, beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is **I** with $\frac{21}{8̣}$, which maketh **el**. So

1. have you **Zabathiel**.

2. Ur. Go forward. Δ – So, I finde next **Zedekieil**.

The true sownd Ur. this **I** in the last syllable augmenteth the true sownd of it.

3. Δ — Then next I finde **Madimiel**.— Ur. it is so.

4. Δ — Then———— **Semeliel**.—— Ur. it is true.

5. Δ — Then———— **Nogahel.** —— Ur. it is so.

6. Δ — Then———— **Corabiel.** —— Ur. it is so.

7. Δ — Then———— **Levanael**.—— Ur. it is so.

Δ This name Corabiel you may see in *Elementis Magicis Petri de Abano* in the Considerations *Diei* ☽

Ur. Write these names in the Great Seal, next under the **7** names which thow wrotest last: *videlicet*, under **EL**, **An**, **Ave**, *&c.* distinctly in great letters.

Ur. Make the **E** and **L** of **Zabathiel**, in one letter compownded, thus **ZABATHIEL** . In this, so fashion your **E** and **L**. And this name must be distributed in his letters into **7** sides of that innermost Heptagonum. For the other, I will teach you to dispose them. You must make for **IEL** (in this name onely) **I** with the $\frac{21}{8̣}$ annexed. So have you just **7** places.

Ur. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.

Ur. Set the first letters of these **5** names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the **5** exterior obtuse angles of the Pentacle.

Ur. Set **Z**, of **Zedekieil** within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur. In the middle now of thy Pentacle, make a cross  like a crucifix and write the last of those **7** names **Levanael** thus,

Uriel. *Vidit DEVS, opus suum esse bonum*
et cessavit a Labore suo.
Factum est.

Δ — Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his Honor and Glory.

Uriel. *AMEN.*

Ur. These Angels are the angells of the 7 Circles of Heven,
governing the Lightes of the .7. Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for ever.
DIXI.

Note these two order of Angels

Δ — Whan may we be so bold, as to require your help agayn?

Mic – Whan so ever you will, we are ready.
Farewell.

Δ — *Sit Nomen Domini benedictum, ex hoc nunc,*
et usque in sæcula sæculorum.
Amen.

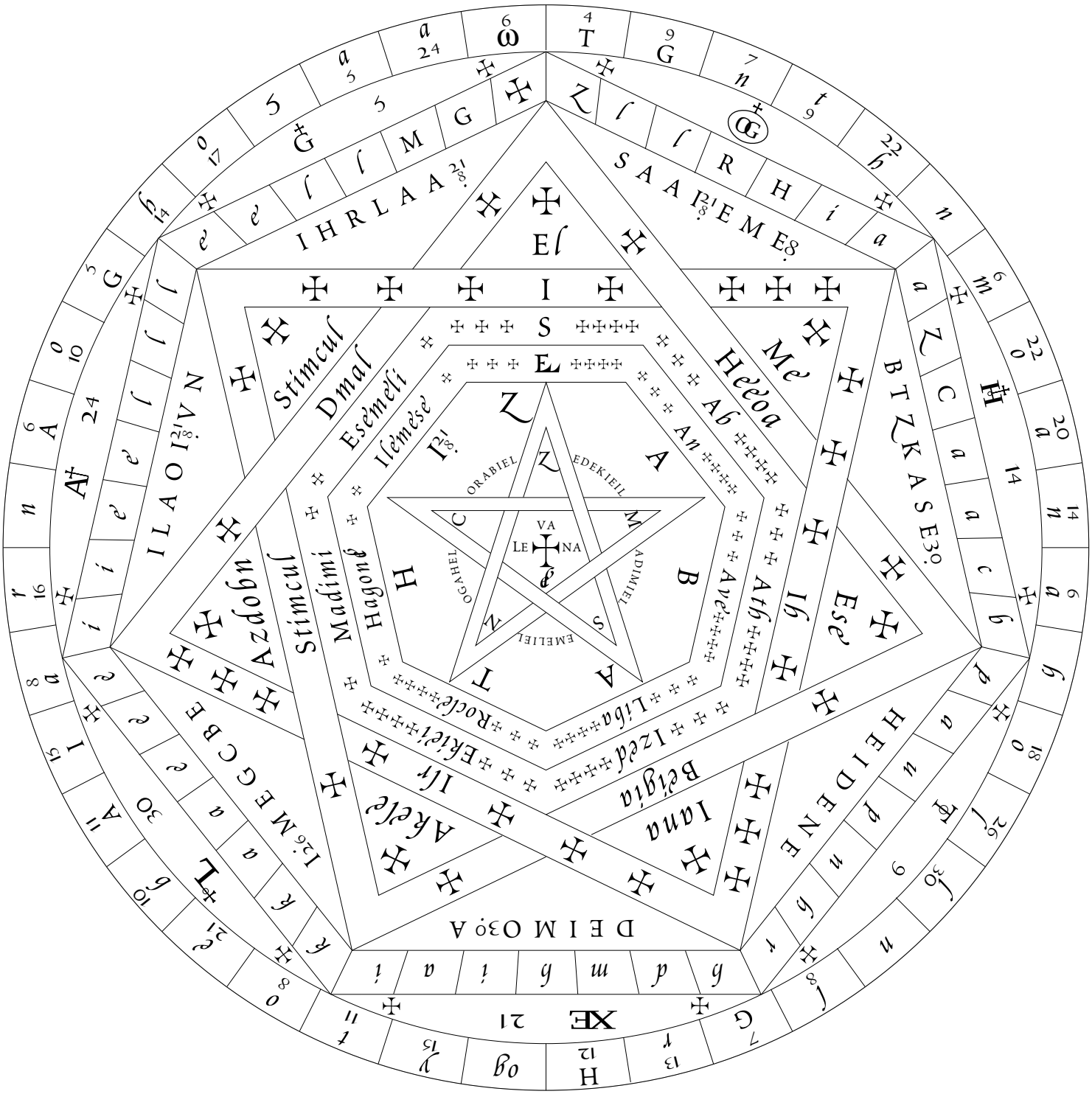
Anno Domini
1582
Martii 21.
} At
Mortlake by
Richemond

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴.

DEI

אֶמֶת
אֶמֶת } *hebraicæ*



John Dee

Mysteriorum, Liber Tertius

Mysteriorum, liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3 [9]
Liber 4 [9]

Anno 1582 Aprilis 28 a meridie hora 4.

E.T: Onely Michael appeared;Δ: And to diverse my complaynts, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seemed on fyre.

Mi: This is one Action, in one person: I speak of you two.

Union of us

Δ: You meane us two to be joyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.
Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

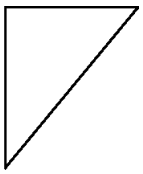
Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

worldly hability

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



The Lamin not simpler spoken: for no such lamyn was to be made

Mi: As concerning the Lamine, it must be hanged unseen, in some skarf.
The Ring when it is made, I will lessen it according to my pleasure.
I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Pele

Ese

Venito Ese, Δ: He cryed so with a lowd voyce.

E.T: he is now covered, in a myghty covering of fyre, of a great beawty.
There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate. Δ: we prayed.

E.T: His face remayneth covered with the fyre, but his body uncovered.

Mi: *Adesdum Ese.*

Iana

Adesdum Iana.

Vobis dedit demonstracionem in Tabulis vris.

E.T: There appeare of the figure, (before, imperfect) two little women:
One of them held up a Table which lightened terribly: so that all the stone was covered with a myst.
A voyce cam out of the myst, and sayd,

Creatio

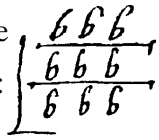
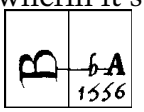
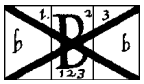
Ex hiis creata sunt, et hæc sunt nomina illorum.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ: Remember, Ese and Iana; ar the thirdth and fowrth of the *Septem Filiæ Bonitatis, supra lib°. 2.°* They are thus in order these: EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew, with
the Cross, letters, and numbers.
The second was in like wise.
The Third was a b with the tayle upward thus: 
The 52 with the three great BBB seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next he blotted oute. 
He blotted not oute the three  with the 8 and 3.
The two barrs must go clere  and not towch the  the bars.
The  , the square, wherin it standeth, is all gold:
and that he let stand.
Fire cam oute and burnt 
The  is all of a bright cullour, like the brightnes of the Sonne,
and that was not put out.
The places are very black, but where the letters, and numbers do stand.
E.T. hard a voyce saying, *Finis Tenebrarum: Halleluyah.*

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.
The Darkness is comprehended.
God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you have .6. other
Tables to write to night.

Prayse God: be joyfull.

After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,
Initium bonum in nomine ejus
et est. Halleluyah.

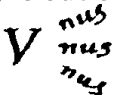
E.T: Three quarters of the stone (on the right side) are dark, the other
quarter is clere.

Filiæ filiarum
Ese
vide lib.°2°

Mi: *Venite filiae filiarum ESE.*

Δ somewhat wanteth

The nethermost . . . .

E.T: There come six yong maydens, all in white apparell, alike:
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written
Vnus on this manner: 

Lux

She that standeth without, putteth her hand into the dark: and pulleth out
a ball of light: and threw it oute: and it waxed bigger and,bigger and
it Thundred.

E.T: A voyce sayd, *Dies primus.*
An other voyce : *Ubi est Tabula?*
an answer : *Est, Est, Est.*

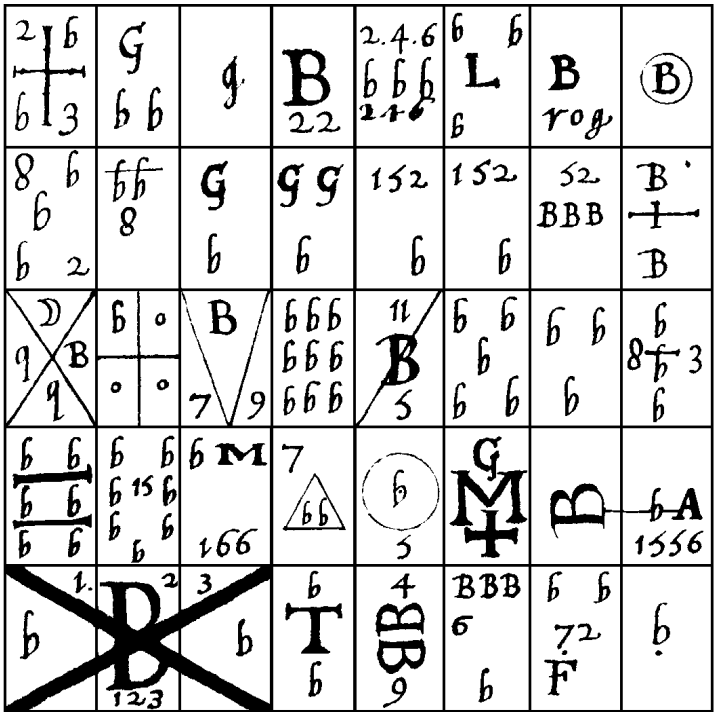
She wyndeth and turneth her self abowt, begynning at her hed, and so
was Transformed into a Table, rownde.

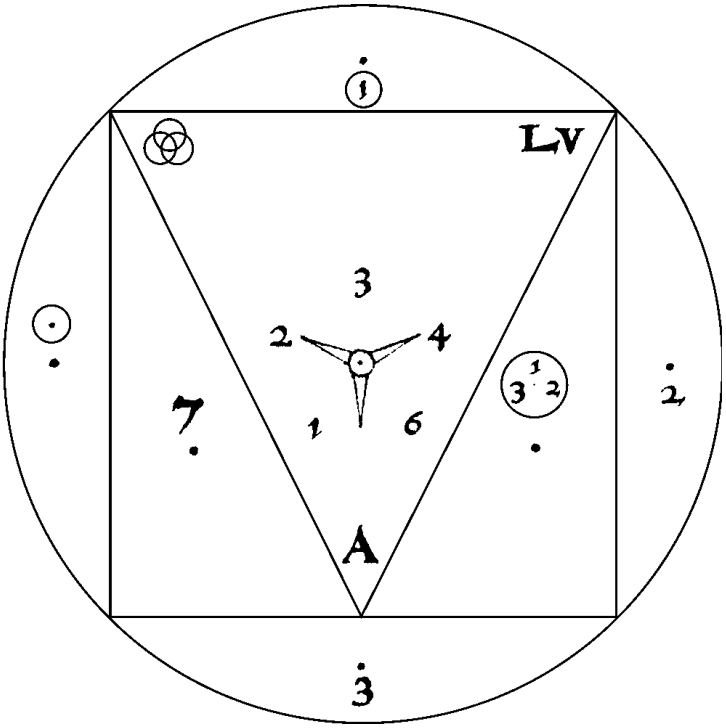
E.T: Three faces do shew and shote oute, and ever returned into one hed
agayne: and with it cam a mervaylous swete savour.

The Table cullored

The Table was of three cullours: white, redd, and a mixture of white

Numerus Primus





Δ Of these seven tables, characters, or scotcheons
consider the words spoken in the fifth boke A° 1583, Aprill 2d
How they are proper to every King and prince in their order.
They are Instruments of Conciliation
/*Volumine 5°.*/ where my Character is fashiond

G B 23	m · 30 q B · 9 · d · 4 ·	q · q · q Q B o · g og
f B 30 G 33 · A	B A 9 O	E B get h go
5 b C	d2 id b d 2 A	L b 30 pp
V b H 9 22	q.q · q Q b og a	L b 25 d

2 bb 2	b b o	5 3 7 bbb	b B G n	T · 13 bbb	b g
v · 2 B	o 4 BB	B 14 a	bb.b P 3 ·	b GO	b b C:V 3
8 e b	Q · o b 7 b	a a 5	q q b 3	q · 9 B	L b. 8
go 30 B	9 · 3 b b	q q 5 · b b ·	d b b A	7 · 2 b · B	B B · Λ · 8 3

and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.
There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.
A voyce sayd, *O honor, Laus et gloria, Tibi qui es, et eris*
The Table sheweth wunderfull fayre and glorious.
Onely seven priks appeare on the Table.
The three angles of the triangle open, and in the lower point appeared a great A.
And in the right upper corner LV. (E.T: The Table trembled.)
And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other  by theyr centers.

A voyce: *Unus est, Trinus est; in omni Angulo est.*
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T: ô, ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayeth, *Fui: sum quod non sum.* Δ *forte fui*

A voyce: *Lux non erat et nunc est.*

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

Prayer

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, *Fiat.*
The ball went into the darknes, and browght with it a great White Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, *Ecce signum Incomprehensibilitatis;*

Water

E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: *Est, Est, Est.*

E.T: One commeth, (a woman) owt of the Dark, very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd, *Fiat.*

Erth

E.T: She turned her back toward E.T. and there appeared a Table divided in 24 parts. yt seemeth to be very square.

A voyce: *Scribe. Veritas est.*

E.T: A sword cam out of the Dark: and clave the woman a sunder, and the one half becam a man, and the other a woman, and they went and sat uppon the Ball of cley or erth.

Man
Woman

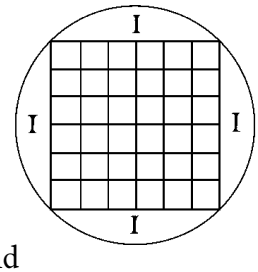
Now seemeth the Dark part to quake.

A voyce ——— *Venito vasedg.*

E.T: There cometh a woman oute of the Dark: she sayd,
Vita hiis ex mea manu.

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This Square is within a rownd.

A voyce ——— *O Lux Deus noster.*
Hamuthz Gethog.



E.T: Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and Cut it in twayn and the one parte she cut into two unequal partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders

Note this stepping before.

She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.
She sayd, *Lumina sunt hæc Intelligentiae tuæ.*
She sayd, *Fere nulli Credendus est hic numerus.*

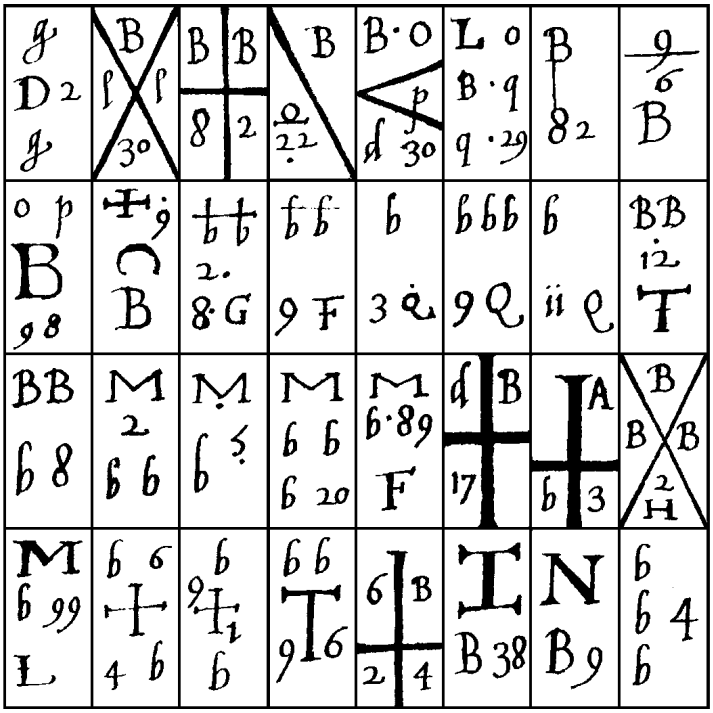
The sterrs, sonne and Mone created

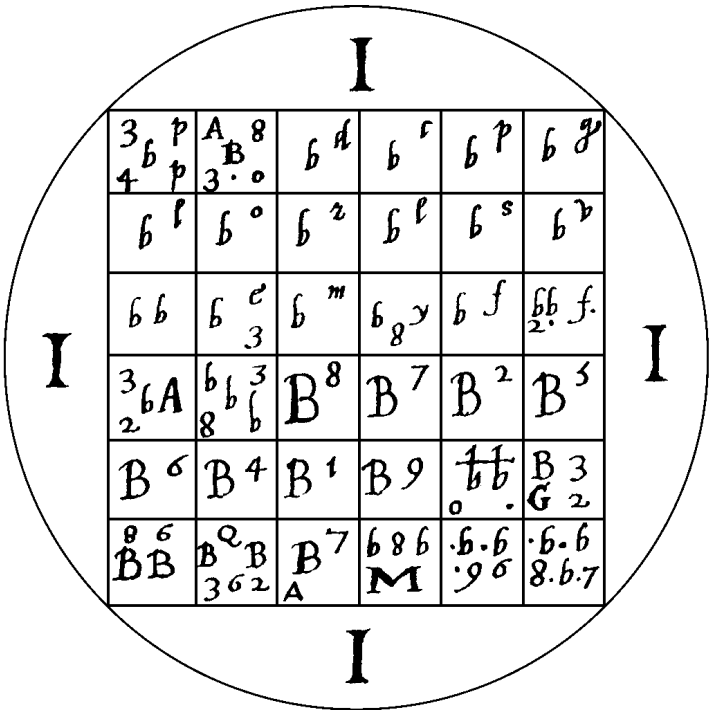
This woman taketh the little peces, and casteth them up, and they become little sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transpa= rent Globe. And she went away into the Dark: which was, now, very much lessened.

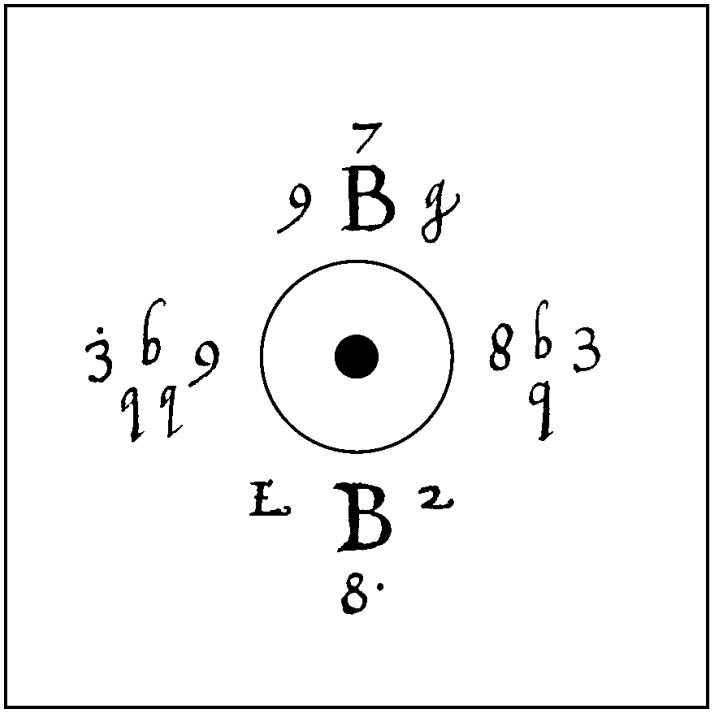
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with the 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,
Ad usum tuum Multiplicati sunt.

E.T: She went into the Dark.

Note this cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the seale of Aemeth, and the cross allso.







E.T: A Voyce is hard saying,
Omnia gaudent fine.

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

...] hearbs, &c.

Opus est.

E.T: She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

...] Centre
...] Darknes

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: *Obumbrabit vestigia vestra veritatia Luce.*
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T: he holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serve God. Be patient.
Hate vayne glorie. Live justly. Amen.

Δ: What spede shall I make for the yard square Table, the wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: *Gloria, Patri et F. et S.S. S.e.i.p.e.n.e.s.e.r.s.s. amen.*

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8 1/4

E.T : Two appeare, Michael and Uriel.

Mi: *Et posuit illos in ministerium ejus.*
Quid desideratis?

Δ: *Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.*

Mi: *Sapere, a Deo: Scire a Creatura et ex creaturis est.*

Δ I am not sure if it wer Mi. or Ur, that called for them.

Δ Ur: *Venite filiae.*

E.T: Seven women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.)

E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thou. Δ: Then with much ado, E.T. sayd as followeth,

E.T. his promise

E.T: I promise, ln the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth.
Now we shew unto you the lower world: The Governers that work and rule under God: By whome you may have

practise. The lower world

powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.

To E.T. he spake,

What I do wish thee to do, thow shalt here know, before thow go. We procede to one GOD, one knowledge, one Operation.

Filiæ

Venite filiae.

Behold these Tables: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of Light. The whole Government, doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious.

49 good Angels Governors

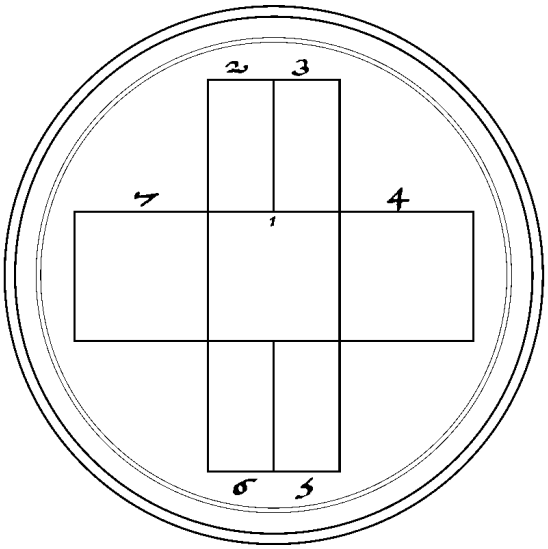
Mark these Tables: Mark them. Record them to your [....

The first knowledge

This is the first knowledge. Here shall you have Wisdome. *Halleluyah.*

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for ever. Δ: Amen.

E.T: All the 7 (which here appeare) joyne theyr Tables in One, which, before they held apart. And they be of this Forme all to gither. The myddel most is a great Square and on eche side of it, One, as big as it, joyning close to it. And over it joyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus joyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.



2

7 A	21O	1 A	26E	48A	24A	13R
34I	8 O	29M	2 O	33A	6 M	25E
49A	4 E	35A	40M	18L	28M	23L
39V	47L	3 A	5 L	15A	36N	30R
20E	19R	45A	37R	32I	17A	41A
10A	38O	16V	27A	12R	43R	22Y
9 E	44A	11E	42L	31A	14N	46V

7

14E	49E	7 F	25A	13I	47F	16O
46A	36N	44L	42N	18M	45O	6 L
12O	41O	26I	43A	29L	39B	33S
48T	31O	2 O	32B	9 S	38A	8 L
28S	15L	17A	10O	3 O	30S	20E
40L	34N	37S	19P	4 E	5 O	22R
24R	1 N	35O	23N	11E	21N	17A

1 B	2 B	3 B	4 B
8 B	9 B	10B	11B
15B	16B	17B	18B
22B	23B	24B	25B
29B	30B	31B	32B
36B	37B	38B	39B
43B	44B	45B	46B

36E	47E	14L	27F	49D	13L	16N
12L	32A	26G	24O	41R	31L	19O
22O	29O	2 G	7 D	25R	1 O	5 P
6 A	15E	34O	4 M	33E	30E	20L
37E	9 E	18O	10L	21O	28E	3 D
17M	39A	35G	38L	8 E	11L	23O
44O	43Z	48R	40O	45B	42A	46A

6

3

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	39 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

4

1 4 B	1 5 B	1 6 B	1 7 B	6 M	41 T	39 C	19 G	49 N	45 L	14 G
1 11 B	1 12 B	1 13 B	1 14 B	31 P	25 M	2 N	18 N	44 E	8 O	30 R
1 18 B	1 19 B	1 20 B	1 21 B	7 L	15 A	38 M	32 O	43 M	29 S	28 L
1 25 B	1 26 B	1 27 B	1 28 B	35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 32 B	1 33 B	1 34 B	1 35 B	1 I	17 P	16 M	46 D	5 M	40 N	21 E
1 39 B	1 40 B	1 41 B	1 42 B	27 N	23 S	4 G	36 P	26 P	47 N	20 M
1 46 B	1 47 B	1 48 B	1 49 B	9 A	10 M	24 C	22 E	34 O	11 N	48 F

8 G	41 I	16 O	48 O	43 A	7 A	49 O
3 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	15 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	18 G

5

The Circle abowt was bright
and Nothing in it./

ET: One stept furth, and sayde,

1: Wilt thow have witt, and wisdome:
Here, it is. (Δ: Pointing to the middle table.)

2 An other sayd, The Exaltation and Government of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is. Δ: he pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ I mar= vayle that the earth and waters are both ascribed to one.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: pointing to that on the right hand: of the two lowermost.)

6: The motion of the Ayre, and those that move in it, are all known to me. Lo here they are. (Δ: pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Government. I was in the be= gynning, and shalbe to the ende. (Δ: pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,
Begynne the Middle Table *&c.* Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L *&c* in the second Table, where are 7 places and there but 6 numbers and letters, and yet every place semeth to have a letter, in the judgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: *Non potestis hoc videre sine ratione.*

Δ This I inter= sert now; thowgh it wer not at the first Noting.

two numbers and two letters cuppled to them.

Δ: The Next day, as I was loking on the Tables being finished, and joyned all to gither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre,∴ over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30 N.

E.T: Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreover.

		The First, had Bokes in hir hand.
Kings		The second, a crown in hir hand.
Nobilitie		The Third, Robes.
Merchants Δ	*Aqua*	The fowrth, *animal quadrupes vicium omnim colorum.*
	Terra	The fifth, Herbes.
	Aer	The sixth, a fanne.
	Ignis	The seventh, a Flame of fyre in hir hand.

Mi: *Decedite in nomine eius, qui vos huc misit.*

E.T: Uriel opened a boke in his own hand, and sayde,

A boke

Ur: The Fowntayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed.
The Elements with theyr powres judged.
Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: Beholde; I teache. There are .49. Angels glorious and excellent, appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: Limited from the begynning in strength, powre, and glorie.

Erthly Actions

Practise

These shalbe Subject unto you, in the Name, and by Invo= cating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.
By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, judgement in the rest, as well in the depth of waters, secrets of the Ayre, as in the bowells and entrails of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with vanitie, But stick firmely, absolutely, and perfectly, in the love of god (for his honor) to_gither.

We two to_gither

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding.
Glorie be to him; To thee ô Lord, whose name perseth throwgh the earth.
Glorie be to thee, for ever. Δ: *Amen, Amen, Amen.*

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe joyned to gither: begynning all, with B, according to the disposition of the number untyll the 29 general names be known. The first 29 are more excellent than the rest. Every Name doth consist uppon the quantitie of the place: Everie place with addition bringeth furth his name, which are 49. ———I have sayde.———

*Δ *Vide ipanum Tabulam ho= rum 49 nomen Collectam, pa= gina sequente.*

The first 29

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

*he ment to E.T.

Mi: I have to say to the*, and so have I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I have no na= turall inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

E.T. must marry

Mi: Thow must of force kepe it.
Thow knowest our mynde.

Δ: *Deo opt Max. omnium honor laus et gloria in sæcula sæculorum. Amen.*

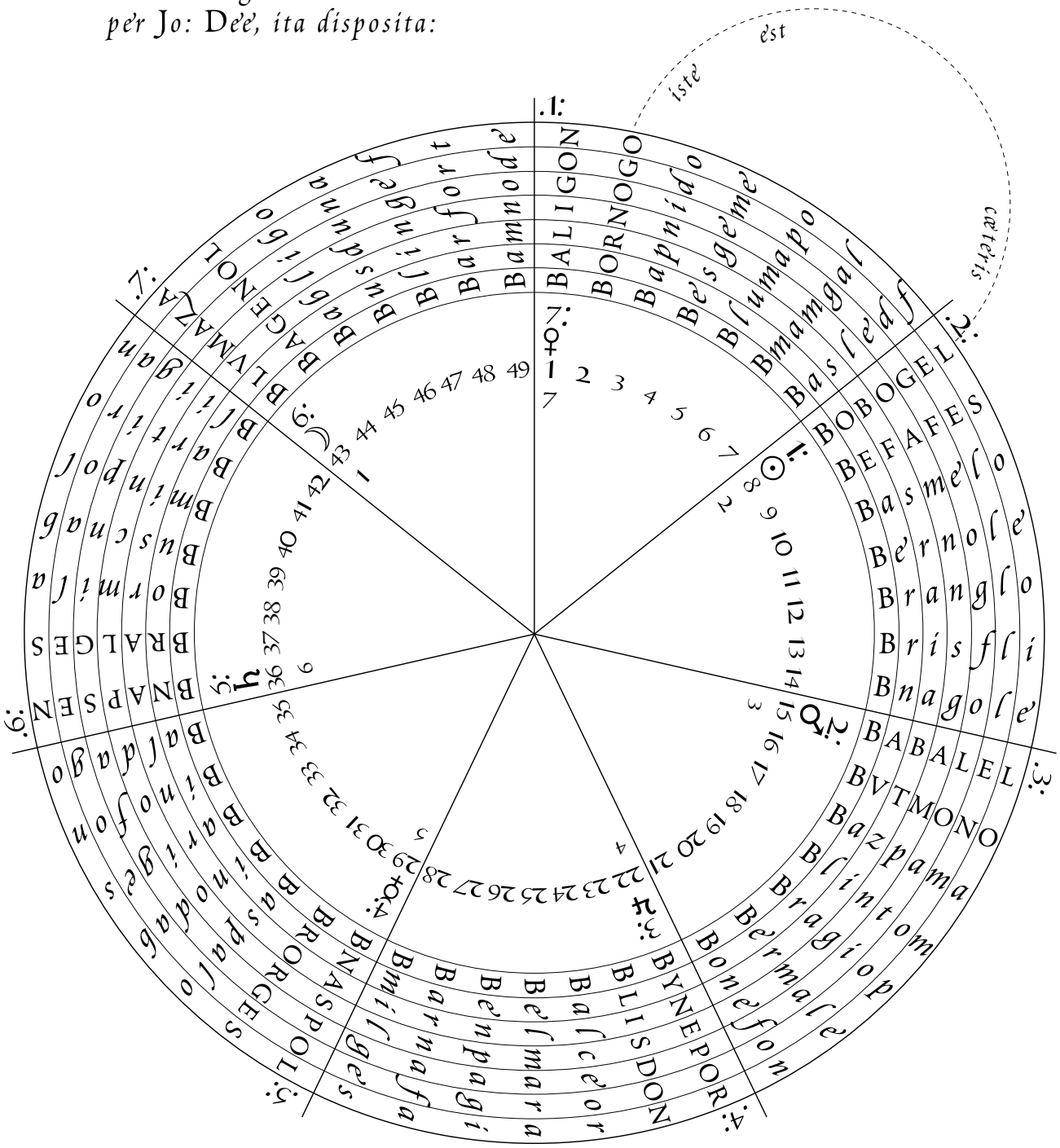
Ended, *hora noctis, 11 1/2 circiter.*

Tabula Collecta: **49** *Angelorum Bonorum, Nomina continens*

per Δ

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
per Jo: Dee, ita disposita:



Fryday Maii 4: hor 2 1/2 a meridie

Δ: E.T. wold not wilingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where= uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glorie &c.

E.T. is to marry

And commyng to the stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Uriel his manner of appari= tion

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes and seemed now to have wyngs. (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross over the Crown.

Uriel taketh the .7. Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.

From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the .7. bundells (being of diverse cullored sylk,) and there appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures

The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh of, of one of the Bundells a thing lyke a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

A description of the glorious man.

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.

Many cullors in all his garments are shewed in *seqientibus libris*

Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.

Uriel, (sayd)-- *Multiplicabit omnia, benedictione sua.*

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where this byrd stode before, seemeth allso to be (proportionally) waxed big, as the byrd, (thus enlarged).

The Yoaking or cuppllng of the two byrds.

This man taketh an other byrd, and putteth the wyng of it, behind the wyng of the first (as thowgh he yoked them.)
This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor anything els.

E.T: A voyce was hard, like Michael his voyce, saying,
It was a byrd, and is a byrd, absent there is nothing but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce. Necessitie.

A voyce: Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome,
Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding.

vayne to stryve

It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ: *Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.*

Δ *forte* your

Mi. This hath answered all [y]our Cavillations.

Δ What hath answered all our Cavillations?

Mi. Thow hast written.
One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.
They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd,and to place them agayn in the skye. And this they did very often: and in diverse places of the heven with great celeritie.

The byrds towch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene.
And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass so quiettly, untowched and unoverthrown of these two Byrds.
And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick and in good liking: And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles having theyr wyngs joyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diverse Metalls, and the Fowle spurned them away, still.

Great Hill

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of A Tennez ball of 4, cullours, white, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them have two Crownes like paper Crownes, white and bright, but seeme not to be sylver. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and ears likewise All gold.

26 Crownes

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other.

They have, by theyr sides, Sachels, like palmers bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) than sayd Michael,

Mi: Joye and helth give unto the riche:
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed thee: Understand:
Read them over: God shall give thee some light in them. I have satisfyed thee: Both, How you shalbe joyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, *(videlicet) in Deo.*

Lok up this Mysterie:

*to ET *Forget not our Cownsayle:

Ô GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever,
The vertue of his presence, here left, be
amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the graving of the ring; May not another
man do it, thowgh, E.T. Grave it not?

Mi: Cause them to be made up, (according to instruction) by any honest man.

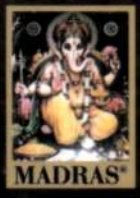
Δ: What say you as concerning the Chamber, for our practise?
May my fardermost little chamber, serve, yf the bet be taken downe?

Mi: At the next Call, for the Chamber, you shall know what to do.

Δ: *Benedictus Deus in donis suis:*
et sanctus in omnibus operibus eius.
Amen. ended hor. 4 1/2

A MÔNADA HIEROGLÍFICA

John Dee



HIEROGLÍFICA

John Dee, Londres, a Maximiliano

Pela Graça de Deus Sapientíssimo Imperador
de Roma, Boêmia e Hungria

Tradução:
Sandra Guerreiro

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Índice

Introdução da Edição Brasileira

A *Mônada Hieroglífica* é um tratado hermético que faz uso de Astrologia, Alquimia, Cabala, Geometria Euclidiana e Magia, a fim de descrever a base do ser, o átomo espiritual, eterno e único — a Mônada.

O termo é neoplatônico. Plotino atribui à Mônada uma semelhança com o Uno, estando este presente em todas as Mônadas. Esse conceito foi reutilizado por Giordano Bruno, em quem, possivelmente, Dee buscou sua inspiração.

A profundidade deste livro é inversamente proporcional ao seu tamanho, pois se trata de um texto de diminutas proporções. A linguagem é de difícil compreensão, destinada a quem possui as "chaves". Vale salien-

tar que textos cifrados no campo da Magia são comuns, não se restringindo somente a este campo.

O abade Johannes Trithemius (1462-1516), mentor de Cornelius Agrippa, foi um mestre da criptografia. Seu método foi usado *aposteriori* na famosa máquina Enigma, dos nazistas, sendo os segredos desta usados amplamente nas batalhas do Atlântico pela frota de submarinos alemães, no sistema alcatéia.

Trithemius foi o autor de *Steganografia*, do grego, escrita oculta. Nela, o abade ensina como conjurar as inteligências planetárias. Estudiosos modernos, entretanto, crêem que a Magia que consta no livro nada mais é do que uma camuflagem para um manual de criptografia. Possivelmente, o abade soube unir as duas coisas.

Independentemente das opiniões, este é um livro interessante, pois mostra que as cifras estão presentes, seja nos escritos antigos, no código dos computadores ou no DNA, sendo a origem e o ponto de partida para o multifacetado universo percebido por nós.

Cornelius Agrippa também valeu-se dos códigos cifrados em seu célebre tratado *Filosofia Oculta*, uma referência no campo da Magia.

John Dee é um dos herdeiros dessas tradições; tanto é assim que, em 1563, descobre uma cópia da obra *Steganografia*. Mesmo de posse dela, tudo leva a crer que lhe foi impossível decifrar um certo manuscrito, o *Voynich*, um texto cifrado atribuído a Roger Bacon. Nele, há imagens de mulheres e plantas. Surge pela primeira vez em 1666, em Praga, indo parar nas mãos de Athanasius Kircher. Até hoje, o manuscrito é um segredo. Dee era conhecido por seus manuscritos raros, tanto assim que o *Liber Logaeth*, de sua autoria, é tido como uma das traduções do *Necronomicon*.

Mago da rainha Elizabeth, Dee nasceu em 13 de julho de 1527, em Londres. Estudou no *St. John's College* e no *Trinity College*, ambos em Cambridge. Foi um mago cientista. Para termos um exemplo disso, ele confeccionou um escaravelho mecânico que causou assombro. A engenhoca foi usada na encenação da peça teatral *A Paz* de Aristófones. Nessa peça

há uma sátira a obra *Belerofonte* de Euripides. O personagem de Aristofones, Trigel, voa em um escaravelho ate o Olimpo, emulando o voo de Belerofonte sobre Pegasso.

Dee e considerado, também, um dos maiores especialistas em Geometria Euclidiana, a ponto de ser autor do prefacio da obra de Euclides, *Mathematicall Praeface to Euclid's Elements.* Foi preso por conjuracao, em 28 de maio de 1555, sendo acusado de atentar contra a vida da rainha, na epoca, Mary Tudor, e de praticar outros maleffcios. Ao mesmo tempo, mantinha correspondencia com Elizabeth, que viria a suceder Mary Tudor.

Conclamado a escolher a data mais propícia a coroacao de Elizabeth, produz um dos melhores trabalhos de astrologia eletiva.

Um dos fatos mais importantes na vida Magicka de John Dee foi o seu encontro com Edward Talbot, posteriormente Edward Kelley. Este era uma pessoa de reputação duvidosa. Teve suas orelhas arrancadas

como punição por seus crimes, que incluiam forjar clocumentos e falsificar dinheiro. Outra acusacao foi da pratica da necromancia, que, por sua vez, foi associada a imagem de Dee, mas, ao que tudo indica, indevidamente.

Kelley logo foi empregado por Dee como vidente. A dupla criou um dos mais possantes sistemas de Magia, as chamadas *Enoquianas*. Dee acreditava que cles haviam conseguido resgatar o sistema de Magia usado por Enoch. Justamente o *Livro de Enoch** e que trata da queda dos anjos, que ensinam a humanidade artes como a Matematica, Astronomia e a Magia.

A *Monada Hieroglifica* foi publicada em 1564 e, nesse mesmo ano, e apresentada a rainha Elizabeth, embora a obra seja dedicada ao Imperador Maximiliano.

Quando de sua permanencia no continente europeu, Dee e mencionado como fundador, ou divulgador, do movimento rosacruciano, bem como e tido por espiao ingles.

(*) Livro de Enoch — *Madras Editora, 2004.*

Foi um dos artifices do poderio naval britanico, desta forma capacitando a Inglaterra na competicao nautica pelas descobertas e riquezas do novo mundo.

Dee foi transformado em personagem por William Shakespeare; ele e Prospero — um poderoso Mago em *The Tempest* —, que tern como serviçal um espfrito chamado Ariel, o qual lembra o Arcano Uriel ou Auriel.

John Dee morre em 1608, mas nao a sua influencia. Seus trabalhos Magickos continuam a ser utilizados, em especial o seu potente sistema de Magia Enoquiana.

Creio que a *Monada Hieroglifica* sera um desafio ao leitor e um aprendizado no que tange aos mistérios cifrados da Magia.

Sinceramente,
Marcos Torrigo

A Monada Hieroglifica

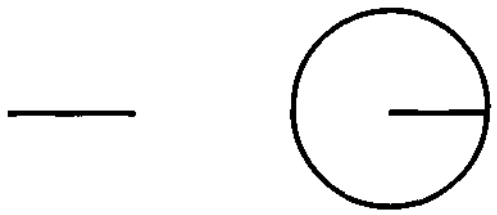
TEOREMA I

E pela linha reta e pelo círculo que o primeiro e mais simples exemplo e representacao de todas as coisas devem ser demonstrados, sejam essas coisas inexistentes, sejam apenas ocultas sob o veu da Natureza.

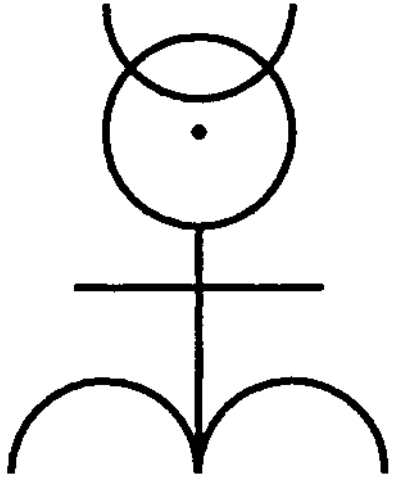
TEOREMA II

Nao podem ser produzidos artificialmente nem o circulo sem a linha, tampouco a linha sem o ponto. E, portanto, pela virtude do ponto e da Monada que todas as coisas comecam a emergir a principio. Aquilo que é afetado na periferia, nao importando quao grande seja,

não pode de forma alguma carecer do suporte do ponto central.



Por conseguinte, o ponto central que vemos no centro da Mônada produz a Terra, em torno da qual o Sol, a Lua e os outros planetas seguem seus respectivos caminhos. O Sol tem a suprema dignidade, e nós o representamos como um círculo que possui um centro visível.



TEOREMA IV

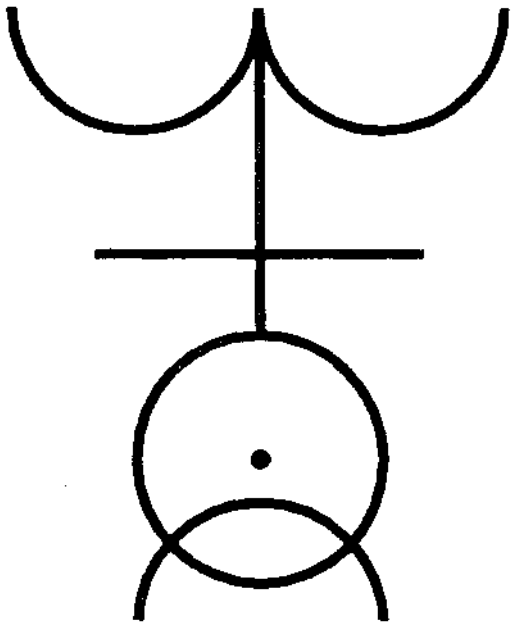
Embora o semicírculo da Lua esteja disposto sobre o círculo do Sol e podendo parecer superior, não obstante sabemos que o Sol é Rei e senhor. Vemos que a Lua, com sua forma e sua proximidade, rivaliza com o Sol em sua grandeza, que é aparente ao homem ordinário; porém, sua face, ou uma semi-esfera da Lua, sempre reflete a luz do Sol. Ela deseja tão intensamente ser impregnada com os raios solares e assim transformar-se em Sol que por vezes desaparece completamente dos céus e alguns dias depois reaparece, e nós a representamos pela figura dos Cornos (Cornucópia).

TEOREMA V

E, de fato, eu concluí a idéia do círculo solar adicionando um semicírculo à Lua, pois a manhã e o entardecer foram o primeiro dia, e foi, portanto, no primeiro (dia) que a Luz dos Filósofos foi feita (ou produzida).

TEOREMA VI

Notamos aqui que o Sol e a Lua são sustentados pela Cruz retangular. Esta Cruz pode significar muito profundamente, e com razões suficientes em nosso hieróglifo, tanto o Ternário quanto o Quartenário. O Ternário é composto pelas duas linhas retas tendo um centro copulativo.



O Quartenário é produzido pelas quatro linhas retas encerrando quatro ângulos retos. Qualquer um destes elementos, as linhas ou os ângulos retos, repetidos duas vezes, conseqüentemente, fornecem-nos da maneira mais secreta a Octada, a qual eu não creio ter sido conhecida por nossos predecessores, os Magi, e a qual deveis estudar com grande atenção. A magia tripla dos primeiros Patriarcas e dos sábios consistia em Corpo, Alma e Espírito. Portanto, temos aqui o primeiro Setenário manifesto, ou seja, duas linhas retas com um ponto comum, os quais são três, e as quatro linhas que convergem para formar o ponto central separando as duas primeiras.

TEOREMA VII

Quando os Elementos estão distantes de seus locais familiares, as partes homogêneas são deslocadas, c isto um homem aprende pela experiência, pois é ao longo das linhas retas que eles retornam natural e efetivamente a esses mesmos locais. Portanto, não será

absurdo representar o misterio dos quatro Elementos, no qual e possivel reduzir cada um a sua forma elemental", por quatro linhas retas estendendo-se em quatro direções contrarias a partir de um ponto comum e indivisivel. Aqui notareis particularmente que os geometras ensinam que uma linha e produzida pelo deslocamento de um ponto: nos notificamos que deve ocorrer algo semelhante aqui, e por uma razao similar, porque nossas linhas elementares sao produzidas por uma continua cascata de goticulas como um fluxo no mecanismo de nossa magia.

TEOREMA VIII

Alem disso, a extensao cabalistica do Quartenario, de acordo com a formula comum de notacao (porquanto dizemos um, dois, tres e quatro), e uma formula abreviada ou reduzida a Decada. Isto ocorre porque Pitagoras tinha o habito de dizer:1 +2 + 3 + 4 fazem 10. Nao e por acaso que a cruz de angulo reto, ou seja, a vigésima primeira letra do alfabeto romano, a qual considerava-se como sendo formada por quatro linhas

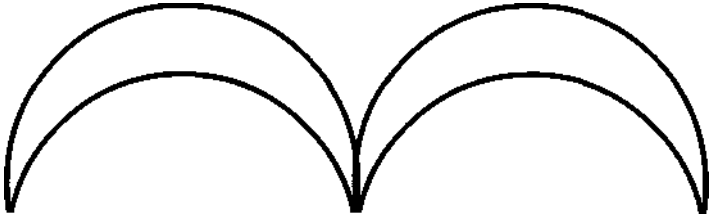
retas, foi usada pelos mais antigos dos Filosofos romanos para representar a Decada.

Posteriormente, eles definiram o ponto em que o Ternario conduz sua forca ate o Setenario.

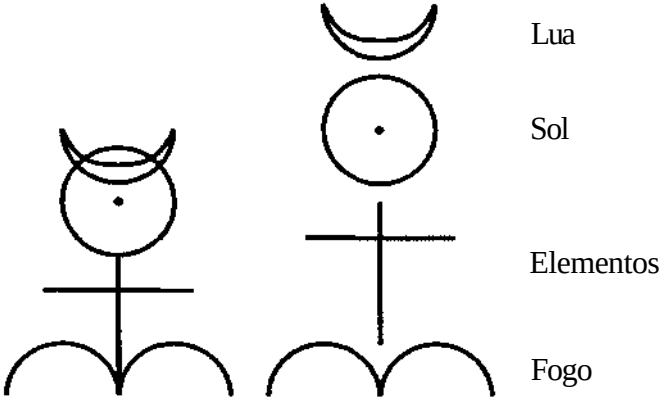
TEOREMA IX

Vemos que tudo isto esta perfeitamente de acordo com o Sol e a Lua de nossa Monada, porque, pela magia dos quatro Elementos, deve ser feita uma separagao exata em suas linhas originais; em seguida, a conjunção circulatoria no complemento solar pelas peri-I'crias dessas mesmas linhas e realizada, pois nao importa quao longa uma dada linha possa ser, e possivel descrever um circulo passando por seus extremos, seguindo as leis dos geometras. Portanto, nao podemos negar quao uteis o Sol e a Lua sao para nossa Monada, em conjunção com a proporção decimal da Cruz.

TEOREMA X



A seguinte figura do signo de Aries, em uso entre os astronomos, e a mesma para todo o mundo (um tipo de erecao ao mesmo tempo cortante e pontuda), e entende-se que ela indica a origem da triplicidade ígnea



naquela parte do ceu. Portanto, adicionamos o signo astronomico de Aries para indicar que na pratica desta Monada o uso do fogo e requerido.

Terminamos a breve consideração Hieroglifica de nossa Monada, a qual somamos em um unico contexto hieroglifico:

O Sol e a Lua desta Monada desejam que os Elementos, nos quais a decima proporgao florescera, sejam separados, e isto e feito pela aplicação do Fogo.

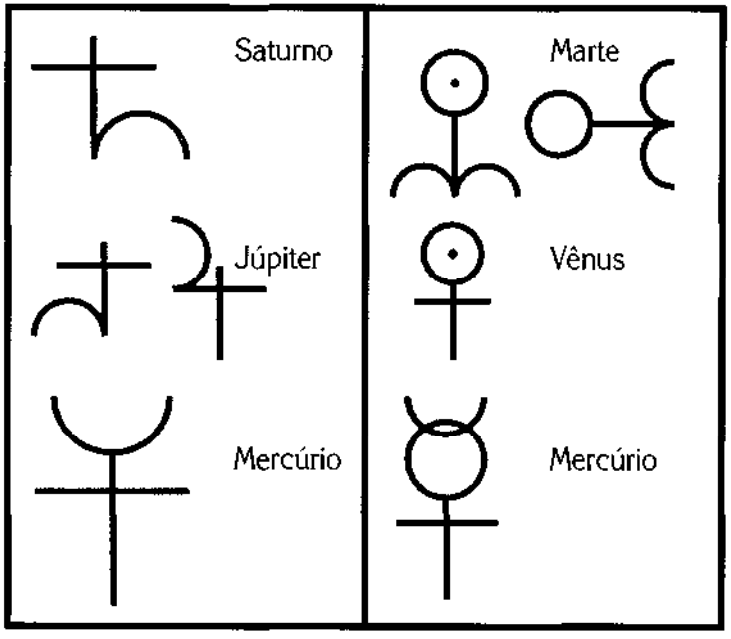
TEOREMA XI

O signo do Carneiro, composto de dois semicirculos conectados por um ponto comum, e justamente muito atribuido ao lugar do nictêmero equinocial, porque o período de 24 horas dividido pelo equinocio denota as mais secretas proposes.

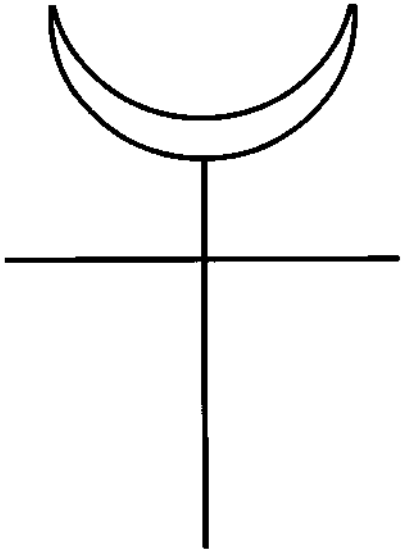
Isto eu tenho dito em respeito a Terra.

TEOREMA XII

Os antiqiüíssimos sabios e Magi transmitiram-nos cinco signos hieroglificos dos planetas, todos os quais sao compostos pelos sinais usados para a Lua e para o Sol, com o signo dos Elementos e do signo hieroglífico de Aries, o Carneiro, o qual se tornara obvio para aqueles que examinarem essas figuras:

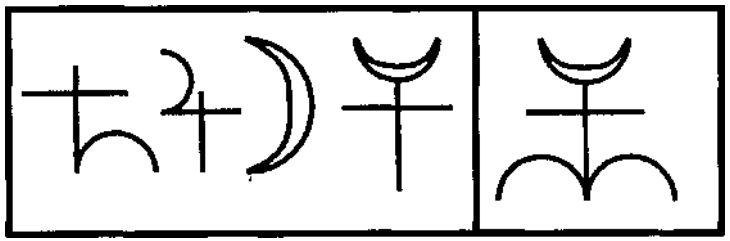


Não sera dificil explicar cada um desses signos de acordo com a maneira Hieroglífica em vista de nossos principios fundamentals, ja colocados. Para começar, falaremos em parafrases dos que possuem as caracteristicas da Lua; em seguida, dos que possuem carater solar. Quando nossa natureza lunar, pela ciencia dos Elementos, tiver completado a primeira revoluçao ao redor da Terra, entao ela foi chamada, misticamente, Saturno. Depois, na revoluçao seguinte, foi chamada Jupiter, e possui uma figura muito secreta. Então a Lua, desenvolvida por ainda mais uma Jornada, foi mais



uma vez representada muito obscuramente pela figura que se costumava chamar Mercurio. Ve-se como este e Lunar. Que ela deva ser conduzida por meio de uma quarta revolução nao e algo contrario a nosso desenho secreto, nao importa o que certos sabios possam dizer. Dessa maneira o puro espirito mágico, por sua virtude espiritual, realizara a obra de albificação no lugar da Lua; apenas para nos e como estava no meio de um dia natural ele falara hieroglificamente sem palavras, introduzindo e imprimindo estas quatro figuras geogenicas na pura Terra muito simplesmente preparada por nós.

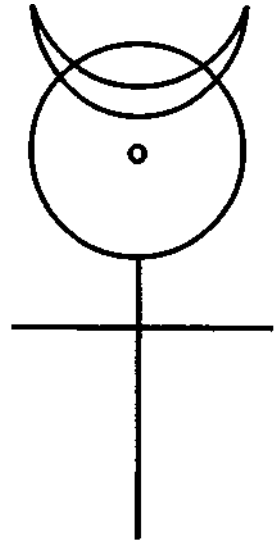
Esta ultima figura estando no meio de todas as outras.



TEOREMA XIII

Agora falemos sobre a caracteristica mistica de Marte. Nao e ele formado pelos hieroglifos do Sol e de Aries, o magisterio dos Elementos intervindo parcialmente? E o de Venus — eu gostaria de saber —, nao e ele produzido pelo do Sol e dos Elementos de acordo com os melhores expoentes? Portanto, os planetas tornam-se para a periferia solar e para a obra de revivificação.

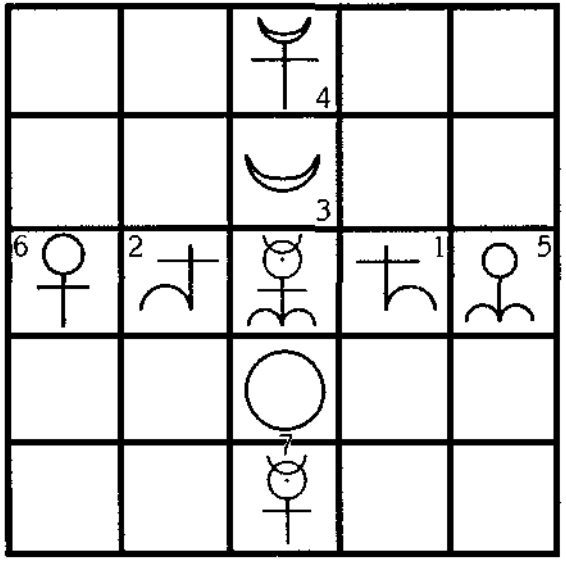
Na progressao notaremos que este outro Mercurio aparecera e e verdadeiramente o irmão gêmeo do



scgundo: pois, pela magia Lunar e Solar completa dos Elementos, o Hieroglifo desse Mensageiro fala-nos muito distintamente, e deverfamos examina-lo cuidadosamente e escutar o que ele diz. E (pela vontade de Deus) ele e o Mercurio dos Filosofos, o grandemente celebrado microcosmo e ADÃO. Portanto, alguns dos mais experientes inclinaram-se a coloca-lo em uma posicao e dar-lhe um grau de distincao igual ao do proprio Sol. Isto nos não podemos fazer na presente epoca, a menos que adicionemos a esta obra de cristal coralineo uma certa ALMA separada do corpo por uma arte pyrognomic. E muito dificil conseguir isso e tambem muito perigoso por causa do fogo e do enxofre que a fragrancia contém. Mas certamente esta Alma pode realizar coisas maravilhosas. Por exemplo, junte-a, por meio de amarras inseparaveis, ao disco da Lua (ou ao de Mercurio) por Lucifer e pelo Fogo. Em terceiro lugar, e necessario que mostremos (a fim de demonstrar nosso numero Setenario) que este e o proprio Sol dos Filosofos. Vos observareis a exatidao, bem como a clareza com a qual esta anatomia da Monada Hieroglifica corresponde aquilo que e o significado do arcano destes dois teoremas.

TEOREMA XIV

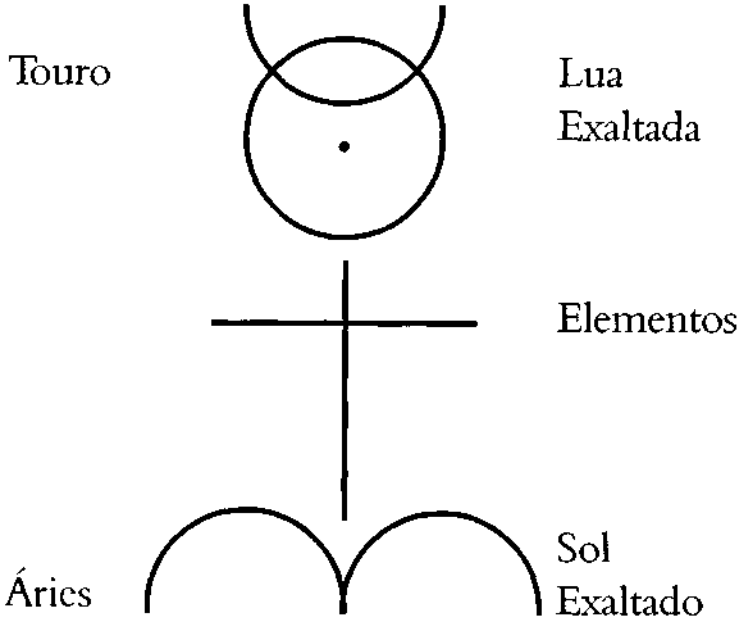
Esta portanto claramente confirmado que todo o magisterio depende do Sol e da Lua. O Grandiosíssimo Hermes disse-nos isso repetidamente afirmando que o Sol e o pai e a Lua a mãe, e nos sabemos de fato que a terra vermelha (terra lemnia) e nutrida pelos raios da Lua e do Sol, os quais exercem uma influencia singular sobre ela.



Os Princípios da Astronomia Inferior, mostrados na Anatomia de nossa Mônada.

TEOREMA XV

Sugerimos, portanto, que os Filosofos considerem a ação do Sol e da Lua sobre a Terra. Eles notarão que, quando a luz do Sol entra em Aries, a Lua, quando entra no proximo signo, ou seja, Touro, recebe uma nova dignidade na luz e e exaltada naquele signo em relação as suas virtudes naturais. Os Antigos explicavam esta proximidade dos astros — a mais notável de todas — por um certo signo mistico sob o nome do

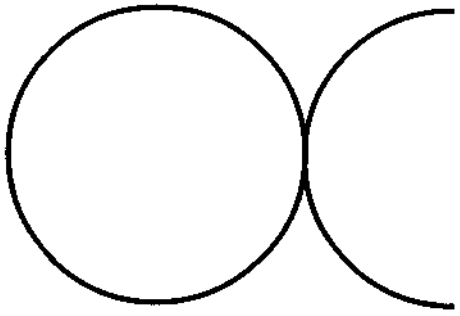


Touro. E muito provavel que seja a exaltação da Lua, a qual os astrônomos dos tempos mais remotos testemunham em seus tratados. Este misterio pode ser compreendido apenas por aqueles que se tornaram os Pontifices Absolutos dos Misterios. Pela mesma razao eles disseram que Touro e a casa de Venus — ou seja, do amor conjugal, casto e prolifico, pois a natureza regozija-se na natureza, como o grande Ostanes ocultou em seus misterios mais secretos. Estas exaltacoes sao adquiridas pelo Sol, porque ele proprio, apos ter sofrido muitos eclipses de sua luz, recebeu a força de Marte, e e dito como exaltado nesta mesma casa de Marte, que e o nosso Carneiro (Aries).

Este misterio secretíssimo e clara e perfeitamente mostrado em nossa Monada pela figura Hieroglifica de Touro, o qual e aqui representado, e pela de Marte, que indicamos no Teorema XII e Teorema XIII pelo Sol unido a uma linha reta na direção do signo de Aries.

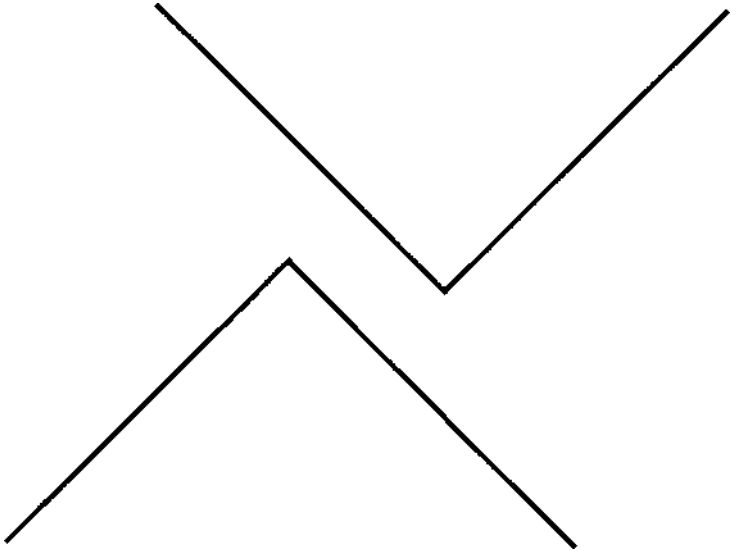
Nesta teoria oferece-se outra analise cabalística de nossa Monada, pois eis a real e engenhosa explicacao: as exaltações da Lua e do Sol são feitas por meio da ciencia dos Elementos.

Nota: Há duas coisas que devem ser particularmente observadas; primeiro, que a figura Hieroglifica de Touro e a mesma do ditongo dos gregos, o qual era sempre usado na terminação do singular; segundo, que por uma simples transposição de lugar mostramos a letra alfa duas vezes, por um circulo e um semicirculo, sendo simples tangentes que tocam uma a outra, como mostrado.



TEOREMA XVI

Devemos agora, tendo em vista nosso tema, filosofar brevemente a respeito da Cruz. Nossa Cruz pode ser formada por duas linhas retas (como dissemos) que são iguais — ou seja, não podemos separar as linhas,

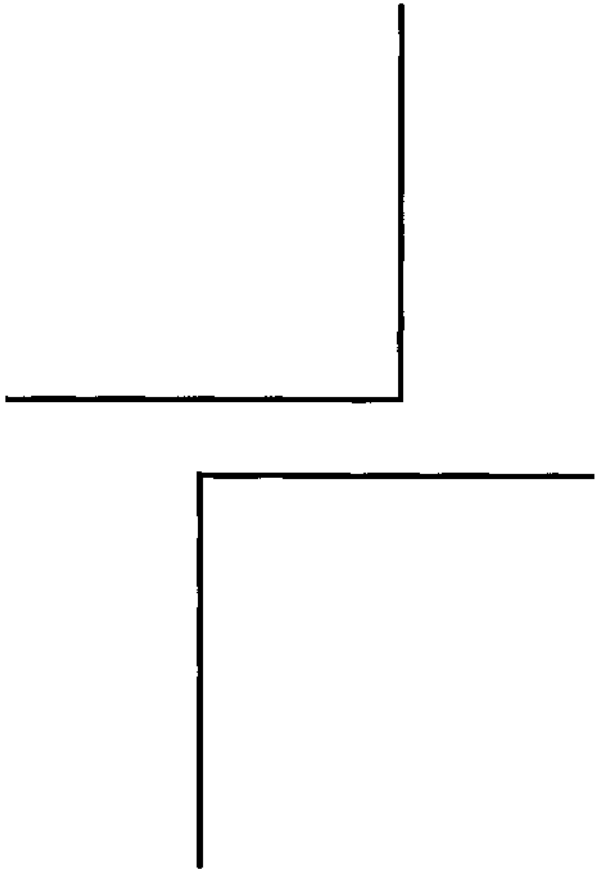


exceto partindo-as de modo que se consigam comprimentos iguais. Mas na distribuição mística dos componentes de nossa Cruz, queremos usar partes que sejam tanto iguais como desiguais. Estas partes mostram que uma virtude está oculta sob o poder da divisão da (Cruz Equilateral em duas partes, pois elas são de igual grandeza. Em geral, a Cruz deve ser composta de ângulos retos, já que a natureza da justiça exige a perfeita igualdade das linhas usadas na interseção. De acordo com essa justiça, propomos um exame cuidadoso do

que segue a respeito da Cruz Equilateral (a qual corresponde a 21ª letra do alfabeto latino).

Se, por meio do ponto comum no qual os angulos opostos se encontram em nossa Cruz Retilmea, Retangular e Equilateral, imaginarmos uma linha reta dividindo-a em duas partes, entao em cada lado da linha assim transversa notamos que as partes sao perfeitamente iguais e similares.

E essas partes sao similares em forma aquela letra dos romanos que corresponde a quinta vogal e que era frequentemente usada pelos mais antigos Filosofos Latinos para representar o numero V. Isso, suponho, nao era feito por eles sem uma boa razao, pois e de fato a metade exata de nossa Decada. Dessas partes da figura, assim duplicadas pela divisao hipotetica da Cruz, podemos concluir que e razoavel que cada parte represente o quinario, embora uma esteja de pe e a outra ao contrario, a semelhança da multiplicação da raiz quadrada que entra aqui de maneira maravilhosa como o numero circular, ou seja, o quinario, do qual notamos que o numero 25 e produzido (porquanto esta letra e a vigesima do alfabeto e a quinta das vogais).



Consideraremos agora outro aspecto desta mesma Cruz Equilateral — o seguinte e baseado na posicao mostrada em nossa Cruz Monadica. Suponhamos que uma divisao similar da Cruz em duas partes seja feita como no desenho. Agora vemos a forma

gcrminante de outra letra do alfabeto latino — uma de pe c a outra ao contrario. Esta letra e usada (segundo o antigo costume dos latinos) para representar o numero 50. Dai, parece-me, estabelecemos nossa Decada da Cruz, pois e colocada no topo de todos os misterios, e segue-se que esta Cruz e o signo hieroglifico da perfeicao. Portanto, incluso na forga do quinario esta o poder da Decada, de onde provem o numero 50 como seu proprio produto.

Ó, meu Deus, quao profundos sao estes misterios! E o nome ELE (EL) e dado a esta letra! E por esta mesma razao, vemos que esta responde a virtude decimal da Cruz, porque, comecando da primeira letra do alfabeto, L é a décima letra, e contando de tras para frente, com base na letra X, descobrimos que ele cai no decimo lugar, e desde que mostramos que ha duas partes da Cruz, e considerando agora sua virtude numerica, fica bem claro como o numero cem e produzido. E se pela lei dos quadrados essas duas partes forem multiplicadas, elas resultam num produto igual a 2.500. Este quadrado, comparado com o quadrado do primeiro numero circular e aplicado a ele, resulta numa

diferença de cem, que e a propria Cruz explicada pelo quadrado de sua Decada, e e reconhecida como cem. Portanto, como isto esta contido na figura da Cruz, tambem representa a unidade. Pelo estudo destas teorias da Cruz, a mais digna de todas, somos assim induzidos a utilizar esta progressao, a saber: um-dez-um cem, e esta e a proporção decimal da Cruz como se apresenta anos.

TEOREMA XVII

Apos um estudo apropriado do sexto teorema e logico proceder para uma consideracao dos quatro angulos retos da Cruz, para cada qual, como mostramos no teorema precedente, atribuimos o significado do quinario de acordo com a primeira em que estao colocados, e transpondo-os para uma nova posicao, o mesmo teorema mostra que eles tornam-se signos hieroglificos do numero 50. E muito evidente que a Cruz e vulgarmente usada para indicar o numero 10, e tambem e a vigesima primeira letra, seguindo a ordem do alfabeto latino, e e por esta razao que os sabios en-

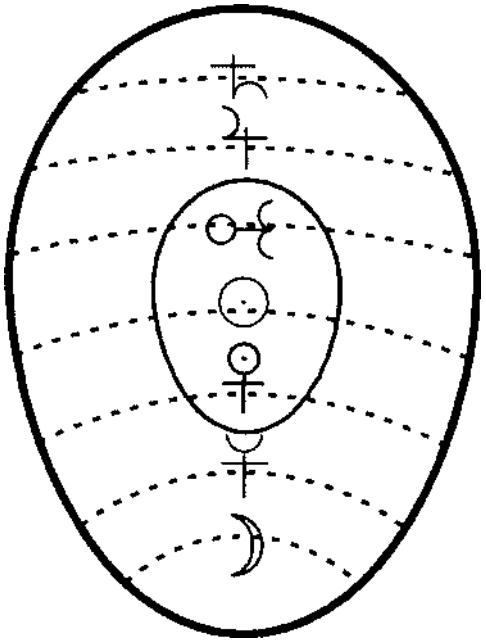
tre os Mecubales designaram o numero 21 pela mesma letra. De fato, podemos fazer uma consideragao muito simples deste signo para descobrir que outras virtudes qualitativas e quantitativas ele possui. Baseados em todos estes fatos vemos que podemos seguramente concluir, pela melhor das computagoes cabalisticas, que nossa Cruz, por uma maravilhosa metamorfose, pode significar 252 para os Iniciados. Por conseguinte: quatro vezes cinco, quatro vezes cinqtienta, dez, 21, os quais somados resultam em 252. Podemos extrair este numero mediante dois outros metodos, como ja mostramos anteriormente; recomendamos aos cabalistas, que ainda nao fizeram experimentos para produzi-lo, nao apenas estuda-lo em sua concisao, mas tambem formar um julgamento digno de filosofos a respeito das varias permutações e engenhosas produções que surgem do magisterio deste numero. E nao esconderei de vos outra memoravel mistagogia: considerai que nossa Cruz, contendo tantas ideias, oculte duas outras letras se examinarmos cuidadosamente suas virtudes numericas depois de uma certa maneira, de modo que, por um metodo paralelo

seguindo sua força verbal com esta mesma Cruz, reconhegamos com suprema admiragao que e daqui que a LUZ e derivada (LUX), a palavra final do magisterio, pela uniao e conjungao do Ternario dentro da unidade da Palavra.

TEOREMA XVIII

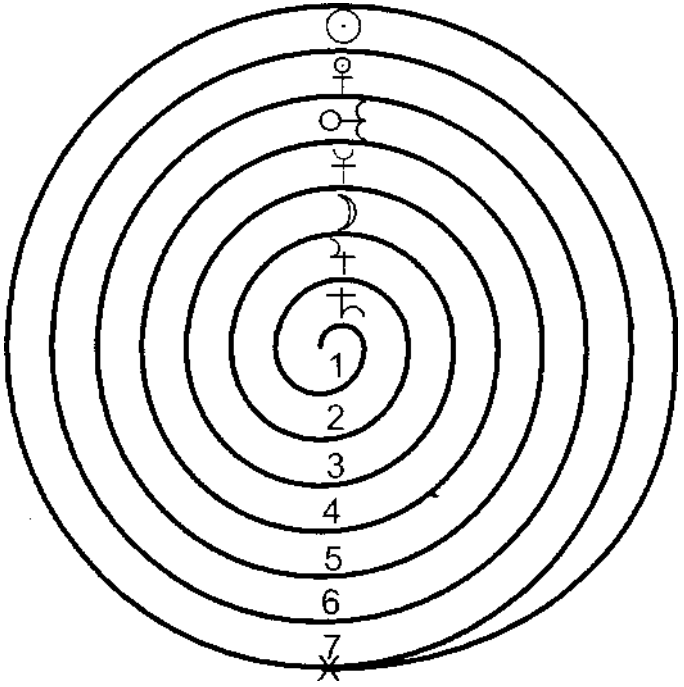
Dos nossos Teoremas XII e XIII pode-se inferir que a astronomia celestial e a fonte e o guia da astronomia inferior. Antes de elevarmos nossos olhos ao ceu, cabalisticamente iluminados pela contemplacao destes misterios, devemos perceber com exatidao a construgao de nossa Monada, como e mostrada para nos nao apenas na LUZ, mas tambem na vida e na natureza, pois ela revela explicitamente, por seu movimento interno, os mais secretos misterios desta analise fisica. Contemplamos as fungoes celestiais e divinas deste Mensageiro celestial, e aplicamos agora esta coordenação a figura do ovo.

E bem sabido que todos os astrologos ensinam que a forma da orbita tracada por um planeta e circular,



e porque os sabios deveriam entender como uma simples alusao, e assim que o interpretamos no hieroglifo mostrado, o que concorda em cada detalhe com aquilo que ja foi dito. Aqui vos notareis que os miseraveis alquimistas devem aprender a reconhecer seus numerosos erros e entender o que e a agua da clara do ovo, o que e o oleo da gema do ovo e o que queremos dizer com cascas de ovos calcinadas. Esses impostores inexperientes devem aprender em seu desespero a com-

preender o que realmente querem dizer estas e muitas outras expressoes similares. Aqui nos mostramos praticamente todas as proporc5es que correspondem a propria Natureza. Este e o mesmo Ovo de Aguia que o escaravelho quebrou anteriormente por causa da injuria que a crueldade e a violencia deste passaro causaram aos timidos homens primitivos, pois este passaro perseguiu alguns deles que estavam entrando na caverna



onde o escaravelho habitava para implorar por seu auxflio. O escaravelho ponderou como poderia ele sozinho vingar tamanha insolencia e, possuindo carater veemente, preparou-se para levar a cabo seu proposito por meio de constancia e determinação, pois nao lhe faltavam nem poder nem inteligencia. O escaravelho perseguiu a aguia resolutamente e fez uso desta, extremamente perspicaz: ele derrabou seu excremento no seio de Jupiter onde o ovo estava depositado, fazendo com que o Deus, ao tentar livrar-se dele, lancasse o ovo ao chao, onde ele se quebrou. O escaravelho teria, desta maneira, exterminado toda a familia das aguias da Terra nao fosse Jupiter, a fim de evitar tamanha calamidade, resolver que, durante aquela parte do ano, quando as aguias chocavam seus ovos, nenhum escaravelho deveria voar proximo a eles. Portanto, aconselho aqueles que forem maltratados pela crueldade deste passaro que aprendam a utilissima arte destes insetos solares (Heliocantharis) que vivem ocultos e escondidos por longos periodos de tempo. Por estas indicacoes e sinais, pelas quais deveriam ser muito gratos, eles proprios serao capazes de obter vingança

contra seus inimigos. E eu afirmo (ó Rei!) que nao e Esopo, mas Edipo quern me vem a lembrança, pois ele apresentou estas coisas a almas valorosas e aventurou-se pela primeira vez a falar desses misterios supremos da Natureza. Eu sei perfeitamente que houve certos homens que, pela arte-do escaravelho, dissolveram o ovo da aguia e sua casca em puro-albume e fizeram desse modo uma mistura de tudo; subseqiientemente eles reduziram esta mistura a um liquido amarelo, por um processo notavel, a saber: por uma incessante circulação, assim como os escaravelhos rolam suas bolotas de terra. Por este meio a grande metamorfose do ovo foi alcancada; o albume foi absorvido durante muitas revolucoes ao redor das orbitas heliocentricas, e foi envolvido no mesmo liquido amarelo. A figura Hieroglifica mostrada aqui, desta arte, nao desagradara os que sao familiarizados com a Natureza.

Lemos que, durante os primeiros seculos, essa arte foi muito celebrada entre os mais serios e antigos Filosofos como certa e proveitosa. Anaxagoras realizou o magisterio e extraiu dai uma excelente medicina, como podeis ler em seu livro *Sobre a Natureza.*

Aquele que se devota sinceramente a esses misterios vera claramente que nada e capaz de existir sem a virtude de nossa Monada Hieroglifica.

TEOREMA XIX

O Sol e a Lua irradiam sua forca corporea sobre os corpos dos Elementos inferiores muito mais do que todos os outros planetas. E este fato que mostra, com efeito, que na analise pirognômica todos os metais perdem o humor aquoso da Lua, assim como a solução ígnea do Sol, pelas quais todas as coisas corporeas, terrestres e mortais sao sustentadas.

TEOREMA XX

Mostramos suficientemente que por razoes muito boas os Elementos sao representados por linhas retas em nosso Hieroglifo, portanto damos uma conjetura bastante exata a respeito do ponto que colocamos no centra de nossa Cruz. Este ponto nao pode de maneira alguma ser subtraido de nosso Ternario. Se qualquer pessoa que ignore esta sabedoria divina disser que nesta posigao de nosso Binario o ponto pode ser ausente, nos responderemos que ele pode supo-lo ausente, mas aquele que permanecer sem ele certamente nao sera nosso Binario; pois o Quartenario e imediatamente manifesto porque, removendo o ponto, descontinuamos a unidade das linhas. Agora, nosso adversario pode supor que por este argumento reconstruimos nosso Binario; que de fato nosso Binario e nosso Quartenario sao uma e a mesma coisa, de acordo com essa consideracao, o que e manifestadamente impossivel. O ponto precisa necessariamente estar presente, pois com o Binario constitui nosso Ternario, e nao ha nada que possa substitui-lo. Entretanto, ele nao pode dividir a propriedade hipostatica de nosso Binario sem anular uma parte integrante deste. Assim demonstra-se que ele nao pode ser dividido. Todas as partes de uma linha sao linhas. Isto e um ponto, e isto confirma nossa hipotese. Portanto, o ponto nao forma parte de nosso Binario e, entretanto, forma parte integrante de nosso Binario. Segue-se que devemos tomar nota de tudo que esta oculto na forma hipostatica e

compreender que nao ha nada superfluo na dimensao linear de nosso Binario. Mas porque vemos que essas dimensoes sao comuns a ambas as linhas, considera-se que elas recebam uma certa imagem secreta deste Binario. Dessa maneira, demonstramos aqui que o Quartenario esta oculto no Ternario. O Deus, perdoa-me se pequei contra Tua Majestade revelando tao grande misterio em meus escritos que devem ser lidos por todos, mas creio que apenas os que sao realmente dignos o compreenderao.

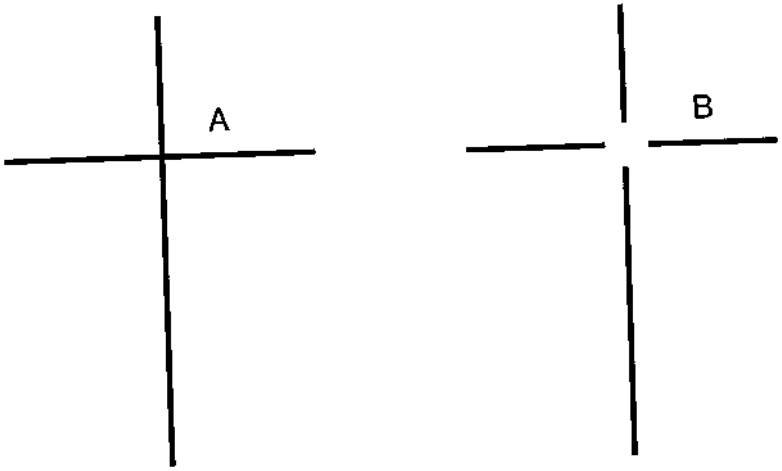
Continuamos, portanto, a expor o Quartenario de nossa Cruz como temos indicado. Procure diligentemente descobrir se o ponto pode ser removido da posicao na qual primeiramente o encontramos. Os matematicos ensinam que ele pode ser deslocado com muita facilidade. No momento em que e separado o Quartenario permanece, e torna-se muito mais claro e distinto aos olhos de todos.

Esta nao e uma parte de suas proporções substanciais, mas apenas o ponto confuso e superfluo que e rejeitado e removido.

O Divina Majestade Onipotente, como nos Mortals somos constrangidos a confessar quao grande Sabedoria e inefaveis misterios residem na Lei que Tu fizeste! Por todos estes pontos e letras os segredos mais sublimes, e misterios arcanos terrestres, assim como as multiplas revelações deste ponto unico, agora colocadas na Luz e examinadas por mim, podem ser fielmente demonstradas e explicadas. Este ponto nao e superfluo dentro da Divina Trindade, ainda quando considerado, por outro lado, dentro do Reino dos quatro Elementos onde ele e negro, portanto corruptivel e insipido. O quatro vezes felicissimo, o homem que atinge este ponto (quase copulativo) no Ternario, e rejeita e remove aquela parte sombria e superflua do Quartenario, a fonte de vagas sombras. Assim, apos algum esforco, obtemos as vestes brancas brilhantes como a neve.

O, Maximiliano, que Deus, por meio dessa mistagogia, faça de voce ou de algum outro descendente da Casa da Austria o mais poderoso de todos quando me chegar a hora de repousar tranqiiilo em Cristo, a fim de que a honra de Seu formidavel nome possa ser

staurada nas abominaveis e intoleraveis sombras que res
pairam sobre a Terra. E agora, por temor de que eu pro-
prio possa dizer demais, devo retornar imediatamente
ao fardo de minha tarefa, e porque ja terminei meu dis-
curso para aqueles cujo olhar esta centrado no cora-
ção, e agora necessario traduzir minhas palavras para
aqueles cujo coração esta centrado nos olhos.

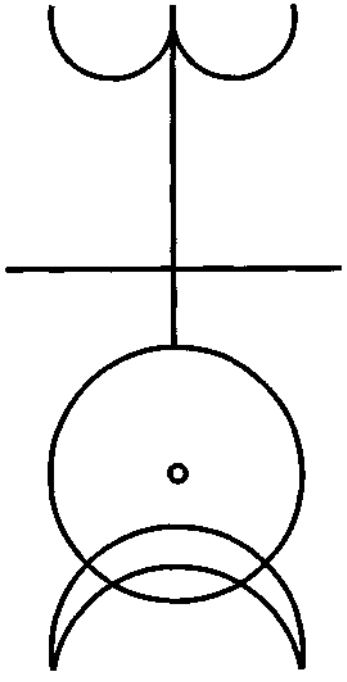


Aqui, portanto, podemos representar em alguma
medida na figura da Cruz o que ja dissemos. Duas li-
nhas iguais sao igual e desigualmente cruzadas a partir

do ponto de necessidade que se ve em A. As quatro
linhas retas, como em B, produzem um tipo de vacuo
em que sao retiradas do ponto central, que era sua con-
dicao comum, em cujo estado nao eram prejudiciais,
de uma para a outra. Este e o caminho pelo qual nossa
Monada, progredindo pelo Binario e Ternario no
Quartenario purificado, e reconstituida dentro de si
mesma, unida em proporcoes iguais, e que agora mos-
tra que o todo e igual a suas partes combinadas, pois
durante o tempo em que isto ocorre nossa Monada nao
admitira outras unidades ou numeros, porque e auto-
suficiente, e assim exatamente dentro de si mesma;
absoluta em todos os numeros na amplitude da qual
esta difusa, nao apenas magicamente, mas tambem por
um processo um tanto vulgar empregado pelo artista,
que produz grandes resultados de dignidade e poder
dentro desta mesma Monada, que e resumida a sua pro-
pria primeira materia; enquanto o que e estranho a sua
natureza e as suas proporções naturais hereditarias e
segregado com a maxima cautela e diligencia e rejei-
tado para sempre entre as impurezas.

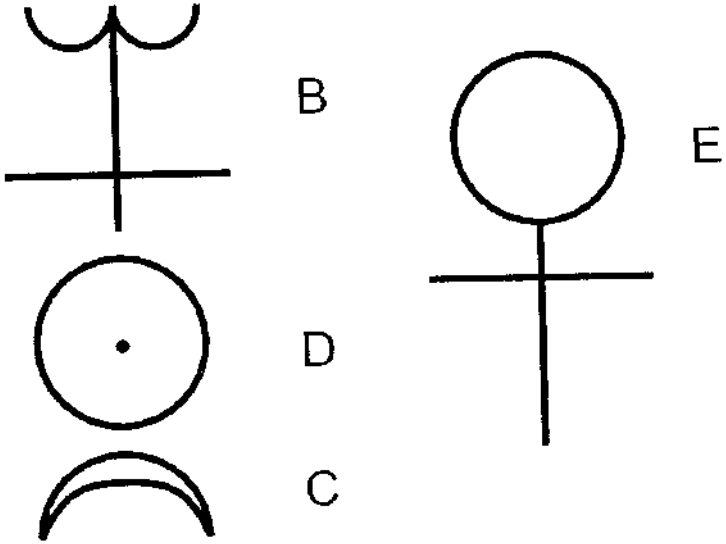
TEOREMA XXI

Se o que esta oculto nas profundezas de nossa Monada for trazido a luz, ou, ao contrario, se as partes primarias que sao exteriores em nossa Monada forem fechadas no centro, vos vereis ate onde a transformação filosofica pode ser produzida. Exporemo-vos agora a outra comutação local de nossa Monada mistica, usando as partes dos caracteres hieroglíficos dos plane-



tas superiores que sao imediatamente oferecidas a nos. Cada um dos outros planetas por este motivo e, por sua vez, elevado a uma posição que lhes foi freqiientemente apontada por Platao; portanto, se eles forem convenientemente tornados nesta posicao e neste ponto em Aries, Saturno e Jupiter estao em conjunção. Descendo, a Cruz representa Venus e Mercurio, seguidos pelo proprio Sol com a Lua abaixo. Isto sera refutado em outros circulos; entretanto, como nao queremos esconder o tesouro filosofico de nossa Monada, resolvemos dar uma razao para que a posicao da Monada seja dessa maneira deslocada. Mas veja! Ouça estes outros grandes segredos que conheco e revelarei para assisti-los no que concerne a esta posição, que posso explicar em poucas palavras. Distribuimos nossa Monada, agora vista de um aspecto diferente e analisada de uma maneira diferente, como visto em B, D, C. Neste novo Ternario as figuras C e D sao conhecidas por todos os homens, mas a figura designada por B nao e de facil compreensao.

E necessario dar cuidadosa atenção as conhecidas formas D e C, que mostram que as essencias estao



separadas e distintas da figura B: tambem vemos que os Cornos da figura C estao virados para baixo em direção a Terra. A parte de D que ilumina C esta tambem direcionada a Terra, ou seja, para baixo, no centra da qual o solitario ponto visivel e em verdade a Terra; finalmente, estas duas figuras D e C viradas em direção a extremidade inferior dao uma indicacao Hieroglifica da Terra. Portanto, a Terra e feita para representar, hieroglificamente, estabilidade e fixação. Deixo para vos julgardes o que se quer dizer com C e D: do que vos

notareis um grande segredo. Todas as qualidades que primeiramente atribuimos ao Sol e a Lua podem ter aqui uma interpretação perfeita e muito necessaria, estas duas estrelas ate agora tendo sido colocadas na posicao superior com os cornos da Lua virados para cima; porem, ja falamos a este respeito.

Examinaremos agora, de acordo com os fundamentos de nossa Arte Hieroglifica, a natureza desta terceira figura B. Primeiro, carregamos a Coroa o crescente duplo da Lua que e nosso Aries, convertido de uma maneira mistica. Entao se segue o signo hieroglifico dos Elementos, que esta anexado a ele. O porque de usarmos a Lua dupla pode ser explicado que isto esta de acordo com a materia, o que requer uma quantidade em dobro da Lua. Falamos destes graus dos quais os Filosofos em seus experimentos puderam encontrar apenas quatro, entre todas as substancias criadas, ou seja, ser, viver, sentir e compreender *{esse, vivere, sentire et entelligere).* Dizendo que os dois primeiros destes Elementos sao encontrados aqui, dizemos que eles sao chamados *argent vive (lunas existens, viva),* principios de movimento. A Cruz que esta anexa im-

plica que neste artifice os Elementos sao requisitados. N6s lhes dissemos muitas vezes que em nossa teoria o hieroglifo da Lua e como um semicirculo, e pelo contrario o circulo completo significa o Sol, enquanto aqui temos dois semicirculos separados, mas tocando-se em um ponto comum; se estes estao combinados, como o podem ser por uma certa arte, o produto pode resultar na plenitude circular do Sol. De todas estas coisas que consideramos, o resultado e que podemos resumir e, em uma forma Hieroglifica, oferecer o seguinte:

Argent vive, que deve ser desenvolvido pelo magisterio dos Elementos, possui o poder da força solar pela unificagao destes dois semicirculos unificados por uma arte secreta.

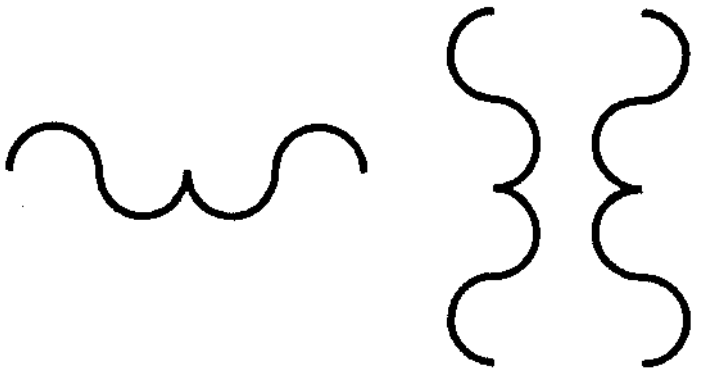
O circulo, o qual falamos e que designamos na figura pela letra E, e assim realizado e formado. Vos lembrareis que dissemos que o grau solar nao nos e entregue prontamente em mao pela Natureza, mas que e artificial e nao produzido pela Natureza, estando-nos disponivel em seu primeiro aspecto de acordo com sua propria natureza (como em B) em duas partes separadas e dissolvidas, e nao solidamente unido o corpo solar. De fato, o semidiametro destes semicirculos nao e igual ao semidiametro de D e C, mas muito menor. Todos podem perceber isto pela forma como os desenhamos no diagrama, onde esta claro que este mesmo B nao tern uma amplitude tao grande quanto D e C. As proporcoes na figura confirmam isto, sendo desta maneira transformada num circulo de B a E. Portanto, aparece ali diante de nossos olhos apenas o signo de Venus. Ja demonstramos por estes silogismos hieroglíficos que de B nao podemos obter o verdadeiro D, e que o verdadeiro C nao e e nao pode estar completamente dentro da natureza de B; portanto, ele por si mesmo nao e capaz de tornar-se o verdadeiro *Argent Vive.* Vos podeis duvidar do sujeito desta vida e deste movimento, se e que e possivel, de fato, possui-lo naturalmente ou nao. Todavia, como ja explicamos aos sabios, todas as coisas que sao ditas a respeito de B, de maneira similar serao pelo menos analogicas, e tudo o que ensinamos brevemente a respeito de C e D pode ser muito bem aplicado, por analogia, a este mesmo B acompanhado pelos Elementos.

De fato, o que anexamos a natureza de Aries deveria servir perfeitamente para este caso, pois ele carrega esta figura B, embora ao contrario, em seu apice, e o que esta anexado a figura B e a figura mistica dos Elementos. Portanto, vemos por meio desta anatomia que apenas do corpo de nossa Monada, separado desta maneira por nossa Arte, este novo Ternario e formado.

Disto nao podemos ter duvidas, pois os membros que a compoem reagrupam-se e formam entre si por sua propria vontade uma uniao e simpatia monadica que e absoluta. Por este meio descobrimos entre estes membros uma forca que e tanto magnetica como ativa.

Finalmente penso ser bom notar aqui, por recreacao, que este mesmo B apresenta muito claramente as mesmas proporcoes na malformada e rustica letra na qual carrega pontos visiveis em direcao ao topo e na frente, e que estas letras sao tres em numero, de outro modo seriam em numero de seis, sumariando tres vezes tres: elas sao brutas e mal-formadas, instaveis e inconstantes, feitas de tal maneira que parecem ser formadas por uma serie de semicirculos. Mas o me todo de tornar estas letras mais estaveis e firmes esta na

mao dos peritos literarios. Eu coloquei aqui diante de vossos olhos uma infinitude de misterios: introduzo um jogo, mas para interromper a teoria. Entretanto, nao compreendo o esforço de certas pessoas em levantarem-se contra mim. Nossa Monada sendo reconstituida em sua primeira posicao mistica e cada uma de suas partes sendo ordenada pela Arte, eu os advirto e exorto a buscarem com zelo pelo fogo de Aries na primeira triplicidade, que e nosso fogo equinocial e que e a causa pela qual nosso Sol deve ser elevado acima de sua qualidade vulgar. Muitas outras coisas excelentes deveriam ser estudadas tambem em felizes e sabias meditações.

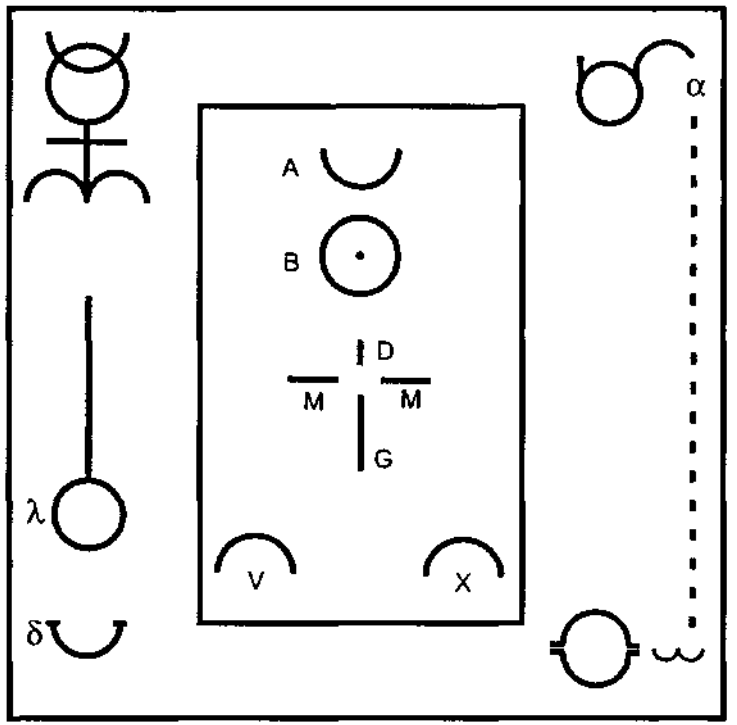


Agora passaremos a outro assunto; queremos apontar o caminho, de maneira nao apenas amigavel, mas tambem fiel, para os outros segredos sobre os quais devemos insistir, antes que caiamos em silencio e os quais, como dissemos, compreendem uma notavel infinitude de outros misterios.

TEOREMA XXII

Sera prontamente entendido que os misterios de nossa Monada nao podem ser extraidos, a menos que se esteja inclinado a farmacia da mesma Monada, e que estes misterios nao sejam revelados a nao ser aos Iniciados. Eu ofereco aqui para a contemplacao de vossa Serena Alteza os vasos da Arte Sagrada que sao verdadeira e cempletamente cabalisticos. Todas as linhas que unem as diversas partes de nossa Monada sao muito sabiamente separadas; nos atribuimos a cada uma delas uma letra especial, a fim de distingui-las umas das outras, como vereis no diagrama.

Informamo-vos que em a e encontrado um certo vaso artificial, formado por A e B com a linha M. O



diametro exterior e comum a ambos, A e B, e este nao e diferente, como vemos, desta primeira letra do alfabeto grego, exceto por uma unica transposi5ao das partes.

Ensinamos a verdadeira simpatia mistica primeiro pela linha, o circulo e o semicírculo, e, como dissemos anteriormente, esta simetria pode apenas ser formada com base no circulo e no semicfrculo, que estao sempre juntos pelo mesmo proposito mistico.

Acontece que *X* e 8 sao formas de outros vasos. Ou seja, *X* e feito de vidro e 8 e feito de terra (ceramica ou argila). Em segundo lugar, *X* e 8 podem lembrar-nos do Pilão e do Almofariz que devem ser feitos como a substantia adequada, nos quais perolas imperfuraveis artificials, lamelas de cristal e berilo, crisolita, rubis preciosos, carbunculos e outras pedras artificiais raras podem ser transformadas em po.

Por fim, o indicado pela letra w e um pequeno vaso contendo os misterios, que nunca esta distante desta ultima letra do alfabeto grego agora restaurada a sua mistagogia primitiva, e que e feita de uma unica transposicao de suas partes componentes, consistindo de dois meio-círculos de tamanho igual. A respeito dos objetos e necessidades vulgares que sao requeridos em adição aos vasos, e o material dos quais eles devem ser moldados, seria inutil tratar disso aqui. Entretanto, deve ser considerado como buscar pela ocasiao para realizar sua função por uma circulação espiral muito secreta e rapida e um sal incorruptivel pelo qual o primeiro principio das coisas seja preservado, ou melhor, que a substantia que flutua no vitríolo apos sua disso-

lução mostre ao aprendiz uma especie primordial, mas muito transitoria de nossa obra, e se ele for atento, uma maneira muito sutil e mais efetiva de preparar a obra ser-lhe-a revelada.

Dentro de *X*, o vaso de vidro, durante o exercicio desta função particular, todo o ar deve ser excluido ou

Existente antes dos Elementos	Os Elementos (Caos)	Após a formação dos Elementos
Adão Mortal, Macho & Fêmea	Consumação da Genealogia dos Elementos	Adão Imortal
O Eu Mortificante	Cruz	O Eu Vivificante
Envolto em Sombras	Cruz	Manifestação
Nascido em um Estábulo	Sacrificado na Cruz	Rei de todos os Ubíquos
Autoconcebido por sua própria influência	Morte e Enterro Virtude Decimal de IHVH	Renascido de sua própria Virtude
Poder da Semente	Purificação dos	Triunfo na Glória
Criação de HYLE	Elementos Martírio na Cruz	Transformação
Casamento Terreno	Meio	Casamento Divino
Início		Fim

seraextremamente prejudicial. O corolario de w é o homem agradavel, ativo e bem disposto o tempo todo. Quern, entao, nao esta agora apto a procurar os frutos doces e salutares desta Ciencia, que, digo, cresce do misterio destas duas letras?

Alguns dos que os afastariam de nosso Jardim de Hesperides, e nos fariam ver isto um pouco mais proximo como num espelho, dizem que esta estabelecido que este nao e formado a nao ser por nossa Monada.

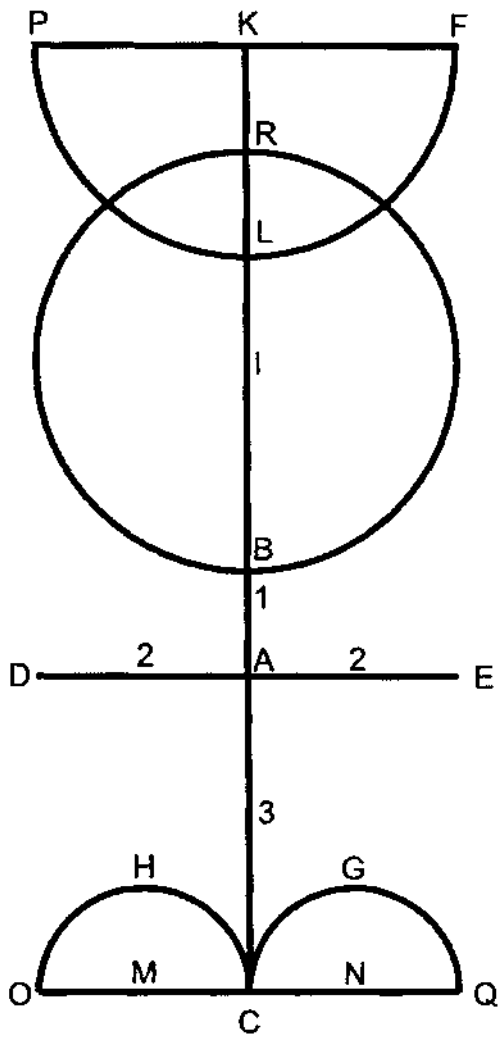
Mas a linha reta que aparece em Alfa e homologa aquela que, na separação da analise final de nossa Cruz, ja foi designada pela letra M. Pode-se descobrir desta maneira de onde as outras foram produzidas. Veja o esquema delineado a seguir.

Nestas poucas palavras, eu sei que dou nao so os principios, mas tambem a demonstraçãao aos que podem ver neles como fortificar o vigor igneo e a origem celestial, de modo que possam emprestar uma orelha ao grande Democrito, certos de que nao e um dogma mitico e sim mistico e secreto, de acordo com o qual esta a medicina da lama, a libertadora de todo o sofrimento, e esta preparado para os que o desejam e

como ele ensinou; deve ser buscado na Voz do Criador do Universo, de maneira que os homens, inspirados por Deus e gerados novamente, aprendam pela perfeita disquisicao das lmguas misticas.

TEOREMA XXIII

Apresentamos agora de forma diagramatica as proporcoes ja observadas por nos na construcao de nossa Monada, as quais devem ser vistas por aqueles que desejam grava-las sobre seus selos e aneis, ou para utiliza-las de qualquer outra maneira. Em nome de Jesus Cristo crucificado sobre a Cruz, eu digo que o Espirito escreve estas coisas rapidamente por meu intermedio; eu espero e creio que eu seja apenas a pena que traca esses caracteres. O Espirito impele-nos agora para nossa Cruz dos Elementos, com todas as medidas seguintes que devem igualmente ser obtidas por um processo de raciocinio, de acordo com o tema que for proposto para discussao. Tudo que existe abaixo do ceu da Lua contem o principio de sua propria geração em si mesmo e e formado pela coagulação dos quatro



Elementos, a menos que seja a propria substancia primaria, e isto de varias maneiras nao e conhecido pelos vulgares, nao havendo nada no mundo criado em que os Elementos existam em igual proporção ou igual forca. Mas, por meio de nossa Arte, eles podem ser restituidos a igualdade em certos aspectos, como bem sabem os sabios; portanto, em nossa Cruz, tornamos as partes iguais e desiguais.

Outra razao e que podemos promulgar tanto a similitude quanto a diversidade, a unidade ou a pluralidade, ao afirmarmos as propriedades secretas da Cruz equilateral, como foi dito anteriormente.

Se tivessemos de expor todas as razoes que conhecemos, para as proporcoes estarem estabelecidas desta maneira, ou se tivessemos que demonstrar as causas por meio de outros metodos que ainda nao tenhamos usado, embora tenhamos feito o suficiente para os Sabios, devemos transcender os limites da obscuridade que temos prescrito, nao sem razao, em nosso discurso.

Tome um ponto qualquer, o ponto A, por exemplo; desenhe uma linha reta passando por ele em ambas

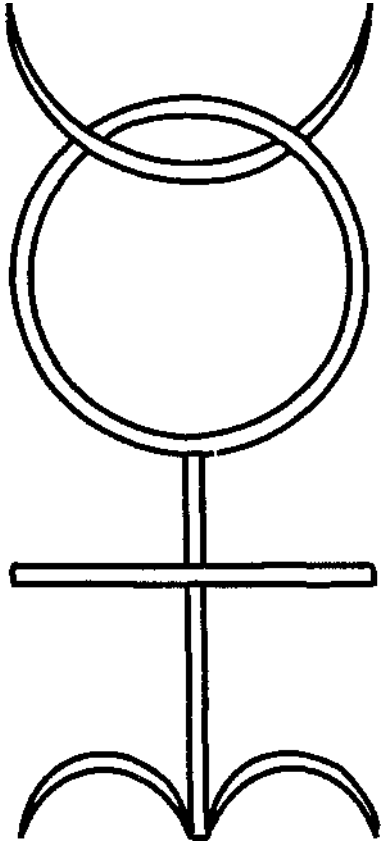
as diregoes, como CAK. Divida a linha CK em A com uma linha formando angulos retos, a qual chamaremos DAE. Agora selecione um ponto qualquer na linha AK, que seja ele o ponto B, e obtem-se assim a medida primaria de AB, a qual sera a medida comum de nossa obra. Tome tres vezes o tamanho de AB e marque a linha central de A a C, que sera AC. Agora tome duas vezes a distancia entre AB e marque-a na linha DAE na altura do ponto E e novamente em D, de maneira que a distancia entre D e E seja quatro vezes a distancia entre A e B. Assim forma-se nossa Cruz dos quatro Elementos, ou seja, o Quartenario formado pelas linhas AB, AC, AD, AE. Agora na linha BK tome uma distancia igual a AD na linha central ate o ponto I. Tendo o ponto I como centro e IB como o raio, descreva um circulo que corte a linha AK em R: do ponto R em direcao ao ponto K marque uma distancia igual a AB, que sera RK. Do ponto K desenhe uma linha formando angulos retos na linha central, formando um angulo em cada lado de AK, que sera PFK. Do ponto K mega na diregao de F uma distancia igual a AD, que sera KF: agora com K

como centra e KF como raio descreva um semicfrculo FLP, de forma que FKP seja o diametro. Finalmente, no ponto C desenhe uma linha formando angulos retos em AC suficientemente longa em ambas as diregoes para formar OCQ. Agora na linha CO medimos a partir de C uma distancia igual a AB, que e CM, e tendo M como centro e MC como raio descrevemos um semicirculo CHO. E da mesma maneira em CQ, do ponto C mediremos uma distancia igual a AB que sera CN, e do centro N com CN como raio, tragamos um semicirculo CGQ, do qual CNQ e o diametro. Agora afirmamos, com base nisso, que todas as medidas requeridas foram explicadas e descritas em nossa Monada.

Seria bom notar, vos que conheceis as distancias de nosso mecanismo, que toda a linha CK e composta de nove partes, das quais uma nos e fundamental, e que de outra maneira e capaz de contribuir para a perfeigao de nossa obra; entao, mais uma vez, todos os diametros e semidiametros devem ser designados aqui por linhas hipoteticas escondidas ou ocultas, como dizem

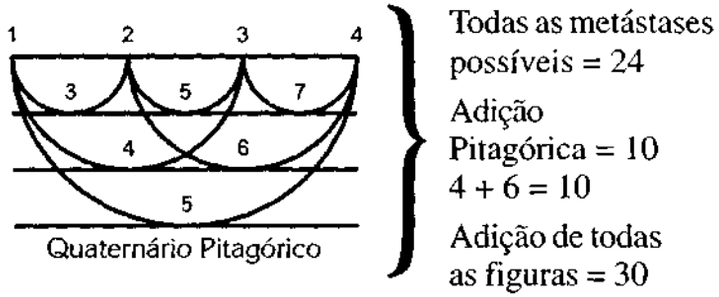
os geômetras. Não é necessário deixar nenhum centro visível, com exceção do centro solar, que aqui é marcado pela letra I, onde é desnecessário adicionar qualquer letra. Entretanto, os que são adeptos de nosso mecanismo podem adicionar algo à periferia solar, como ornamento, e não por virtude de qualquer necessidade mística; por esta razão esta possibilidade não foi anteriormente por nós considerada. Este algo é um anel fronteiriço, necessariamente uma linha paralela à periferia original. A distância entre estas paralelas pode ser fixada em um quarto ou um quinto da distância AB. Pode-se também dar ao crescente da Lua uma forma que é freqüentemente assumida por este planeta no céu, após sua conjunção com o Sol — ou seja, na forma de Cornos, que você obterá se, do ponto K na direção do ponto R, medir a distância mencionada, i.e; a quarta ou quinta parte da linha AB, e se do ponto assim obtido, como um centro, traçar com o raio lunar original a segunda parte do crescente lunar, a qual junta-se nas extremidades ao final do primeiro semicírculo. É possível realizar uma operação similar com respeito às po-

sições M e N quando se eleva a perpendicular até cada um destes pontos centrais; podemos usar a sexta parte de AB ou um pouco menos, de cada ponto, como o centro, descrevemos dois outros semicírculos, usando o raio dos dois primeiros, MC e NC.

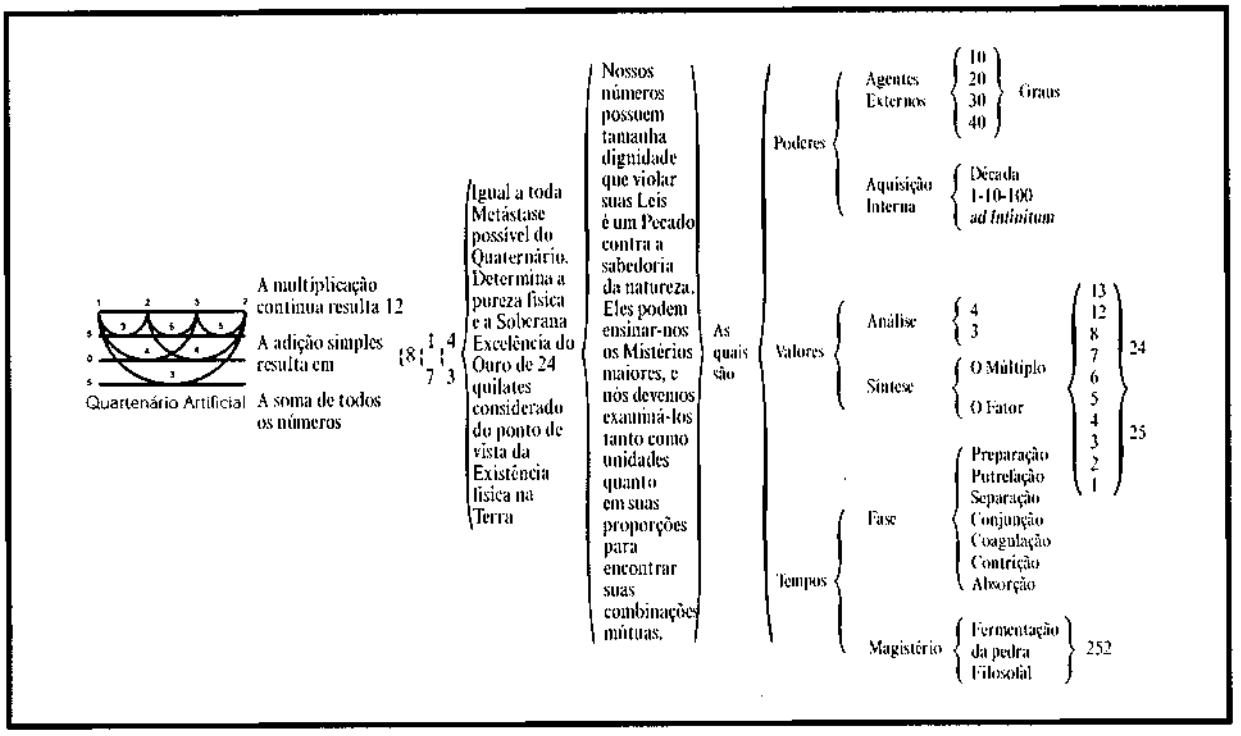


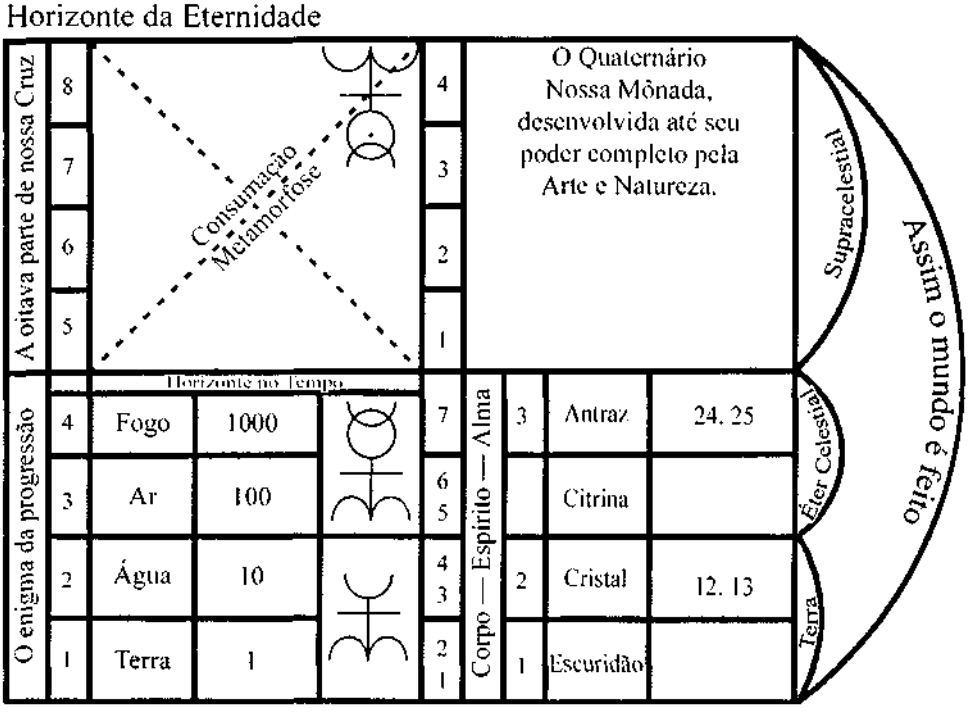
Nosso Cânone de Transposição

(Metástase)



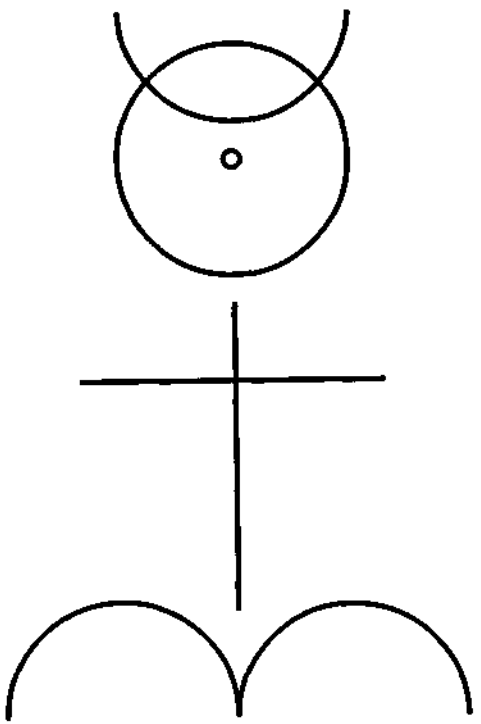
Tome a mesma proporção que e mostrada em numeros quando escritos na ordem natural, apos a primeira Monada; entao, do primeiro ao ultimo, faça uma multiplicação continua — ou seja, o primeiro pelo segundo, o produto destes dois pelo terceiro, e este produto pelo quarto, e assim por diante, ate o ultimo; o produto final determina todas as Metastases possí-


Quartenário Artificial
A multiplicação contínua resulta 12
A adição simples resulta em
A soma de todos os números
Igual a toda Metástase possível do Quaternário. Determina a pureza física e a Soberana Excelência do Ouro de 24 quilates considerado do ponto de vista da Existência física na Terra
Nossos números possuem tamanha dignidade que violar suas Leis é um Pecado contra a sabedoria da natureza. Eles podem ensinar-nos os Mistérios maiores, e nós devemos examiná-los tanto como unidades quanto em suas proporções para encontrar suas combinações mútuas.
As quais são
Poderes
Agentes Externos
10 20 30 40
Graus
Aquisição Interna
Década 1-10-100 ad Infinitum
Valores
Análise
4 3
Síntese
O Múltiplo
O Fator
13 12 8 7 6 5 4 3 2 1
24
25
Tempos
Fase
Preparação Putrefação Separação Conjunção Coagulação Contrição Absorção
Magistério
Fermentação da pedra Filosofal
252


Horizonte da Eternidade
A oitava parte de nossa Cruz
8
7
6
5
Consumação
Metamorfose
4
3
2
1
O Quaternário
Nossa Mônada, desenvolvida até seu poder completo pela Arte e Natureza.
Supracelestial
Assim o mundo é feito
O enigma da progressão
Horizonte no Tempo
4 Fogo 1000
3 Ar 100
2 Água 10
1 Terra 1
7
6 5
4 3
2 1
Corpo — Espírito — Alma
3 Antraz 24. 25
Citrina
2 Cristal 12. 13
1 Escuridão
Éter Celestial
Terra

veis, com respeito a proporcao no espaço, e pela mesma razao em proporcao a diversos objetos de acordo com o que desejares.

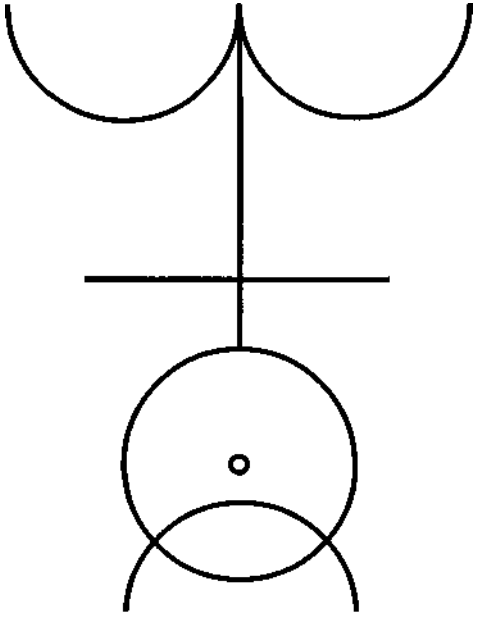
Eu te digo, ó Rei, esta operação sera util para ti em muitas circunstancias, seja no estudo da Natureza, seja nos afazeres do governo dos homens; pois e ela que eu costumo usar com enorme prazer no Tziraph ou Themura dos hebreus.



Eu sei que muitos outros numeros poderosos podem ser produzidos com base em nosso Quartenario, pela virtude da aritmetica e do poder dos numeros. Ainda assim aquele que nao entende que uma grande obscuridade foi por este metodo iluminada por aqueles numeros que eu tracei, os quais tem natureza e distincao entre uma infinidade, nao sera capaz de estimar seu significado, o qual e obscuro e nao obvio. Quantos encontrarao em nossos numeros a autoridade que prometemos pelo valor dos Elementos, pelas afirmacoes a respeito das medidas do tempo e pela certeza das proporcoes que podem ser atribuidas aos poderes e as forças das coisas? Tudo isso vos deveis estudar nos dois diagramas precedentes.

Pode-se deduzir muitas coisas dos diagramas que, preferivelmente, devem ser estudadas silenciosamente em vez de divulgadas abertamente por meio de palavras. Entretanto, vos informaremos de uma coisa, entre muitas outras, reveladas agora para nos pela primeira vez, em relação a esta nova Arte; por entendimento, estabelecemos aqui uma causa racional por vir-

tude da qual o Quartenario com a Decada, de certa maneira, terminam a serie numerica. Afirmamos que esta causa nao e exatamente a que foi descrita pelos Mestres que nos precederam, mas e exatamente como começamos aqui. Esta Monada foi restaurada integral e fisicamente a si mesma — ou seja, ela e realmente a Monada Unitissima, a unidade comprovada das imagens; e nao esta contida no poder da Natureza, nem tampouco podemos por qualquer arte promover nela qualquer movimento ou progressao, a menos que por



meio de quatro ciclos ou revolucoes supracelestiais, e desta Monada e gerado que gostaríamos de denominar como a maneira e o curso de sua eminencia; e por esta razao, nao ha no mundo elemental, nem nos mundos celestial ou supracelestial, qualquer poder ou influencia criado que nao possa ser absolutamente por ela favorecido ou enriquecido.

Foi por causa do verdadeiro efeito disto que quatro homens ilustres, amigos da Filosofia, estiveram juntos na grande obra em uma ocasiao.

Um dia eles foram surpreendidos por um grande milagre neste assunto, e, apos isso, passaram a dedicar-se a cantar encomios a Deus e a orar ao Todo- Poderoso porque Ele havia lhes conferido tamanha sabedoria e poder e um grande Imperio sobre todas as criaturas.

TEOREMA XXIV

Da mesma forma que iniciamos o primeiro teorema deste pequeno livro com o ponto, a linha reta e o círculo, e os estendemos do ponto Monádico ao efluxo extremamente linear dos Elementos em um círculo, quase análogo ao equinocial onde faz uma revolução em 24 horas, assim agora por fim nós consumamos e terminamos a metamorfose e a metástase de

todos os conteúdos possíveis do Quartenário definido pelo número 24 em nosso presente 24s teorema, para a honra e Glória dEle, como testemunhado por João, o Arquiprior dos Mistérios Divinos, no quarto e no último capítulo do Apocalipse, o qual está sentado em Seu Trono, ao redor e em frente de quatro animais, cada um com seis asas, que cantam noite e dia

sem repouso: "Santo, Santo, Santo e o Senhor, Deus Onipotente, o qual foi, e e vira a ser", assim como os 24 ancioes nos 24 assentos colocados no circulo o adoram e prostram-se, tendo derribado por terra suas Coroas de ouro, dizendo: "Digno es Tu, ó Deus, de receber Gloria, Honra e Virtude, porque Tu criaste todas as coisas, e por Tua Vontade foram elas criadas".

Amem.

Diga a quarta letra.

Aquele a quem Deus conferiu a vontade e a habilidade de saber neste caminho o mistério Divino por meio dos monumentos eternos da literatura e acabar com grande tranqiiilidade esta obra no dia 25 de Janeiro, tendo encetado-a no dia 13 do mesmo mês.

Ano de 1564, Antuérpia.

CONTRACTUS AD PUNCITUM

Aqui os olhos vulgares hão de enxergar apenas a Obscuridade e desesperar-se-ão consideravelmente.

John Dee

Mysteriorum

Booksign & joining of books 1,2 & 3 by Caput Mortuum for the Ayin Quadma'ah Movement.

Elias Ashmole's Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; *vizt*: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded to be +burnt , & were after ++restored by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a *Booke of Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

+10. April } 1586
++30. April

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt*: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereuppon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

Anno 1581 : 1582

Mysteriorum Liber Primus

Mortlaci

+ 1 +

Præter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Hæc una, maxime usitata fuit Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan= tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaëlem, Gabrielem,Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit. Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum. Amen.

John Dee his Note

Angelus sive In=
telligentia, nunc
toti Mundo prae=
dominens ———

Etymologia:
Gratiosa Dei
Afflicta
Misericore

ANNAEL

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quater=
narii ————

MichaelGabrielRaphaelUrie **1**

Etymologiae —— *Fortitudo Dei* *Prevalescentia* — *sive præpotentia* – *sive Fortitudo prævalescens* — } *Dei* *Medicina Dei* *Lux Dei*

———— אָנָא *et* אָנָה

Anna, et Annah, obsecrantis, et confitentis particula est.
hac ratione, non absurdè innuëre videtur,
Orantem et confitentem Deum.

...] *icensia*
...] *rique*

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeers, in many places, far & nere, in many bokes, & sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And furdermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo, &c*. And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome. Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c*, sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c*, sometymes, *Da verbum tuum in ore meo, et sapientiam*

tuam in corde meo fige &c. And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accownted as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diversity betwene his private usuall manner, and intente of practice, and my pure, sincere, devowte, & faithfull prayer unto the onely. And therfore often & fervently I exorted him to the good; and reproved both him, and his ministers, with my no small danger, but that thow (in manner unherd of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest o God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castra metatur Angelus Domini, in Circuitu timentium eum.* And out of Roger Bachon his boke written *De mirabili potestate Artis et Naturæ,* (where he writeth against the wycked Divel callers) I noted unto him this sentence, *Facilius (sine comparatione a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*. Which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof. So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I have thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: When I made ernest & faythfull petition unto the (o the true and Almighty God) for sending, unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen. Amen. Amen.*

*
Numquid non est Deus in Israël, ut eatis ad con= sulendum Beelze= bub, deum Accaron: Reg 4. cap:1.

Anno 1581 *Decembris* 22. *Mane* Mortlak

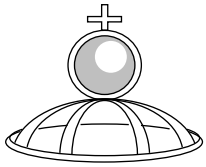
AÑAËL

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no:
And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there Δ one, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.
A bright star, did go up and down by him.
There appeared allso a white* dog, with a long hed.
And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ Note: An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue secu= ritie.∴

Δ There appered a great number of dead mens skulls, likewise.

Δ – *In nomine Jesu Christi, Quis tu es?* ––– He answered to Saul his hearing.
AN – *Potestas omnis, in me sita est.*
Δ – *Quæ?*
AN – *Bona, et mala.*
Δ – Then appeared in the stone, these two letters M.G.
I then axing him some questions, *de Thesauro abscondito:*
He answered,
AN – *Ne perturbes: Nam hæ sunt Nugæ.*
And withall appeared many dedd mens skulls, on his left hand.
He sayd to me,
AN – *Ubi est potestas tua?*
Δ – *Cur quæris de potestate aliqua mea?*
AN – *Cur? Signifi, non mihi placet.*
Δ – I, thereuppon, set by him, the stone in the frame: and sayd,



Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*
AN – *Etiam.*
Δ – *Quis?*
AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.
Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*
AN – *Maximè.*
Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*
AN – *Ita.* and therewith appeared this character ——— A
Δ – *Quid per hoc, significare velis?*
AN – *Alterius Angeli character est.*
Δ – *Cur hîc, et nunc ostendis?*
AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.
Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer
Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, but not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone.
Deale both kneeling, and sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*
Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and Remember ∴ } That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. *Martii die. 10. hora 11¼ Ante Meridiem.* Saterday

Δ Note: he had two dayes before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on, &c.

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there= uppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:* And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. *&c*. He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty *&c*. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ – Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ – ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ – Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.*

Δ – Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

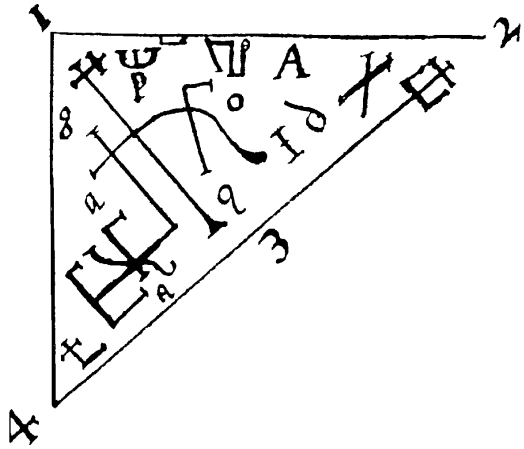
UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

UR – *Omnis hora, est hora nobis.*

Δ – After this, there appered Δ in the stone a strange seale, or characterismus of this fashion ensuing:

Δ: An illuding spirit straight way intruded him self, and this charac= ter: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ – What is the intente, or use of this?

* This was not True Uriel: as may appere *A° 1583: May 5.*

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*

Δ – So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*

Amen.

The same Saterday after none. *Hora. 5.*

Δ – After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ – I know no meanes or order to use in the invocating of Michaël.

Note. Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

UR – He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to gither.

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ – The chayre cam into the stone againe: and I axed what it ment.

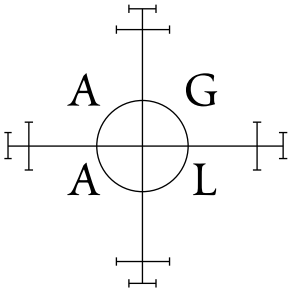
UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ – Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

*Erronice, contra igno= rantiam meum vide post.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum* ~~*Divinitatis*~~ *Dei*, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.
This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd about the same fete.

Δ Note this point.

And these seales were shewed much lesser than the principall seal.
Under the Table did seme to be layd red sylk, two yardes square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

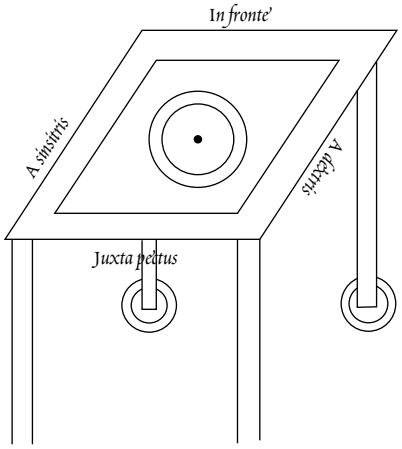
*Cave: quia angelus tenebra= rum se intrusit hic ut libri Quinti appendice apparabit.

The Table was shewed to have on the fowre sides of it, *Characters and names, these, that are here in a schedule annexed, in 4 diverse rowes.

UR – The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



UR – There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not dischardg him to morrow,
he will hurt, both thy wife and thy dowghter.
He is here* now.
Give him a generall discharge from your familie and howse.
He will seke Sauls death, who is accursed.

Δ Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the bor= der of the Table, falsely cownter= feated &c as it also in the next action may appere.

Δ – I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I fownd
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.

Saul in dan= ger of being carried away quick.

UR – The cursed will come to the cursed.
Δ – I beseche you to discharge him: and to bynde him somwhere
far of, as Raphael did (for Thobias sake) with the wycked
spirit Asmodeus.
UR – But Thobias did his part. Art is vayne, in respect of
God his powre. Brymstone is a mean.
Δ – Whan shall I do this?
UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto*
sicut, &c. Amen.

1582 *Martii 11*
Sonday. *a Meridie hora .3a. circiter.*

Δ – Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spanged with gold, and on his hed, a
garland, or wreath of gold: his eyes sparkling: of whome I axed
Whether the characters noted for the Table, wer perfect:
He answered,
They are perfect Δ*: There is no question.

Δ* Hereby may appere that this wycked spirit foysted in the shew of the fals characters and names before.

Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all heary and owggly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayed to the hearing of my skryer,
Lo, thus are the wycked skourged.
Δ – Are you Uriel, who speaketh that?
Uri – I am he. Write down and mark this: for it is

Note: Lundrum= guffa skourged spiritually.

worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither to let the see, how God hath punished thy enemy.
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever.
And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him:
And Uriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Than,

—— Go forward: God hath blessed the.
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynnes with thy doings.
Prayse God.

The Angels under my powre, shall be at thy commanndement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.

Lundrum= guffa.

Those that sowght thy life, are vanished away.
Put up thy pen.

Δ – So he departed.

Δ – *Gloria, Laus, honor, virtus et Imperium*
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

Martii 14. Wensday. *mane circa horam 9a.*

Δ – Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that [E T] had called Uriel and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table.
I than being affrayde that any other shold come into the stone, in stead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name:
At length he answered, and sayde to the hearing of E.T.,
Uriel is my name, with diverse called *Nariel.

*Agrippa hath so, *cap. 24, Lib. 3, Occultae Philosophiae*

Stay.

Δ – Then he went away, for a while: and cam agayn, and sayd thus,

Ur. – The strength of God, is allwayes with the.
Dost thow know, what thow writest?

Δ – In two senses, I may understand it: eyther that the good Angel ΔGabriel is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Δ *-potius erat di= cenduus Michael: Namen, Gabriel est Praevalescentia Dei: et ita, forti= tudo quidem, sed altioris gradus.*

Ur – *Fortitudo Dei, tecum semper est.*

Δ – He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi – Note

Δ – This was Michael, with his sword in his right hand.
Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.
Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:

and gave it to Michaël.
Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur – Lo, things are covered.

Δ – Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

vide Agrippam de Triplici hominis custode. Lib.3°. cap.22.

Δ – Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ▵ Agrippa and other, is declared.

Mi – Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him?

Δ – Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ – The man kneled down, and so went out of sight.

† vide Reuclinum de Verbo Miri fico, de nomine NA.

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praysed in trubbles.

Δ – Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

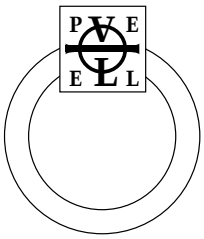
Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ – Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ – Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ – Then he layd the Ring down uppon the Table: and sayd, Note.

vide Reuclini librum de verbo mirifico de Nomine PELE.

Δ – It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an **V**, throwgh the top of the circle: and an **L**, in the bottome: and a barr ▬ cleane throwgh it: And had these fowre letters in it, P E L E.
After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus,

Mi – So shall it do, at thy commanndement.

Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in agayn by and by.

Mi – Note.

Δ – Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.

De siglllo Emeth, vide Reuclini Artem Cabalisticam, lib.3. et Agrippam lib. 3. Cap.11.

Then the sword closed up agayn: and he sayde,

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ – Then he went away: and Uriel followed him.
And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for ever.

Δ – Then they lifted up theyr hands to hevenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete∴

Δ – So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*
Laus et Gloria ∴
Amen.

Martii 15. Thursday. *Hora 1¼ a meridie.*

Δ – After [E T] his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ – I being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,
Invocate nomen Domini, et agnoscetis eum.

Δ – Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.* After that, he sayd,
I am mighty.

Δ – Bycause he delayed to declare his name, [E T] the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.
So I will by and by.

Δ – Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

SALAMIAN

Δ - of Salamian you may rede, in the call, *Diei Dominicae* in *Elementis Magicis Petri de Abano*, there called Sa= lamia.

I am mighty, and working wonders: I am SALAMIAN.
I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ – Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ – It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ – Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,
——— Lo, this is my name.

Raphaël God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in libello Arbatel in ☉

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ – Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ – Why, then, you are Gabriel: and I toke you hitherto to be Michaël.
How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.
Write down this name. POLIPOS.
Dost thow understand it?

Δ – No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow observe that which I have *commannded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ – Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For. Dei – Search for wisdome and lerning, and the lord will deliver it unto you.

Δ – I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ – Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis Magicis Petri de Abano* printed with *Clavis Agrippae*, which was in my oratorie almost under my wyndow.

For. Dei – I have sayde.

Δ – What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.
Consider these mysteries.

Δ – Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales *&c*. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

F.D...

[The top third of a page is missing here.]

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[...] Blessed be God, who revealeth all Mysteries, *&c*.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, is with us: but he not here. *&c*.

Use Patience.

Ur – I lived with Esdras: I lived in him, in the lord, who liveth for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ – This was the white creature, that spake this.

F.D – We live in the Lorde: who be praysed for ever.

Δ – I stode silent a good while.

F.D – What wilt thow?

Δ – I did attend, what you wold say.

F.D – I have sayd.

Δ – I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be ready to synk down for wearines, before I wold give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ – Now he stode up, out of his chayr: and he, and they all, joinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.
Amen.

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum*[+] *Liber secundus*, but the begining thereof is utterly perished.

[+]So it appears to be by divers Quotations in the following Books.

Liber Primus – Notes and Translations
(Notes and tranlsations copyright © 1999 Raymond and Susan Drewry. Page numbers refer to Clay Holden's transcription; taking Page 1 as the first page of Dee's text after the Anno 1581:1582 Mysteriorum Liber Primus title page.)

Page 1
Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

> Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

> In the name of God the Father, God the Son and God the Holy Ghost. Amen

"In Nomine Dei Patris…"

> Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

> Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.
> Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.

> Translator's Note: 'semper et in saecula saeculorum" is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

"Omnipotens…Amen"

> Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.

> Almost every service of the Daily Office opened with the psalm verse "Deus ad adiuvandum me festina", followed by the lesser doxology. (The exception was Matins, the first service of the day,

where "Deus ad adiuvandum" usually came as the second element.) See the notes below for details of the psalm and the doxology.
The elaboration of the simple biblical "God" to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple "Benedicamus Domino" ("Let us bless the Lord.") Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, "Glorie, thanks, and honor be unto the Almighty Trinitie", etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on "In nomine" above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

"Ad adiuvandum me festina" – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginto: Deus in adiutorium meum intende Domine ad adiuvandum me festina;
Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxilieris mihi festina
BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.
KJV: Make haste, O god, to deliver me; make haste to help me O LORD

"Gloria…"

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins "Gloria Patri" rather than "Gloria Deo, Patri."

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

"Fige"

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patri) humilime tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaelem, Gabrielem, Raphaelem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimincorum tuorum confusionem, et subversionem. Amen.

> O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

"Spirituales"

> "Spirituales" has senses of form (as in spiritual beings – i.e. Angels) and function (as in 'Spiritual Father', when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali , qui tibi maxime placebit.
Amen

> Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

"Fiat"

> "Let it be so" is one translation of "Fiat" which may have many translations. This one was chosen for its resemblance to "Fiat Lux" commonly translated "Let there be light". Alternative translations for "Fiat" are "May it be so" and "Make it so."

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominens

The Angel or Intelligence now ruling over the whole world.

"Intelligentia"

In a theological sense *intelligentia* is a 'a non-corporeal Being or Intelligence', and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. 'Intelligentia' can also be a 'rational activity, rational comprehension', in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

"Annael praedominens"

Oddly enough, Trithemius in his De Septem Secundeis (also called Chronologia Mystica) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful … of God.

Translator's Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the "merciful nature" or "merciful things" of God. "Gratiosa/afflicta" can be explained in Christian terms, in which God's mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

"scala Quarternarii"

Note that this reads "scale of fours", not "scale of four". This is translated "The Scale of the Number of Four" in James Freake's edition of 1651. The table can be found in Agrippa, De Occulta Philosophia, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei
The Medicine of God

Lux Dei
The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particle of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"
For expanding "roe" to "ratione", see Dizionario di Abbreviature latine ed italiane. Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)
Ad Deum Omnipotentem Protestatio fidelis:
ad pertetuam rei memoriam Anno 1582
A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.
For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis…" – James 1:5
The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei.
KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
Geneva Bible: If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

"Mittas lucem…" Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.
Vulgate ex Septuaginto: emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua
Vulgate ex Hebraeo: mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum
BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.
Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.
KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo,etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator's Note: "Give thy word in my mouth, and thy meditation in my heart" is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him, ...

"Castra metatur" – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginto: vallabit angelus Domini in circuitu timentium eum et eripeit eos
Ex Hebraeo: circumdat angelus Domini in gyro timentes eum et eruet eos.
BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.
KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.
Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee's version is slightly different from either of these. "Metatur" has the sense of surveying or measuring out an area, unlike either 'circumdat' or 'vallabit.' The more precise word is consonant with the angelically directed mathematical construction and subdivision of the Sigillum Aemeth in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

"Facilius…."

The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee's text. One of Dee's copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee's text was lacking *de Nullitate Magiae* -- "on the Nullity of Magic", or whether he suppressed the thought.)

> Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.
>
> And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.

Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes "This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr. Dee's own copy, by T.M." The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee's copy – see Roberts and Watson above.

> without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits" (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron. Reg. 4 cap. 1

Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

"numquid…" – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.

Various editions of the Vulgate call the book of Kings 'Malachim' (borrowed from the Hebrew) or 'Regum' (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?
Which?

Bona, et mala.
Good, and Evil.

"Bona, et mala"
Genesis 3:5
Vulgate: et eritis sicut dii scientes bonum et malum
Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauro abscondito:
concerning the hidden Treasure:

Ne perturbes: Nam hae sunt Nugae.
Be not troubled: for these are trifles.

Ubi est potestas tua?
Where is your power?

Cur quaeris de postestate aliqua mea?
Why do you inquire of any power of mine?

Cur? Signifi, non mihi placet.
Why? Show it, I am not pleased.

"Cur? Signifi…"
By attempting to turn divert Dee's questions back on to Dee himself, and by challenging Dee's authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?
Is some good Angel assigned to this mirror?

Etiam.
Even so.

Quis?
Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio
Is it not that Good Angel of whom mention is made in the scriptures?

"in scripturis fit mentio"

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a “great prince” (KJV) or “unus de princibus primis” (Vulgate.) See following note on “princeps.”

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

“agam”

"Do" or "have doing" or "traffic" are all possible translations for “agam.” Dee uses “deal” to describe his actions with spirits in other places, e.g. “I have byn long at this time, in my dealing with you” at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

“Pray contynually”

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

“Gloria patri…”

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator’s Note: “Praepositus” is literally ‘placed over’ or ‘set over’, but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιοσ (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaelem. Michael est Angelus,
qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.

Every hour is our hour.

(in margin) Libri Quinti Appendice

In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.

To God alone all honor and glory. Amen.

Hora 5

At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei

Seal ~~of the Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post

Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai '– "Thou art mighty forever, O Lord."
See Agrippa, De Occulta Philosophia III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.

Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

In fronte
On the forehead

A sinistro — A dextro
On the left — on the right

juxta pectus
next to the breast

Directions regarding the table

These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.

Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sonday a Meridie hora 3a circiter

1582 March 11 Sonday from noon about the third hour

Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortali invisibili, et Omnipotenti, in saecula saeculorum. Amen.

Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti11 14 Wensday mane circa horam 9a

March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae

(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

"Nariel"

Agrippa, in <u>De Occ Phil</u> III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular,

Noriel (qui ab aliis Uriel dicitur) super australem.

Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.

The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

The Angel of your profession.

Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

This is the title of Agrippa, De Occulta Philosophia III.22, which begins

> Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.
>
> For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.

The first spirit is similar to the concept of "guardian angel", the second sprit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.

Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

Praise the Lord in his works.

"Laudate…" – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

Vulgate: florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works

Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lilie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

Reuclin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)

> Et sequitur: Nequaqum Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

turbationibusquae utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunatifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.

And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: "Na, pardon the iniquity of thy people", which you will have interpreted "Pardon, I beseech thee." And also in Psalm CXVII "Ah Na, Lord, fortune-giving Na", which you find more elegantly thus: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

The psalm is Vulgate 117:25, English 118:25.

'A Na' in the context of beseeching is reminiscent of the note on Anna and Annah in 'John Dee His Note.'

Also, see Agrippa De Occulta Philosophia III.11

Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition

And the name of God Na is to be invocated in purturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE
see Reuchlin's book On The Marvellous Word concerning the name PELE

"PELE"

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.

Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, "worthy of admiration" and "glorious": which the word Adir signifies.) here truly peli: which is "worker of miracles"

Agrippa , De Occulta Philosophia III.11

Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: "Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos 'miraculorum operator' sive 'efficiens mirabilia.'

Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says "My name which is Pele", which signifies to us "a worker of miracles" or "bringing forth wonders."

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3

cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:

Agrippa De Occulta Philosophia III.11

nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.

the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.

Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri…..Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.

And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number….And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo…" I Timothy 1:17

Vulgate -- regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen

KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Martii 15. Thursday. Hora 1 1/4 a meridie

March 15. Thursday. From midday 1 1/4 hours.

Translator's Note: 1:15 PM

Invocate nomen Domini, et agnoscetis eum.

Invoke the name of the Lord, and you will know him.

"Invocate….agnoscetis"

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in "John Dee His Note" above.

Deus misereatur nostri, et benedicat nobis&c.

May God be merciful unto us and bless us, etc.

"Deus misereatur…" -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginto: Deus misereatur nostri et benedicat nobis iluminet vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in "Magical Elements" of Peter of Abano

"Salamian"

De Elementis Magicis (attributed to Peter of Abano) is part of <u>De Occulta Philosophia Liber Quartus</u>.

> per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.
>
> By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.
>
> "admoleas" – Translator's Note:
> This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

"OCH"

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is "mighty in the sonne beames." OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in 'John Dee His Note'; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

"What thow hast written, that hast thow written"

cf Pilate's words "What I have written, I have written." (John 19:22, Geneva Bible and KJV.)

"POLIPOS"

Mi: Dost thow understand it?
Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including

quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.

The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's "Magical Elements", printed with the "Key" of Agrippa.

Page 17

"I lived with Esdras"

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

"I lived with Tobie: Tobie the younger"

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.

Mysteriorum Liber secundus

[The top quarter of a page is missing]

...] mysteryes, [...
...] ow toward a thing, r [...
...] howse is hollow, it is empty and voyde [...
...] ants: The God of heven and erth, will send into [...
NOTE. We bring tydings *of light. The Lord is owr [...
you and we prayse to gither. His name be praysed for ever O [...
in his Mysteries: O holy and eternall God.

Δ he bowed down to the Chayre and then to the table, and sayd, *Bene dictus qui venit in,* (and there stayed a little) and sayd agayn, *Bene dictus qui venit in, nomine Domini.*

Δ Than cam in Michaël, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Michael *Fortitudo Dei.*

Mich. Dowt not: I am he which rejoyceth in him that rejoyceth in the For= titude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect.

My Oathe or vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries.

Δ yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the Churche of God. We in his Saincts are blessed for ever.
We separate the, from fyled and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Gwyde, now and ever, *amen.*

MIC. This is a Mystery, skarse worthy for us ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?

Δ I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

Δ To E.T. he spake.

I will pluck the, from among the wycked [he spake Δ to my skryer.]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee

Dee, what woldest thow have?

Δ *Recte sapere et Intelligere &c.*

Mic. Thy Desyre is graunted the.

Use [...

[The top quarter of a page is missing]

...] with [...
...] they are corrupted [...
...] They have byn used to the wycked Ther [...

The Circle of Æterni tie...

...] I will shew the in the mighty hand and strength of God, what
his Mysteries are: The true Circle of his æternitie
Comprehending all vertue: The whole and sacred Trinitie.
Oh, holy be he: Oh, holy be he: Oh, holy be he.
Uriel answered, *Amen.*

Mic. Now what wilt thow? Δ I wold full fayne procede
according to the matter in hand.

40 Mi. Divide this owtward circle into **40** æquall partes:
whose greatest numbers are fowre. See thow do it presently.

Δ Semiel, this etymo= logie is as thowgh he wer the secre= tarie, for the Name of God.

Δ I did so. Dividing it first into fowre: and then every of
them into ten. He called Semiel, and one cam in
and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of these Tables known.
Michael sayde, Semiel (agayn) and by and by, he said, O God thow hast sayd
and thow Livest for ever. Do not think here I spoake
to him. Δ he spake that to us, least we might dowte of his last
speches, as being spoken to Semiel: which he directed to the æternall god
and not to Semiel. Semiel stode up, and flaming
fire cam out of his mowth: and than he sayd, as followeth:

The Tables

Sem. Mighty Lord, what woldest thow with the Tables?
Mi. It is the will of God, Thow fatche them hither.

Semiæl

Sem. I, am his Tables.
Behold these are his Tables: Lo where they are.

40 White Creatures

Δ There cam in **40** white Creatures, all in white Sylk long robes:
and they like chyldern: and all they fallyng on theyr knees sayd,
Thow onely art Holy among the highest. O God,
Thy Name, be blessed for ever.

Δ Michael stode up out of his chayre, and by and by, all his leggs
semed to be like two great pillers of brass: and he as high as half
way to the heven. And by and by, his sword was all on fyre
and he stroke, or drew his sworde over all theyr **40** heds.
The Erth quaked: and the **40** fell down: and Michael called
Semiæl, with a thundring voyce, and sayd,
Declare the Mysteries of the Living God, our God, of one
that liveth for ever.

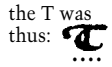
Sem. I am redy. Δ Michael stroke over them, with

Δ *Semiel - forte significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Divina.*

his sword agayne: and they all fell down, and Uriel allso unto his knees. And commonly at the striking with his sword, flamyng fyre like lightening did flash with all.

Mi. NOTE: here is a Mysterie.

Δ Then stept furth, one of the **40**, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great **T** all of Gold.

The very fashion of the T was thus: 

Mi. Note the Number. Δ over the **T**, stode the figure of **4**, after this manner: 

The **40**, all, cryed, yt liveth and Multiplyeth for ever: blessed be his name.

Δ That creature did shut up his bosome, and vanished away, like unto a fyre.

Δ T, in the holy language is Gisg *vide lib.5. post et est ultima Al= phabeti litera.*

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there seamed a great clap of thunder to be.

Then stepped (before the rest) one other of the **40**, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reverent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen

Δ Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne **G** appeared.

G: *dicitur* Ged *lib. 5.*

Mi. Write with reverence, These Mysteries are Wunderfull, the Number of his name, and knowledge.

Lo, this it is, **.9.** Behold, it is but one, and it is Marveylous.

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as thowgh it had rayned fyre from heven.

Then one other of the **40** was browght furth: The rest all fell down and sayd, LO, thus is God known.

N, *dicitur*, Drux.

Then he opened his brest, and there appered an **n**, (not of so big pro= portion as the other), with the number of **7** over it.

Mi. *Multiplicatum est Nomen tuum in terra.*

Δ Then that man vanished away as it were in a golden smoke.

Mi. Thow must not write these things, but with great devotion.

He Liveth. Δ Then cam an other fowrth. Then all falling down sayde, *Vidimus Gloriam tuam Domine.* They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small **t** uppon it: and the figure of **9** under this Letter **t**.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the **40**) seamed to fly up into the ayre, like as it were a white garment.

Mi. *Illius Gloria sit nobiscum.* Δ All sayd, *amen*: and fell down.

Δ Na.

Δ Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small **h** ; and he pointed to it, and over it was the number of **22**.

Mi. *Et est numerus virtutis benedictus.* Δ This Shewer went away like a White Cok flying up.

Angeli Lucis

Videte Angelos Lucis.

Δ There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in Numero.
Et omnis Numerus est mihi Numerus. Videte.

Δ Drux.

Δ There appeared a small **n** on his skyn, being all spotted with Gold.

Then he went away like three fyres, red flaming, and coming to gather in the myddst of the firmament. Δ You must Note that in the stone the whole world in manner did seme to appere, heven, and erth, *&c.*

Mi. (Δ he cryed with a lowde voyce) *Et est vita in cælis.*

Δ Then stepped furth one and sayd, *Et ego vivo cum bene viventibus,* and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi. *Vivamus Halleluyah. O Sanctum Nomen.*

Δ All fell down on theyr faces, and Michael stroke over them with his sword and a great flash of fyre: And this man his brest seemed open that his hart appeared bleading, and therein the letter **m** , and **6**, over it thus **6**
m

Δ Tal

Mic. *Benedictus est Numerus Agni.*

Δ Hereuppon They all fell down.

Mi. *Orate invicem.* Δ Hereuppon we prayed a psalme; my skryer saying one verse, and I the other *&c.*

Mi. *Omnia data sunt a Deo.* Δ – Then cam one in, having a rownd Tablet in his forhed and a little **o** in his forhed: and **22** over it.

Δ Med

Mi. *Et non est finis in illo.*
Benedictus es tu Deus. Δ and then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi. *Angeli a nomine tuo procident Domine.*
Tu es primus O Halleluyah.

Δ One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small **a** thus 

, of pure gold, graven very depe:
Et Numerus tuus vivit in cæleris, sayd this shewer. The number was **22** over the **a**.
This shewer went away with great lightening covering all the world.

Δ Vn

Corrected thus, after, by Uriel to be **20**

Mi. *Nomen illius est nobiscum.* Δ He stroke agayne with his sword over them. Then stode one up: who, uppon his garment had an **n**: and he turned abowt: and on his back were very many (ens) **n**.

Δ Drux

Mi. *Creasti tu Domine Angelos tuos ad Gloriam tuam.* Δ Over the ,**n**, was the number of **14**, over that **n** (I meane) which was onely on his brest.

Mi. *Et te primus Creavit Deus.* Δ Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ,**a**,. This ,**a**, did go rownd abowt him: begynning at his feete: and so spirally upward: and he seemed to be all clay.
Over the ,**a**, was the number **6**.

Δ Vn

Mi. *Et creata sunt et pereunt in Nomine tuo.* Δ and therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi. *Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Justus es in operibus tuis.* Δ Then cam one in, with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little ,**h**,. He bowed to Michael: and Michael sayd, *Numerus tuus est infinitus, et erit finis rerum.* Δ This shewer seemed to powre him self awaye

Δ Na

like a flud of blud: and his garment flew upward.

Mi. *Non est illi numerus.*
Omnia pereunt a facie Dei, et a facie Terræ.

Med Δ Then stepped one furth, and like a water running rownd abowt him, and he cryeth miserably, *O benedictum Nomen tuum Domine.*
Numerus periit cum illis. Δ A little ,**o**, with **18** over it, appered.

Δ This shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. *Lux manet in tenebris. Gloriosum est Nomen tuum.*

Δ Then stept one furth from the rest, who fell down, as theyr manner was.

Δ	Note: All the Cumpanies of these **40**, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of five.

Δ This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours. he sayd, *Trinus sum.*

Mi. *Benedictum sit nomen El.*

Δ Ur Δ Than in the myddle of the fyres or smoke semed an ,**l**, thrise placed, on a bluddy cross, and over the ,**l**, the number **26**.

Δ This shewer seamed to have three mens heds and to vanish away in a myst with a thunder.

Mi. *Labia mea laudant Dominum.*

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sho1ders: and on her belly appeared a great scotcheon; to hir, or him, Michael gave a flame of fyre: and she, or he, did eat it.

Mi. *Et hic est El:* and so appeared a little ,**l**, on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi. *Benedicta sit ætas tua:* Δ And there appeared ,**30**, under the **l**.

Δ There cam a great many of little fyers and did seeme to elevate this yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.

Δ Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth.

Δ Drux He had in his forhed an ,**n**, in his brest an ,**n**, and in his right hand an ,**n**,.

Mi. *Numerus tuus est benedictus.* Δ They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.

Δ and they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi. *Linguis suis cognoverunt eum.*

Δ All sayd, *Benedictus est qui sic et sic est,* throwing up into the ayre threcornerd trenchers of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This seemed a transparent body,

Ur and he had in his eyes a small **l**: and in his forhed the figure of **8**.

Mi. Note this, under. I meane the figure **8**. Thus, **l** / **8**.

Δ All sayd, *Et es verus in operibus tuis:* and so he vanished away in a flame of fyre.

Δ Ged - G

Mi. *Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.* Δ — All sayd, *Amen*.

Δ . Note this to be the first that vanished away, going behynde Michael.

Δ one stept furth saying, *Incipit virtus nostra,* he being covered under his robe, all with armor: and hath a great **G** on his armor. and the figure of ,**7**, over it. He went behynde Michael and so vanished away.

Mi. *Recte vivite omnes Sancti eius.*

Δ Don

Δ One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little ,**r**, and **13** over it. He went behinde the Chayre and so vanished awaye.

Mi. *Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.*

Δ Na

Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a sworde, and in his mowth a flame of fyre: he had a great **H** uppon his sworde and under it **22**. He went behynde the Chayre *&c.* Michael standing up still uppon his leggs, like pillers of brass.

Δ I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world. Contynue your work: *Coniunxit spiritum mentibus illorum.*

Δ Med ged

Δ Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ,**o**, and on the other a ,**g**,: [Δ — As in scotcheons of armes, where the man and his wifes armes ar joyned *per pale,* as the heraulds term it.] This shewer shut up the chest and went his way.

Mi. *Numerus illius est sine numero.*

Δ Then cam in an other, saying, *Tempus est. Deus vestrum agnoscite.*

Δ Gisg

Δ This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ,**t**, and **11** under it.

Δ Gon *con puncto,* y.

Mi. stay; place this, in the second place. This went away.

Δ . *Imago:* I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde *ymago,* thowgh not according to the Latine tung

Mi. *Ymago tua, (mors,) est amara.*

Δ Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ,**y**, written on it. *Justus est malis deus noster.* Δ The number of **15** under it.

Mi. Place it in the former place.

Δ Med

Mi. *Opera fidelium, Delectatio mea.* [Δ Then cam one in.] *Hic est Deus noster.* He shewed the letter of **o** on his naked brest, and the figure of **8** under it. He went away.

Δ Graph

Mi. *Ecce, Iniquitas regnat in domo mea.*

Δ Then stept one oute very lean, all his body full of little **e**, and under every one of them, **21**. He went away behynde the chayre.

Δ Pa – b

Mi. *Bestia devoravit populum meum, peribit autem in æternum.*

Δ Then stept out one in bluddy apparell, all his body full of serpents heds and a **b** on his forhed, and the number of **10** over it . He went away.

Mi. *Iniquitas Abundat in templo meo, et sancti vivunt cum Iniquis.*

Δ — One very lean, hunger sterved cam out, an **A** on his brest, and ,**11**, over it,

and so went away.

Δ I think it be superfuous } + Δ There cam in an other.

Mi. *Iniqua est Terra malitiis suis.*

Δ Then cam in one who drew out a bluddy sworde, on his brest a great romayn **I**, and **15** over it. he went his way.

Mi. *Angeli eius ministraverunt sanctis.* Δ Then stept one oute with a Target and a little **a** on it, and over it the number of **8**. He went away.

Mi. *Regnabit Iniquitas pro tempore.* Δ They all cryed Halleluyah.

Δ Uriel corrected it after, to be under

Δ Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter **r** on his sword and **16** over it, and so he went away.

Mi. *Nulla regnat virtus super terram.* Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little **n**: and Michael sayd, *Non est numerus illius in Cælis.* Δ He went awaye.

Mi. *Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah.*

Δ Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones. he sayd,

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mowth, many little (enns) **n**, and on his forhed, a great **A**.

Mi. *Non quòd est **A**, sed quòd contradicit **A**.*
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem
Mysterium

Mysterium nobis reve= landum

Δ He shewed three figures of ,**6**, set in triangle thus, $6^{6}6$

Mi. *Vobis est Mysterium hoc, posterius revelandum.*

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ My skry= er had omit= ted to tell me this, or els, it was not told and shewed, but Uri= el did after supply it by the skryer The first letter of Perturba= tur, doth not make shew, of the letter following as other before did.

Mi. *Perturbatur terra iniquitate sua.*
This shewer, his garments, white, under: his face as brass: his body gre= vous with leprosy: having uppon his brest an **O**, with the number of **.10.** under it: and so he departed.

Mi. *Surgite O Ministri Dei. Surgite (inquam) Pugnate: No= men Dei est æternum.*

Δ Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a **G**, and **5** over it, the other had...
[Δ – We fell to prayer, whereuppon Michael blessed us.]
The other had an **h** on his sword, and **14** under it: and so they went away.

Mi. *Omnis terra tremet ad vocem tubæ illius.*

Δ One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little ,**o**, and **17** under it. He went awaye.

Mi. *Serva Deus populum tuum, Serva Deus populum tuum Israel, Ser= va (inquam) Deus populum tuum Israel.* Δ He cryed this, alowde.

Δ Fam

Δ One appeared with a fyry sword, all bluddy, his vesture all bluddy his vesture all bluddy, and he had **s**.
Est numerus in numero. Δ He went away.

Δ I understand it to be a letter, and the number **5** also. Mi. So it is.

Δ There cam one in with diverse owgly faces, and all his body skabbed.

Mi. *Nunc sunt Dies tribulationis:* Δ He had an **a** on his forhed and the Number **5** under it.

Mi. *hic est Numerus predictus.*

Δ Uriel also did correct this place with delive ring this in the place of the other des cription before.

Mi. *Audite, consummatum est.* Δ This had a great pot of water in his hand and uppon the pot, graven, **a** with **5** under it. He departed in fyre.

Mi. *Angele preparato Tubam tuam.*

Δ Then cam one oute with a Trumpet. *Venit Tempus*.

Δ He offered to blow, but blew it not. on the ende of his Trumpet was a little **a** and **24** under it. he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, *Hii duo Cælati sunt adhuc.* They two went away.

Mi. *Vale. Natura habet terminum suum.*

Δ He blessed us and florished his sword towards, and over us, and so went away and Uriel after him: who all this while appeared not.

Δ After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he) I delivered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place over or under: and allso in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remay= ning yet empty: saying, *Hii duo Cælati sunt adhuc*. But If I had omitted any, there shold more than two have wanted. Whereuppon we thowght good to ax Judgment and dissolving of this dowte, by Michael. And comming to the Stone He was redy: I prepownded this former Dowte. He answered,

Mi. *Veritas est sola in DEO. Et hæc omnia vera sunt.* you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it? Yt is justly reformed by Uriel: the one being omitted of the descrier and the other not yet by us declared, might make that phrase meete to be spoken, *Hii duo cælati sunt adhuc.*

The Descryer, or The Skryer omitted to tell.

Mi. Thow hast sayd. Δ I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semiæl. Then he cam, and kneled down.

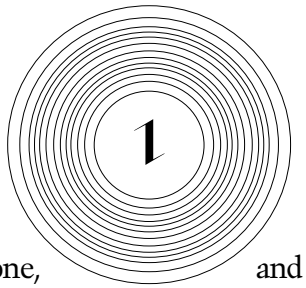
Consummatum est. Δ The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω.
There arose a myst, and an horrible Thunder.

Mi. It is done. Δ Then of the three $\overset{\frown}{6\,6\,6}$ before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.*
And Michael did put his finger into the trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of **.1.** with many circles abowt it, and sayd *Omnia unum est.*

Δ The forme of the world which appered before, vanished away: and Se myeil went away.
And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,

Semi Eil



Mi. Go forward. Do you know what you have allready written?
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth **7** names:
7 names, conteyn **7** Angels:
Every letter, conteyneth **7** Angels:
The numbers are applyed to the letters.
Whan thow dost know the **7** names, thou shalt understand the **7** Angells.

The declaration of the Numbers

The Number of **4**, pertayning to the first **T**, is a Number significative: signifying, to what place thow shalt next apply the eye: and being placed above, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole.
So shalt thow fynde the **7** principall Names: known with us, and applyable to thy practise.
Make experience.

Δ Then telling from $\overset{4}{\mathbf{T}}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place, from ,**T**, (but being the fifth from the beginning, and with the begynning) this letter **h**: with **22**, over it.
Therfore, I procede to the right hand, 22 places: and there I finde **A**, and **11** over it. Going then toward the right hand 11 places furder: I finde a little **a** with **5** under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusively; where I finde **o** with **10**, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter **t**, and **11**, under it: and therfore going to the left hand 11 places, I see there the letter **h** alone without any number. Wherfore, that letter, endeth my word, and it is in all, **ThAaoth**: Ys this, as it shold be?

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an howre

Calls

Δ Note these doings to be accownted Calls

and it shalbe shewed.

Δ The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. *Salvete.*
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.
Understand that the **7** Names must comprehend, as many letters in the whole, as there are places in the circle: Some letters are significative of them selves. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe **Aa**; that is, twise **a** togither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two **a a** togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde **7** Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter **A**. Accownt thow, and thow shalt finde the names just. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove; Prove: and thow shalt see. Whereas thow hast **go,** it is to be red **og.** This is the whole.

Dubble Numbers

Note

Δ Note: 7 names, pro ceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

Δ – I have red in Cabala of the Name of God of **42** letters: but not yet of any, of **40** letters: That of **42** letters is this,

אב אלהים בן אלהים רוח הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.

Or thus, אב אל בן אל רוח הקדש אל אכל לא שלשה
אלהים כי אם אלוה אחד

which in Latin is, *Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres dii sed unus Deus.*
And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the cabalists have a name explained of **42** letters, on this manner,

כאשר הכפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

That is in Latine, *Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.*
I am not good in the hebrue tung, but, you know my meaning.

Δ *vide Gala= tinum, lib. 3. cap. 11*

Mi – The letters being so taken oute, being a name, and a number, doth certefye the old rule of **42** letters, whan you restore them in agayn.

Δ 42, are here *in potentia*, but, *non Actu*

Mi – Note, Oute of this Circle shall no creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.

The Vertu of this Circle

ADAMS TREA= TISE, Δ He mea neth my Booke that I call Soyga

Beasts, birds, fowle and fish do all reverence to it: In this they were all cre= ated. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.
A and ω*: Primus et Novissimus; unus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.*

Dixi:

Thow art watcht all this night: who is even now at the Dore: Clerkson.
Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche: *circa 10^{a} mane.*

// ers to them.
// and corrected certayn pray=
Δ. I had made, and written, ^

Δ Are you Uriel?
Ur. I am. We thank the for thy great good will.
We cannot viset the now. At the twelfth howre thow shalt use us.
Δ *Fiat voluntas Dei.*

A meridie circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets

Shut Dores } Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.
Δ He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.
Mi. *Ecce, Mysterium est. Benedictus Dominus Deus Israel.*
Δ Therewith he did spred oute, or stretch the Canapy : Whereby it seamed to cover all the World [which seamed to be in the stone allso, heven, an erth] so that the skryer could not now see the heven.
And the baskets, by equall distances, did seeme to hang in the border of the horizon
Mi. What wold you have Δ *Sapientiam*
Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Th~~a~~aoth
Gal~~a~~as
Gethog
Horlωn
Innon
A$^{a}_{\wedge}$oth
Galets.og

Mi. Loke to the last name. Δ I had written (as appeareth) **Galetsog**

by misrecke[n]ing the numbers. Where I fownd it shold be **Galethog** with an **h** and not **s**.

Mi. Lo, els thow hadst erred. They are all right, but not in order The second is the first (his name be honored for ever) The first here, must be our third and the third here, must be our second : thus set downe.

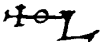
.1. Galas.
.2. Gethog.
.3. Thaoth.
.4. Horlωn.
.5. Innon.
.6. Aaoth.
.7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter 

M. Make the number of **5** on the right hand, (that is,before it) at a reasonable distance, thus  **5**

Δ After that,he shewed the second letter, a great roman A, thus,  24

Then he shewed  30

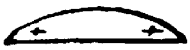
Then ——  21

Then ——  9

Then he shewed  14

Then he shewed this compownd letter, with the circle and cross 

He willed me, at each corner of these segments of circles, to make little Crosses and so I did.

Δ After every of the **7** letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus  : and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est.

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the **7** baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this. For this was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi. Oh how mighty is the name of God, Which rayneth in the heavens O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it.

Mi. Divide the 7 partes of the circle next unto that which
thow hast done, every one, into 7.
Note: (for the tyme will be long:) Seven, rest in 7: and the
7, live by 7: The 7, govern the 7. And by 7, all Govern=
ment is. Blessed be he: yea blessed be the Lord: praysed
be our god: His Name be magnified: All honor and Glory be
unto him now and for ever. *Amen*.

Δ – Note of 7 Baskets

.1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon
That fowle had a **Z** uppon the first of 7 feathers which were on his brest .
that first feather was on the left side

Mi. Note. there is a mysterie in the Seven. which are the 7 governing the 7
which 7 govern the earth. Halleluyah.

Mi. Write the letters; Δ Now, a small **l** in the second fether. Then he covered
those first two letters, with the other feathers
The third an **l**, like the other: then he covered that allso.
the fowrth an **R** he covereth that
the fifth a great roman **H.** he covereth it.
the sixth feather hath a little **i .** then he hid that feather,
the last feather had a small **a**.
Mi – Prayse god.

Δ Then he put the fowle into the basket – and set it down by him. Then
he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ We prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him.
and he pluckt out a White byrd, much bigger than the other: as big as a
swan: with **.7.** feathers on the brest
Mi – *Dixit, et factum est*

Mi. Note: Δ — the first feather hath a little **a**, on it: and it went
away: the next a **Z** great as the first
Then a **C** great
Then a little **a**
Then an other little **a**
Then a feather with a little **c**
Then one with a little **b** Δ Then he covered them all.
Mi – Thow hast truth.

Δ Then he put up the fowle into the basket; and hung it up by the
other in the ayre

Δ Than the third Basket cam to him, and he toke out a byrd all green
as grass. Like to a peacock in form and bignes
Mi. *Et vivis tu cum illo: et*
regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie
Mi. Pray.

3. Mi. Note. Δ on the first feather a small **p**
Then a small **a**
a little **u**
Then a small **p**
Then a small **n**
then a small **h**
Then a small **r**. Then he put the fowle up into the Basket, *&c*.

Δ Then there cam an other basket to his hand.

Mi. *Dedit illi potestatem in cælis.*
Potestas illius magna est.
Orate. Δ — We prayed.

4. Δ Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on the seven skales, appered letters.

Mi. Note. Δ – first a little **h**
a little **d**
a little **m**
Then a little **h**
Then a little **i**
Then a little **a**
Then a little **i**

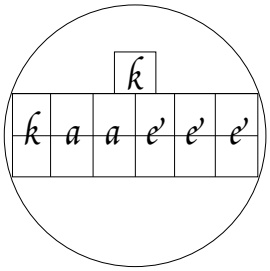
Δ then he put up the fowle, & hung the basket in the Ayre.

Δ Then there cam an other basket to him.

[Δ Note: all this while the firmament was not to be seen.]

Mi. *Magnus est DEUS in Angelis suis.*
et magna est Ilorum potestas in Cælis.
Orate. Δ We prayed.

5. Δ Then he pluckt out a bird like an Egle: all his body like Gold and he had a little circle of feathers on his brest: and on it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, like the other twelve, thus.



Δ Then he put up the Egle, *&c.*

Δ Then cam an other Basket.

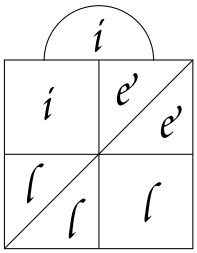
Mi. *Nuncius tuus est magnus in cælis.*
Orate.

Δ He, and the Basket that wer opened, shut, and set aside, seamed all to be gon. and the Baskets remayning still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michal was the sixth name *vide post*

UR. This is a Mysterie. He is here, and not here which was here before.

6. Δ He opened the Basket and pluckt out like a phenix [Δ or pelican] of the bignes of a swan, all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



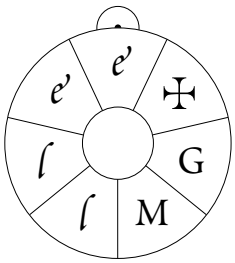
Then cam the last basket. Uriel stode still and sayde:

UR. *Dedit angelis potestatem in lumine cæli.*

Orate. Δ We prayed.

7 Δ Then cam Michael, and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion



Mi. *Et Coniunxit illos DEUS in Unum.*

Δ All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ Now he cam and sat down in his chayre.

Uriel. Δ Michael sayd to Uriel: it is thy part, to expownd these Mysteries: Go to, in the name, of our God.

Δ Uriel cam and stode before him and sayde: What will you: Ô our fellows, and servants to GOD? What will you?

My contynuall and auncient prayer Δ Perfect Knowledge, and understanding, such as is necessary for us.

UR. Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.

Δ So they went: and left all the stone on fyre, so that neyther the Chayr or Table could be seen in it.

Δ After a quarter of an howre, Michael and Uriel cam both agayne.

Mi. Loke into the 7 angles next unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

UR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world. Yt banisheth the wicked, expelleth evyll spirits: qualifieth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN; He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Δ Note these manifold and great Mysteries and mark these 7 diverse crosses with these 7 letters.

Note this Bond.

Δ – He is twice three and one

UR. Thow must refer thy numbers therin conteyned, to theUpper Circle. For, From thence, all things in the inward partes, shalbe comprehended.
Looke if thow understand it

Δ I find it to be **GALETHOG**;

UR. it is so. Δ – I thank God and you, I understand now (allso) the numbers annexed.

Ur. As this darkness is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

Ur. To the next part. Δ Michael sat still, with his sword in his hand.

7 Angels. Ur. The parte wherein thow hast labored, conteyneth **7** Angels. Dost thow understand it? Δ – Not yet: Ur. Oh how far is mans Judgment from the Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him; which seeth for ever. Δ — *Amen, Amen, Amen.*

Ur. Note. We can not tary long.
Thow must set down these letters onely, by **7**, in a spare paper: thus.

Δ I have hitherto forgotten to ax wher Uriel his name may appere.

UR. Rede ——————————————— Begyn at the first, and rede downward.

Z	ſ	ſ	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e'	e'	e'
i	i	e'	e'	ſ	ſ	ſ
e'	e'	ſ	ſ	M	G	✠

Δ I rede thus, **Zaphkiel, Raphael, Haniel, Mi=chaël, Gabriel**, Ur. Thow hast red right Δ – praysed be God. Ur. Thus dost thow see, how mercifully God dea= leth with his servants.

Δ 48 letters are here: and one is noted by a Cross: which maketh the 49th. Of this cross and Angels *vide anno* 1584, July 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of **72** Vertues. Whose names thow shalt know: skarse yet revealed to the world.
Uriel and Michael jointly togither pronownced this blessing on us.

UR. / Mi. } We bless you: your { sowles / Harts / Bodyes / and all your doings.

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thus much show you, for your cumfort beside. What seest thow? Δ — he spake to the skryer. and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.

Innumerable multitudes of Angels]

Man is frayle. Fare well.

He must

(Δ – of this sentence cam no frute nor farder confirmation. Therfore consider.)

The L. Mowntegles bokes

go for the bokes, els they will perish. Δ — He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the Lord. Mowntegles bokes, which Mr. Mort yet hath: wherof mention is made before.

ended *hora. 5. a meridie*
Tuesday the 20 *Martii*
1582

Wensday. 21. *Martii , circa 2. a meridie*

Note this Trumpeter

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a trumpeter: he was all in white, and his garments bespotted with blud. he had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commanded not to ax of the appa rayle of Michael.

Δ I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael said, I warned the for axing of my apparell or manner.
Et hæc est Gloria illius, quæ non commovebitur ab impiis.

Mi. *Quid vultis?* Δ – *Juxta voluntatem Dei, Sapientiam nobis necessariam &c.*

Mi. *Sapientia mundi, nihil est, peribit autem in æternum.*
Veniat æternitas DOMINI, ab universis mundi partibus.
Venite, venite, sic vult DEUS ADONAY
fac officium Phanaël.

Phanaël

Δ This Phanaël was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, Lustily, turning him self rownd abowt, to all the world. Then, from **7** partes of the world, (being equally divided abowt the Horizon,) cam **7** Cumpanyes of Pillers all of fyrye cullour glittring. And every Cumpany of Pillers high and great and as thowgh they were Pillers of fyre.
The Heaven, the Sonne, and, Mone and Sterrs seemed to tremble.
Mi – *Multiplex est Deus noster.*

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body togither. (**3**, in sowle, and **4** in body)
In **7**, thow shalt finde the Unitie
In **7**, thow shalt finde the Trinitie
In **7**, thow shalt find the Sonne, and the proportion of the Holy Ghoste. O God, O God, O God, Thy Name (O God,) be praysed ever, from thy **7** Thrones, from thy **7** Trumpets and from thy **7** Angels. Δ – *Amen, Amen, Amen.*

7 < Thrones, Trumpets, Angells

Mi. In **7**, God wrowght all things.

Note: In 7, and by 7 must you work all things

O Seven tymes Seven, Veritie, Vertue and Majestie
I Minister by thy licence This expownd, by thy
Vertue (Δ – Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi – *Sic est DEUS noster*

Δ One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an **S**

Δ Then leaned down **6** Pillers more: and Michael, cryed lowd

Unus est DEUS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the **7** joyned all togither, distinctly to be discerned

Mi. Note. Δ – There appeared, a great **S**
A
A
I

Δ Then the sides closed up, and hid those letters first shewed. After that appered two letters more. **E**
M

Δ He made cursy, and semed to go fromward, and vanished away.

Μυστεριον est **E ȘM**

Δ The Pillers all joyned togither at the tops, making (as it were) one Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Note the intrusion of Error by the Wicked powres of Sathan

Δ Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie
Periit Malus cum malis.

Δ The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan.
Sed DEUS noster Vivit.

Δ The Pillers which before ascended, cam down joyntly: and oute of them a Voyce saying Δ*NON SUM*

Δ *Non Sum* I understand the refusall of those two intruded pillers

Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a Voyce sayd *SUM*

Δ Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them; and sayd

Orate. Δ – We prayed.

Mi. Write the Name down in the Tables.

Δ Then he toke of, **3** of the heds of the Pillers, and sett them downe and there appered, **B T Z**, great letters in hollow places like square Cumfit boxes.

Mi. *Ista sunt secreta secretorum*

Note of Prayer

Invocate Nomen eius, aut nihil agere possumus.

The key of Prayer openeth all things. Δ – We prayed.

Δ – Then the other **4** pillers, bowingly shewed **4** letters thus, **K A S E**, and the number **30̣** with a prik under

Then the Pillers joyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic Sic.

Mi – Place these in the Table Δ – I wrote and he sayd, Thow hast done right. *Laudate nomen Domini, qui vivit in æternum.*

Δ – A voyce cam out of the next cumpany of the **7** pillers (joyning them selves to gither) saying *Ipse.*

Mi – *Et Misericordia tua Domine magna est.*

Δ – Michael kneled whan he sayd this

Δ – Michael shewed out of **4** of theyr heds, of the pillers, (and with all sayd) NO, NOT the Angels of heven, (but I,) are privie of these things:

Δ – So there appeared, **4** letters, **H E I D**

Δ – Then the other **3** pillers were opened and had **E N E** on theyr tops

Dominus collocatur in numero suo.

Δ – The **7** pillers mownted up into the ayre, and it thundred at their going

Δ – Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce. *Vivo sicut LEO in medio illorum*

Mi. *Et tua potestas magna est Ubique*

Δ – Then Michael pluckt of, five of the tops.

There appered **D** then they joyned all to gither: then appere? **E I M O**

Mi. *Hoc est sine præce*

Δ – The other two opened, and there appeared **30̣ A**

Δ – Then they closed up, and went away, with a great thunder

Δ – Then cam **7** other pillers to Michael, and a voyce oute of them

Saying, *Serpens sum, et devoravi serpentem.*

Mi. *Et bonis et malis serpens es Domine*

Δ – Then they closed all up; and Michael sayd, *Orate.* Δ – We prayed

Δ – Then Michaël toke of, the heds of **4**: then appeared first an **I** then **M E G**

Then he opened the other **3**. and **C B E** appeared.

Mi. *Numerus illius, est nulli cognitus.*

Δ – They joyned theyr heds all togither, and ascended up to heven ward: and great lightening after them.

Δ – Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying

Ignis sum penetrabilis

Mi – *Et sit nobiscum, Ô Deus.* Pray. Δ – We prayed.

Δ – Then he opened **4** of theyr heds and appered in them **I L A O.**

Δ – They closed togither agayne.

Δ – Then one other was opened, and **I** appered.

Δ – Then **21 8̣** appered, and did shut up agayn.

There is **V** omitted by our neglect

Δ – Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings, and there appere: **N,** and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ — Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ — I noted them down.

Δ — Then cam the last **7** pillers, and out of them this voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi – *Orate* Δ — We prayed.

Δ — Then **6** of the heds opened and appered **I H R L A A.**

Δ — Then the seventh opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up

Δ — A voyce cam out of the Pillers: *Consummatum est.*

Δ — There appeared in that Piller **21 8**

Δ — They joyned togither and flew up to heven ward.

Mi – *VNVS VNVS VNVS*

Omnis caro timet vocem eius

Pray. Δ — We prayed.

Δ — Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, *&c.*
Michael bad of him be of good cumfort, and sayd he shold do well.

Mi – Cease for a quarter of an howre.

Δ — After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the .7. pillers.

Mic – Set two stoles in the myddst of the flowre.
on the one, set the stone: and at the other let him knele.
I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.
Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiae Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ — There cam in **7** yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing. Then they kneeled: And after, rose agayn.

Mi – *Scribe quæ vides.*

Δ — One of them stept out, with a little blue tablet in the forhed of her: and in it written, **El.**

Δ — She stode a side, and an other cam in, after the same sort, with a great **M**, and a little **e**, thus, **Me.**
The Third, cam as the other, and had **Ese**
The fowrth ——————— **Iana**
The fifth ——————— **Akele**
The sixth ——————— **Azdobn**
The seventh stepped furth with —— **Stimcul**

Δ — They all togither, sayd, *Nos possumus in Cælis multa.*
Δ — Then they went theyr way, suddenly disapering.
Mi – Note this in your next place but one. Δ — I did so.
Mi – Go to the next place. Stay.

Filiolæ Lucis

Mi – *Adeste, Filiolæ Lucis.*

Michael: one of them that are cownted to stand before the face of God.

Δ — They all, cam in agayn, and answered, *Adsumus Ô tu qui ante faciem DEI stas.*
Mi – *Hiis nostris benefacite.*
Δ — They answered, all, *Factum erit.*
Mi – *Valete.*

Filii Lucis

Mi – *Et dixit Dominus, venite Filii Lucis.*
Venite In Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.

Metalls

Δ — Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.
One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of silver in his hand.
The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.
The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands.
The last had a ball of Lead.
They wer all apparayled of one sort.

Perhaps here wanteth *non*

Mi – *Quamvis ^ in uno generantur tempore, tamen unum sunt.*
Δ — he that had the gold ball, had a rownd tablet of gold on his brest.
and on it written a great **I**

Filii Lucis

Then he with the sylver ball, cam furth, with a golden tablet on his brest likewise, and on it written **Ih**
He with the Copper ball, had in his tablet **Ilr**
He with the tyn ball, had in his tablet **Dmal**
He with the yern ball, had in his tablet **Heeoa**, and so went asyde
He with the Mercury ball, had written **Beigia**
The yong man with the leaden ball, had **Stimcul**

Mi – *Facite pro illis, cum tempus erit.*
Δ — All answered, *Volumus.*
Mi – *Magna est Gloria Dei inter vos. Erit semper. Halleluyah.*
Valete.
Δ — They made cursy, and went theyr way, mownting up to heven.
Mi – *Dixit Deus, Memor esto nominis mei:*
Vos autem immemores estis.
I speak to you. Δ — Hereupon, we prayed.

Filiæ filiarum

Mi – *Venite, Venite, Venite.*
Filiæ Filiarum Lucis Venite.

forte quae

Note these three descents.

Qui habebitis filias venite nunc et semper.

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus, Δ — Sayd **7** little wenches which cam in.

Theyr attyre

They were covered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi – *Vbi fuistis vos?* Δ — They answered: *In terris, cum sanctis et in cælis, cum glorificatis.*

Δ — These spake not so playn, as the former did; but as though they had an Impediment in theyr tung

Δ — They had, every one, somwhat in theyr hands, but my skryer could not judge what things they were. Mi. *Non adhuc cognoscetur Mysterion hoc.*

Δ — Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum

Δ — The first shewed on her Tablet a great **S**

The second ——— **Ab**

Ath

The third ——— **Ath**

The fowrth ——— **Ized**

The fifth ——— **Ekiei**

Madimi

The sixth ——— **Madimi**

The seventh ——— **Esemeli**

Mi – *Quid istis facietis?*
Erimus cum illis, in omnibus operibus illorum. Δ — They answered.

Mi – *Valete.* Δ — They answered, *Valeas et tu Magnus O in Cælis.*

Δ — And so they went away.

Mi – *Orate.* Δ — We prayed.

Filii filiorum

Mi – *Et misit filios filiorum, edocentes Israel.*

Mi – *Dixit Dominus, Venite ad vocem meam.*

Theyr Attyre

Adsumus, Δ — Sayd **7** little childern which cam in, like boyes covered all with purple, with hanging sleves like preists or scholers gown sleves: theyr heds attyred all (after the former manner) with purple sylk.

Mi – *Quid factum est inter filios hominum?*
Male vivunt (sayd they) *nec habemus locum cum illis*
tanta est illorum Iniustitia. Veh mundo, scandalis:
Veh scandalizantibus, veh illis quibus Nos non sumus.

Δ — These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of **E**, **L**:

EL

The first ——— **EL** — Δ He sayd, *Nec nomine meo timet Mundus.*

The second ——— **An** ——— *Nullus videbit faciem meam.*

The third ——— **Ave** — *Non est virgo super terram cui dicam.* [Δ And pointed to his tablet, wherein that word, Ave, was written.]

Rocle

The fowrth ——— **Liba** — *Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.*

The fifth ——— **Rocle** — *Opera manuum illorum sunt vana. Nemo autem videbit me.*

Hagonel. *Vide de hoc Hagonel, lib. 4.*

The sixth shewed his Tablet and said, *Ecce* – **Hagonel** — *Qui adhuc Sancti sunt, cum illis vivo.*

The seventh had on his tablet —— **Ilemese** —— *Hii imitaverunt doctrinam meam.*
In me Omnis sita est Doctrina.

Δ — I thowght my skryer had missherd, this word *Imitaverunt*, for *Imitati sunt.* And Michael smyled and seemed to lawgh, and sayd, *Non curat numerum Lupus*. And farder he sayd, *Ne minimam detrahet a virtute, virtutem.*

Mi – *Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.*

Δ — So they went, making reverence, and went up to heven.

Mi – *Dictum est hoc tempore.*

Mi – Note this in thy Tables.
Dost thow understand it? Loke if thow canst.

Urielis officium

Δ — He sayd to Uriel, it is thy part, to interpretate these things.

Ur. *Omnis Intelligentia est a Domino.*

Mi – *Et eius Nomen est Halleluyah.*
Compose a table, divided into 7 parts, square.

Note this Table is made perfect in the next side following.

S	A	A	I 21 8	E ~~M~~	M ~~E~~	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L ~~A~~	A ~~L~~	O	I 21 8	~~21~~ ~~8~~ V	N
I	H	R	L	A	A	21 8

7. Names of God

Ur. Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Prove if thou canst reade them.

Beatus est qui secrete
Nomina sua conservat.

Note these two orders of Angels: and Note Uriel doth have him self one of the standers before the face of God

Ur. These Names, bring furth 7 Angels: The 7 Angels, and Go= verners in the hevens next unto us*, which stand allwayes before the face of God.

Sanctus Sanctus Sanctus
est ille DEVS noster.

NOTE well this Rule of Arte.

Ur. Every letter of the Angels names, bringeth furth 7 dowghters. Every dowghter bringeth furth her dowghter, which is 7. Every dowghter her dowghter bringeth furth, a sonne. Every sonne in him self, is 7. Every sonne

hath his sonne, and his sonne is 7.

Let us prayse the God of Seven, which was and is
and shall live for ever.
Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El
Halleluyah

Filiæ See if thow canst now understand this table.
The Dowghters procede from the angle on the right hand, cleaving
the myddle: where theyr generation ceaseth.

Filii The sonnes from the left hand to the right to the middle:
so proceding where theyr number endeth in one Centre.
The Residue thow mayst (by this Note) understande.

Note this manner of center accown= ted.

Δ — Then Michael, he stroke over us ward, with his sword, and the flame
of fire yssued oute.

Loke to the Corner of the right hand, being the uppermost: where thow
shalt finde 8̣. Refer thyne eye to the upper number, and the
letter above it. But the Number must be fownd under neth,
bycause his prick so noteth.

Note of Numbers with priks signifying letters.

Than procede to the names of the dowghters in the Table: and thow
shalt see that it is the first name of them: This shall teache
the.

Δ — Loking now into my first and greatest Circle for 8̣, I finde it with
l over it. I take this to be the first Dowghter.

l the first daughter

Ur. You must in this square Table set **E** by the 8̣ and now
write them composedly in one letter, thus EL

EL

Nomen Domini vivit in æternum.

Ur. Give over, for half an howre, and thow shalt be fully
instructed.

Δ — I did so, and after half an howre comming to the stone,
I was willed to make a new square table of 7: and
to write and note, as it followeth.

S	A	A	I 21 8̣	E	M	E 8̣	– *Vivit in cælis*
B	T	Z	K	A	S	E 30̣	– *Deus noster*
H	E	I	D	E	N	E	– *Dux noster*
D	E	I	M	O	30̣	A	– *Hic est*
I 26	M	E	G	C	B	E	– *Lux in æternum*
I	L	A	O	I 21 8̣	V	N	– *Finis est*
I	H	R	L	A	A	21 8̣	– *Vera est hæc tabula*

Vera est hæc Tabula, partim nobis cognita, et partim omnibus,
incognita. *Vide iam.*

Note these other pur= poses

The 30̣ by **E**, in the second place, in the upper right corner, serveth not
in the consideration of the first Dowghters, but for an other purpose.

The **26̇** by **I**, serveth for an other purpose: but not for this Dowghters Dowghter.
The **21**, is **e**, and **8̣** with the prick under it is **l**: which togither maketh **El**, or thus compownded as if it were one letter, **E⌊**
The Names in the great Seale must follow the Orthographie of this Table. *Virtus Vobiscum est.*

Orate. Δ — We prayed.

Δ — Then there appeared **S A A I** $\frac{21}{8}$ **M E⌊** . Here is an **E** comprehended in **L**.

Ur. Read now the Table.

Angeli Lucis

Angeli lucis Dei nostri

Et posuit angelos illius in medio illorum

Ur. In the table are the names of **7** Angels. The first is Zabathiel, beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is **I** with $\frac{21}{8}$, which maketh **el**. So

1. have you **Zabathiel**.

2. Ur. Go forward. Δ – So, I finde next **Zedekieil**.

The true sownd Ur. this **I** in the last syllable augmenteth the true sownd of it.

3. Δ — Then next I finde **Madimiel**.— Ur. it is so.

4. Δ — Then———— **Semeliel**.— Ur. it is true.

5. Δ — Then———— **Nogahel.** — Ur. it is so.

6. Δ — Then———— **Corabiel.** — Ur. it is so.

7. Δ — Then———— **Levanael**.— Ur. it is so.

Δ This name Corabiel you may see in *Elementis Magicis Petri de Abano* in the Considerations *Diei* ☽

Ur. Write these names in the Great Seal, next under the **7** names which thow wrotest last: *videlicet*, under **E⌊**, **An**, **Ave**, *&c.* distinctly in great letters.

Ur. Make the **E** and **L** of **Zabathiel**, in one letter compownded, thus **ZABATHIE⌊** . In this, so fashion your **E** and **L**. And this name must be distributed in his letters into **7** sides of that innermost Heptagonum. For the other, I will teach you to dispose them. You must make for **IEL** (in this name onely) **I** with the $\frac{21}{8}$ annexed. So have you just **7** places.

Ur. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.

Ur. Set the first letters of these **5** names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the **5** exterior obtuse angles of the Pentacle.

Ur. Set **Z**, of **Zedekieil** within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur. In the middle now of thy Pentacle, make a cross  like a crucifix and write the last of those **7** names **Levanael** thus,

Uriel. *Vidit DEVS, opus suum esse bonum*
et cessavit a Labore suo.
Factum est.

Δ — Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his Honor and Glory.

Uriel. *AMEN.*

Ur. These Angels are the angells of the 7 Circles of Heven,
governing the Lightes of the .7. Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for ever.
DIXI.

Note these two order of Angels

Δ — Whan may we be so bold, as to require your help agayn?

Mic – Whan so ever you will, we are ready.
Farewell.

Δ — *Sit Nomen Domini benedictum, ex hoc nunc,*
et usque in sæcula sæculorum.
Amen.

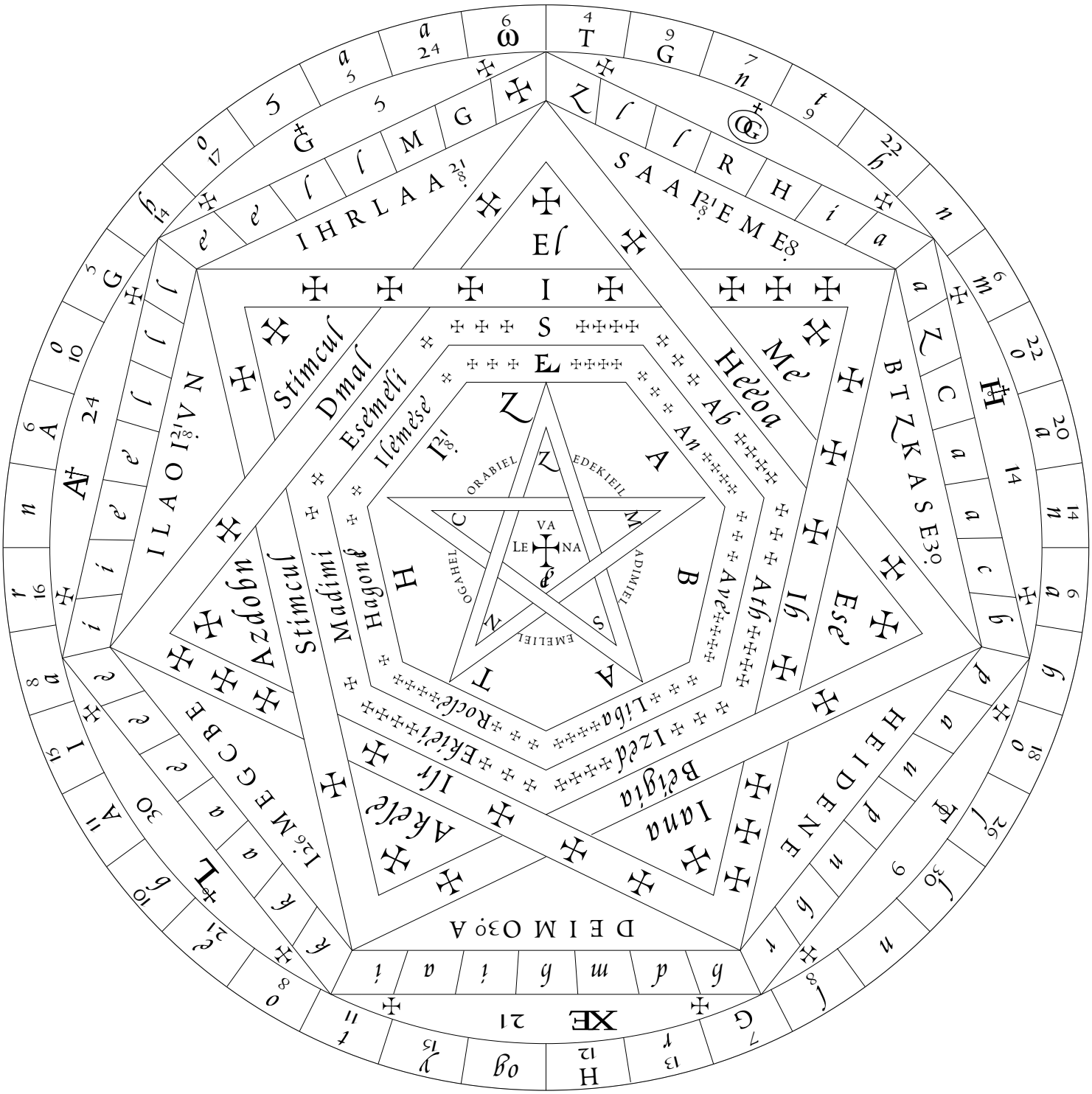
Anno Domini
1582
Martii 21.
} At Mortlake by Richemond

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴

DEI

אֱמֶת
אֱמֶת } *hebraicæ*



Mysteriorum, liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3 [9]
Liber 4 [9]

Anno 1582 Aprilis 28 a meridie hora 4.

E.T: Onely Michael appeared;Δ: And to diverse my complaynts, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seemed on fyre.

Mi: This is one Action, in one person: I speak of you two.

Union of us

Δ: You meane us two to be joyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.
Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

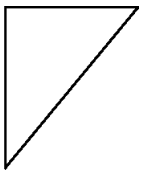
Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

worldly hability

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



The Lamin not simpler spoken: for no such lamyn was to be made

Mi: As concerning the Lamine, it must be hanged unseen, in some skarf.
The Ring when it is made, I will lessen it according to my pleasure.
I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Pele

Ese

Venito Ese, Δ: He cryed so with a lowd voyce.

E.T: he is now covered, in a myghty covering of fyre, of a great beawty.
There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate. Δ: we prayed.

E.T: His face remayneth covered with the fyre, but his body uncovered.

Mi: *Adesdum Ese.*

Iana

Adesdum Iana.

Vobis dedit demonstracionem in Tabulis vris.

E.T: There appeare of the figure, (before, imperfect) two little women:
One of them held up a Table which lightened terribly: so that all the stone was covered with a myst.
A voyce cam out of the myst, and sayd,

Creatio

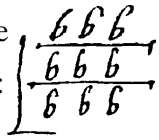
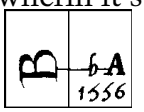
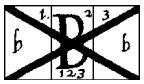
Ex hiis creata sunt, et hæc sunt nomina illorum.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ: Remember, Ese and Iana; ar the thirdth and fowrth of the *Septem Filiæ Bonitatis, supra lib°. 2.°* They are thus in order these: EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew, with
the Cross, letters, and numbers.
The second was in like wise.
The Third was a b with the tayle upward thus: 
The 52 with the three great BBB seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next he blotted oute. 
He blotted not oute the three  with the 8 and 3.
The two barrs must go clere  and not towch the  the bars.
The  , the square, wherin it standeth, is all gold:
and that he let stand.
Fire cam oute and burnt 
The  is all of a bright cullour, like the brightnes of the Sonne,
and that was not put out.
The places are very black, but where the letters, and numbers do stand.
E.T. hard a voyce saying, *Finis Tenebrarum: Halleluyah.*

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.
The Darkness is comprehended.
God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you have .6. other
Tables to write to night.

Prayse God: be joyfull.

After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,
Initium bonum in nomine ejus
et est. Halleluyah.

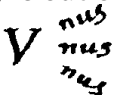
E.T: Three quarters of the stone (on the right side) are dark, the other
quarter is clere.

Filiæ filiarum
Ese
vide lib.°2°

Mi: *Venite filiae filiarum ESE.*

Δ somewhat wanteth

The nethermost . . . .

E.T: There come six yong maydens, all in white apparell, alike:
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written
Vnus on this manner: 

Lux

She that standeth without, putteth her hand into the dark: and pulleth out
a ball of light: and threw it oute: and it waxed bigger and,bigger and
it Thundred.

E.T: A voyce sayd, *Dies primus.*
An other voyce : *Ubi est Tabula?*
an answer : *Est, Est, Est.*

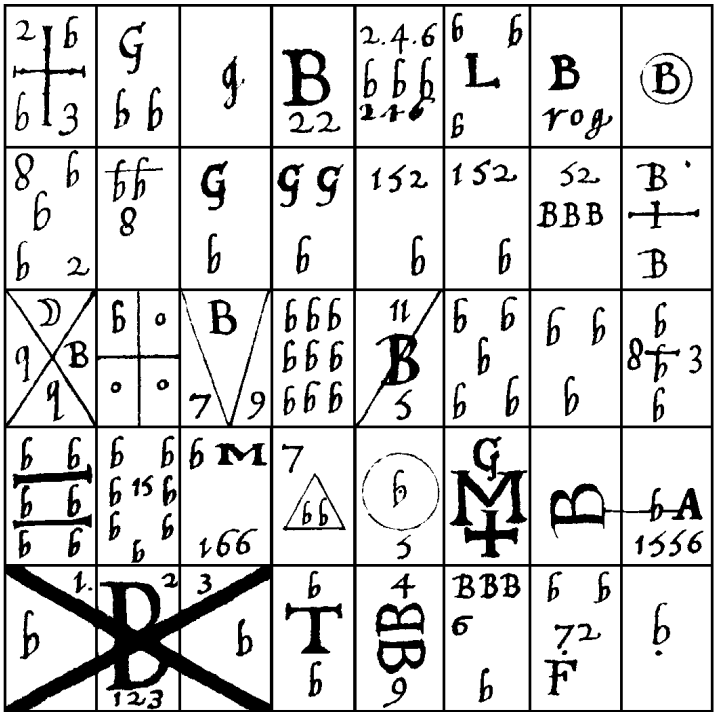
She wyndeth and turneth her self abowt, begynning at her hed, and so
was Transformed into a Table, rownde.

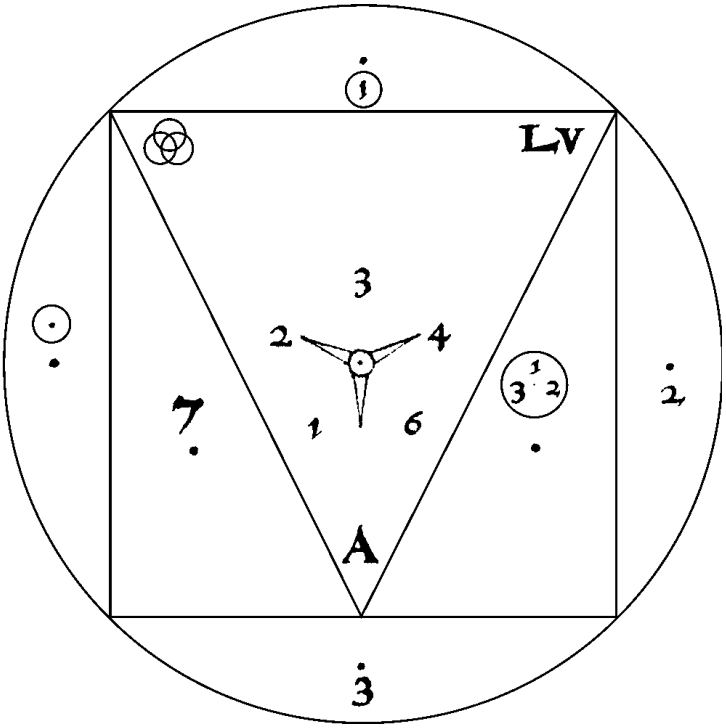
E.T: Three faces do shew and shote oute, and ever returned into one hed
agayne: and with it cam a mervaylous swete savour.

The Table cullored

The Table was of three cullours: white, redd, and a mixture of white

Numerus Primus





Δ Of these seven tables, characters, or scotcheons
consider the words spoken in the fifth boke A° 1583, Aprill 2d
How they are proper to every King and prince in their order.
They are Instruments of Conciliation
/*Volumine 5°.*/ where my Character is fashiond

G B 23	m · 30 q B · 9 · d · 4 ·	q · q · q Q B o · g og
f B 30 G 33 · A	B A 9 O	E B get h go
5 b C	d2 id b d 2 A	L b 30 pp
V b H 9 22	q.q · q Q b og a	L b 25 d

2 bb 2	b b o	5 3 7 bbb	b B G n	T · 13 bbb	b g
v · 2 B	o 4 BB	B 14 a	bb.b P 3 ·	b GO	b b C:V 3
8 e b	Q · o b 7 b	a a 5	q q b 3	q · 9 B	L b. 8
go 30 B	9 · 3 b b	q q 5 · b b ·	d b b A	7 · 2 b · B	B B · Λ · 8 3

and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.
There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.
A voyce sayd, *O honor, Laus et gloria, Tibi qui es, et eris*
The Table sheweth wunderfull fayre and glorious.
Onely seven priks appeare on the Table.
The three angles of the triangle open, and in the lower point appeared a great A.
And in the right upper corner LV. (E.T: The Table trembled.)
And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other  by theyr centers.

A voyce: *Unus est, Trinus est; in omni Angulo est.*
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T: ô, ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayeth, *Fui: sum quod non sum.* Δ *forte fui*

A voyce: *Lux non erat et nunc est.*

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

Prayer

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, *Fiat.*
The ball went into the darknes, and browght with it a great White Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, *Ecce signum Incomprehensibilitatis;*

Water

E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: *Est, Est, Est.*

E.T: One commeth, (a woman) owt of the Dark, very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd, *Fiat.*

Erth

E.T: She turned her back toward E.T. and there appeared a Table divided in 24 parts. yt seemeth to be very square.

A voyce: *Scribe. Veritas est.*

E.T: A sword cam out of the Dark: and clave the woman a sunder, and the one half becam a man, and the other a woman, and they went and sat uppon the Ball of cley or erth.

Man
Woman

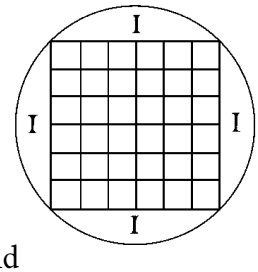
Now seemeth the Dark part to quake.

A voyce ——— *Venito vasedg.*

E.T: There cometh a woman oute of the Dark: she sayd,
Vita hiis ex mea manu.

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This Square is within a rownd.

A voyce ——— *O Lux Deus noster.*
Hamuthz Gethog.



E.T: Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and Cut it in twayn and the one parte she cut into two unequal partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders

Note this stepping before.

She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.
She sayd, *Lumina sunt hæc Intelligentiae tuæ.*
She sayd, *Fere nulli Credendus est hic numerus.*

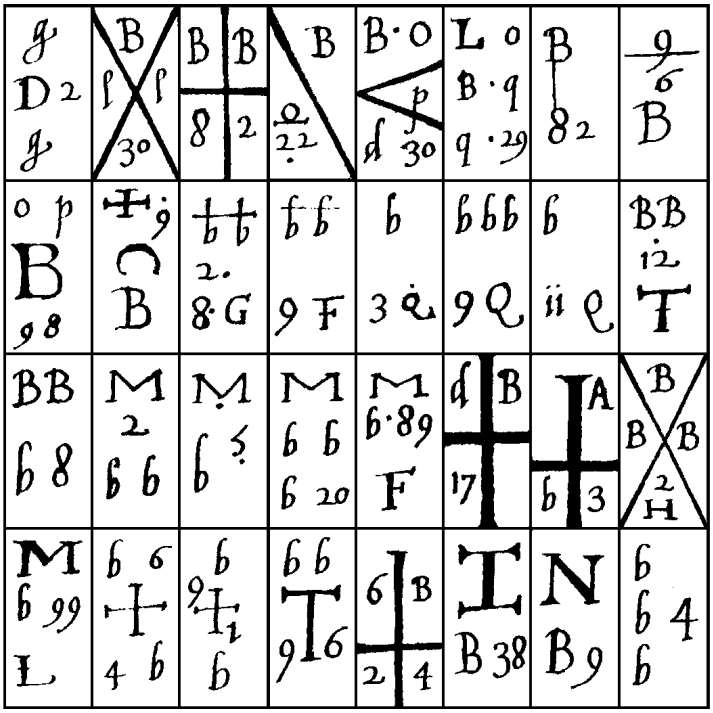
The sterrs, sonne and Mone created

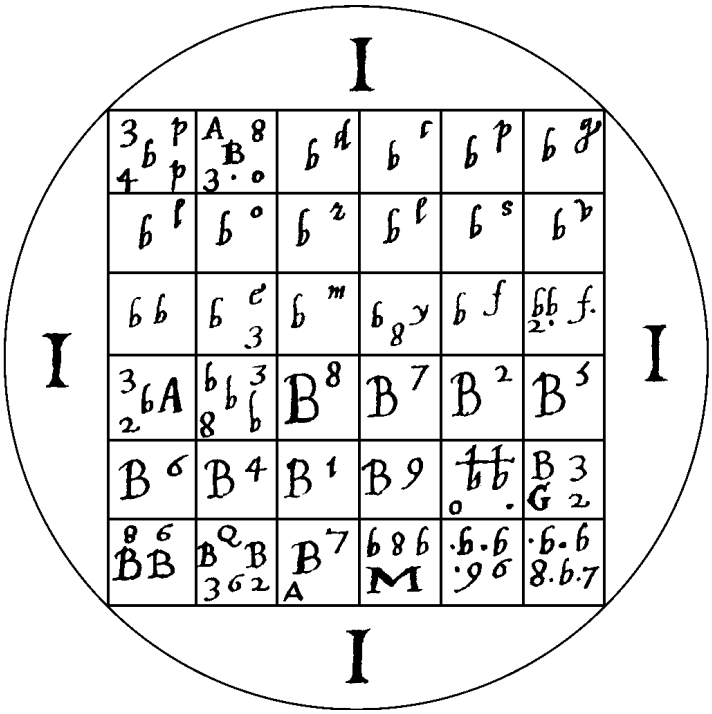
This woman taketh the little peces, and casteth them up, and they become little sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transpa= rent Globe. And she went away into the Dark: which was, now, very much lessened.

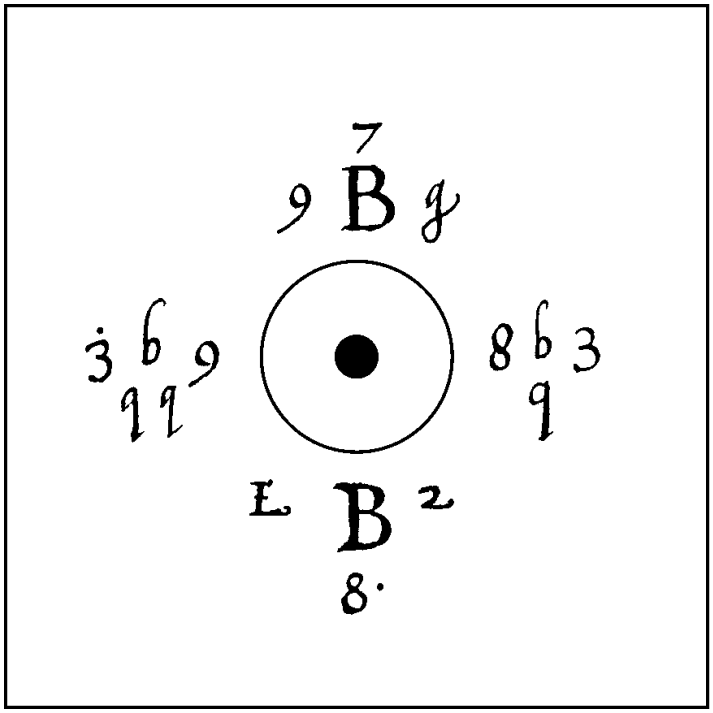
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with the 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,
Ad usum tuum Multiplicati sunt.

E.T: She went into the Dark.

Note this cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the seale of Aemeth, and the cross allso.







E.T: A Voyce is hard saying,
Omnia gaudent fine.

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

...] hearbs, &c.

Opus est.

E.T: She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

...] Centre
...] Darknes

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: *Obumbrabit vestigia vestra veritatia Luce.*
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T: he holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serve God. Be patient.
Hate vayne glorie. Live justly. Amen.

Δ: What spede shall I make for the yard square Table, the wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: *Gloria, Patri et F. et S.S. S.e.i.p.e.n.e.s.e.r.s.s. amen.*

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8 1/4

E.T : Two appeare, Michael and Uriel.

Mi: *Et posuit illos in ministerium ejus.*
Quid desideratis?

Δ: *Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.*

Mi: *Sapere, a Deo: Scire a Creatura et ex creaturis est.*

Δ I am not sure if it wer Mi. or Ur, that called for them.

Δ Ur: *Venite filiae.*

E.T: Seven women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.)

E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thou. Δ: Then with much ado, E.T. sayd as followeth,

E.T. his promise

E.T: I promise, ln the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth.
Now we shew unto you the lower world: The Governers that work and rule under God: By whome you may have

practise. The lower world

powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.

To E.T. he spake,

What I do wish thee to do, thow shalt here know, before thow go. We procede to one GOD, one knowledge, one Operation.

Filiæ

Venite filiae.

Behold these Tables: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of Light. The whole Government, doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious.

49 good Angels Governors

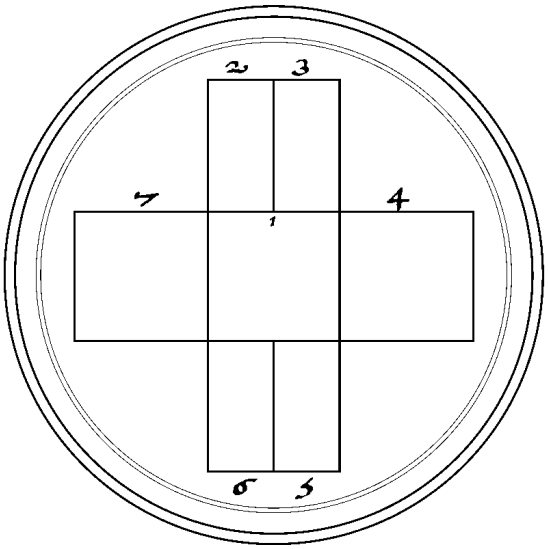
Mark these Tables: Mark them. Record them to your [....

The first knowledge

This is the first knowledge. Here shall you have Wisdome. *Halleluyah.*

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for ever. Δ: Amen.

E.T: All the 7 (which here appeare) joyne theyr Tables in One, which, before they held apart. And they be of this Forme all to gither. The myddel most is a great Square and on eche side of it, One, as big as it, joyning close to it. And over it joyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus joyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.



2

7 A	21O	1 A	26E	48A	24A	13R
34I	8 O	29M	2 O	33A	6 M	25E
49A	4 E	35A	40M	18L	28M	23L
39V	47L	3 A	5 L	15A	36N	30R
20E	19R	45A	37R	32I	17A	41A
10A	38O	16V	27A	12R	43R	22Y
9 E	44A	11E	42L	31A	14N	46V

7

14E	49E	7 F	25A	13I	47F	16O
46A	36N	44L	42N	18M	45O	6 L
12O	41O	26I	43A	29L	39B	33S
48T	31O	2 O	32B	9 S	38A	8 L
28S	15L	17A	10O	3 O	30S	20E
40L	34N	37S	19P	4 E	5 O	22R
24R	1 N	35O	23N	11E	21N	17A

1 B	2 B	3 B	4 B
8 B	9 B	10B	11B
15B	16B	17B	18B
22B	23B	24B	25B
29B	30B	31B	32B
36B	37B	38B	39B
43B	44B	45B	46B

36E	47E	14L	27F	49D	13L	16N
12L	32A	26G	24O	41R	31L	19O
22O	29O	2 G	7 D	25R	1 O	5 P
6 A	15E	34O	4 M	33E	30E	20L
37E	9 E	18O	10L	21O	28E	3 D
17M	39A	35G	38L	8 E	11L	23O
44O	43Z	48R	40O	45B	42A	46A

6

3

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	39 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

4

1 4 B	1 5 B	1 6 B	1 7 B	6 M	41 T	39 C	19 G	49 N	45 L	14 G
1 11 B	1 12 B	1 13 B	1 14 B	31 P	25 M	2 N	18 N	44 E	8 O	30 R
1 18 B	1 19 B	1 20 B	1 21 B	7 L	15 A	38 M	32 O	43 M	29 S	28 L
1 25 B	1 26 B	1 27 B	1 28 B	35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 32 B	1 33 B	1 34 B	1 35 B	1 I	17 P	16 M	46 D	5 M	40 N	21 E
1 39 B	1 40 B	1 41 B	1 42 B	27 N	23 S	4 G	36 P	26 P	47 N	20 M
1 46 B	1 47 B	1 48 B	1 49 B	9 A	10 M	24 C	22 E	34 O	11 N	48 F

8 G	41 I	16 O	48 O	43 A	7 A	49 O
3 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	15 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	18 G

5

The Circle abowt was bright
and Nothing in it./

ET: One stept furth, and sayde,

1: Wilt thow have witt, and wisdome:
Here, it is. (Δ: Pointing to the middle table.)

2 An other sayd, The Exaltation and Government of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is. Δ: he pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ I mar= vayle that the earth and waters are both ascribed to one.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: pointing to that on the right hand: of the two lowermost.)

6: The motion of the Ayre, and those that move in it, are all known to me. Lo here they are. (Δ: pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Government. I was in the be= gynning, and shalbe to the ende. (Δ: pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,
Begynne the Middle Table *&c.* Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L *&c* in the second Table, where are 7 places and there but 6 numbers and letters, and yet every place semeth to have a letter, in the judgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: *Non potestis hoc videre sine ratione.*

Δ This I inter= sert now; thowgh it wer not at the first Noting.

two numbers and two letters cuppled to them.

Δ: The Next day, as I was loking on the Tables being finished, and joyned all to gither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre,∴ over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30 N.

E.T: Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreover.

		The First, had Bokes in hir hand.
Kings		The second, a crown in hir hand.
Nobilitie		The Third, Robes.
Merchants Δ	*Aqua*	The fowrth, *animal quadrupes vicium omnim colorum.*
	Terra	The fifth, Herbes.
	Aer	The sixth, a fanne.
	Ignis	The seventh, a Flame of fyre in hir hand.

Mi: *Decedite in nomine eius, qui vos huc misit.*

E.T: Uriel opened a boke in his own hand, and sayde,

A boke

Ur: The Fowntayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed.
The Elements with theyr powres judged.
Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: Beholde; I teache. There are .49. Angels glorious and excellent, appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: Limited from the begynning in strength, powre, and glorie.

Erthly Actions

Practise

These shalbe Subject unto you, in the Name, and by Invo= cating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.
By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, judgement in the rest, as well in the depth of waters, secrets of the Ayre, as in the bowells and entrails of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with vanitie, But stick firmely, absolutely, and perfectly, in the love of god (for his honor) to_gither.

We two to_gither

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding.
Glorie be to him; To thee ô Lord, whose name perseth throwgh the earth.
Glorie be to thee, for ever. Δ: *Amen, Amen, Amen.*

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe joyned to gither: begynning all, with B, according to the disposition of the number untyll the 29 general names be known. The first 29 are more excellent than the rest. Every Name doth consist uppon the quantitie of the place: Everie place with addition bringeth furth his name, which are 49. ———I have sayde.———

*Δ *Vide ipanum Tabulam ho= rum 49 nomen Collectam, pa= gina sequente.*

The first 29

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

*he ment to E.T.

Mi: I have to say to the*, and so have I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I have no na= turall inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

E.T. must marry

Mi: Thow must of force kepe it.
Thow knowest our mynde.

Δ: *Deo opt Max. omnium honor laus et gloria in sæcula sæculorum. Amen.*

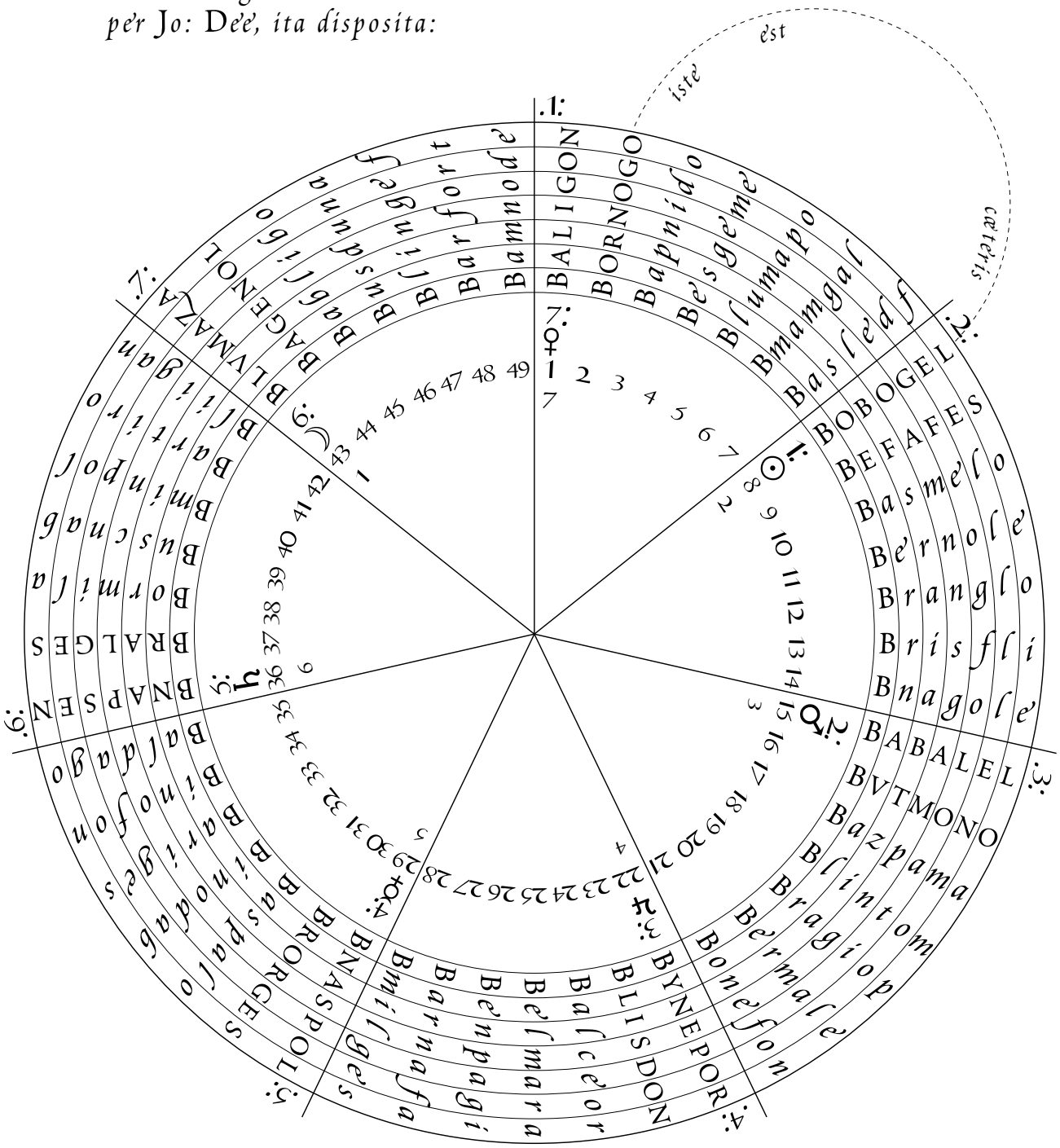
Ended, *hora noctis, 11 1/2 circiter.*

Tabula Collecta: **49** *Angelorum Bonorum, Nomina continens*

per Δ

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
per Jo: Dee, ita disposita:



Fryday Maii 4: hor 2 1/2 a meridie

Δ: E.T. wold not wilingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where= uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glorie &c.

E.T. is to marry

And commyng to the stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Uriel his manner of appari= tion

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes and seemed now to have wyngs. (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross over the Crown.

Uriel taketh the .7. Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.

From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the .7. bundells (being of diverse cullored sylk,) and there appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures

The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh of, of one of the Bundells a thing lyke a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

A description of the glorious man.

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.

Many cullors in all his garments are shewed in *seqientibus libris*

Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.

Uriel, (sayd)-- *Multiplicabit omnia, benedictione sua.*

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where this byrd stode before, seemeth allso to be (proportionally) waxed big, as the byrd, (thus enlarged).

The Yoaking or cuppllng of the two byrds.

This man taketh an other byrd, and putteth the wyng of it, behind the wyng of the first (as thowgh he yoked them.)
This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor anything els.

E.T: A voyce was hard, like Michael his voyce, saying,
It was a byrd, and is a byrd, absent there is nothing but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce. Necessitie.

A voyce: Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome,
Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding.

vayne to stryve

It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ: *Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.*

Δ *forte* your

Mi. This hath answered all [y]our Cavillations.

Δ What hath answered all our Cavillations?

Mi. Thow hast written.
One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.
They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd,and to place them agayn in the skye. And this they did very often: and in diverse places of the heven with great celeritie.

The byrds towch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene.
And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass so quiettly, untowched and unoverthrown of these two Byrds.
And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick and in good liking: And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles having theyr wyngs joyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diverse Metalls, and the Fowle spurned them away, still.

Great Hill

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of A Tennez ball of 4, cullours, white, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them have two Crownes like paper Crownes, white and bright, but seeme not to be sylver. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and ears likewise All gold.

26 Crownes

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other.

They have, by theyr sides, Sachels, like palmers bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) than sayd Michael,

Mi: Joye and helth give unto the riche:
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed thee: Understand:
Read them over: God shall give thee some light in them. I have satisfyed thee: Both, How you shalbe joyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, *(videlicet) in Deo.*

Lok up this Mysterie:

*to ET *Forget not our Cownsayle:

Ô GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever,
The vertue of his presence, here left, be
amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the graving of the ring; May not another
man do it, thowgh, E.T. Grave it not?

Mi: Cause them to be made up, (according to instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise?
May my fardermost little chamber, serve, yf the bet be taken downe?

Mi: At the next Call, for the Chamber, you shall know what to do.

Δ: *Benedictus Deus in donis suis:*
et sanctus in omnibus operibus eius.
Amen. ended hor. 4 1/2

Liber Primus – Notes and Translations
(Notes and tranlsations copyright © 1999 Raymond and Susan Drewry. Page numbers refer to Clay Holden's transcription; taking Page 1 as the first page of Dee's text after the Anno 1581:1582 Mysteriorum Liber Primus title page.)

Page 1
Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

> Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

> In the name of God the Father, God the Son and God the Holy Ghost. Amen

"In Nomine Dei Patris…"

> Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

> Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.
> Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.

> Translator's Note: 'semper et in saecula saeculorum" is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

"Omnipotens…Amen"

> Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.

> Almost every service of the Daily Office opened with the psalm verse "Deus ad adiuvandum me festina", followed by the lesser doxology. (The exception was Matins, the first service of the day,

where "Deus ad adiuvandum" usually came as the second element.) See the notes below for details of the psalm and the doxology.
The elaboration of the simple biblical "God" to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple "Benedicamus Domino" ("Let us bless the Lord.") Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, "Glorie, thanks, and honor be unto the Almighty Trinitie", etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on "In nomine" above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

"Ad adiuvandum me festina" – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginto: Deus in adiutorium meum intende Domine ad adiuvandum me festina;
Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxilieris mihi festina
BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.
KJV: Make haste, O god, to deliver me; make haste to help me O LORD

"Gloria…"

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins "Gloria Patri" rather than "Gloria Deo, Patri."

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

"Fige"

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patri) humilime tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaelem, Gabrielem, Raphaelem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimincorum tuorum confusionem, et subversionem. Amen.

> O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

"Spirituales"

> "Spirituales" has senses of form (as in spiritual beings – i.e. Angels) and function (as in 'Spiritual Father', when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali , qui tibi maxime placebit.
Amen

> Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

"Fiat"

> "Let it be so" is one translation of "Fiat" which may have many translations. This one was chosen for its resemblance to "Fiat Lux" commonly translated "Let there be light". Alternative translations for "Fiat" are "May it be so" and "Make it so."

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominens

The Angel or Intelligence now ruling over the whole world.

"Intelligentia"

In a theological sense *intelligentia* is a 'a non-corporeal Being or Intelligence', and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. 'Intelligentia' can also be a 'rational activity, rational comprehension', in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

"Annael praedominens"

Oddly enough, Trithemius in his De Septem Secundeis (also called Chronologia Mystica) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful … of God.

Translator's Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the "merciful nature" or "merciful things" of God. "Gratiosa/afflicta" can be explained in Christian terms, in which God's mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

"scala Quarternarii"

Note that this reads "scale of fours", not "scale of four". This is translated "The Scale of the Number of Four" in James Freake's edition of 1651. The table can be found in Agrippa, De Occulta Philosophia, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei
The Medicine of God

Lux Dei
The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particle of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"
For expanding "roe" to "ratione", see Dizionario di Abbreviature latine ed italiane. Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)
Ad Deum Omnipotentem Protestatio fidelis:
ad pertetuam rei memoriam Anno 1582
A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.
For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis…" – James 1:5
The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei.
KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
Geneva Bible: If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

"Mittas lucem…" Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.
Vulgate ex Septuaginto: emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua
Vulgate ex Hebraeo: mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum
BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.
Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.
KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo,etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator's Note: "Give thy word in my mouth, and thy meditation in my heart" is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him, ...

"Castra metatur" – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginto: vallabit angelus Domini in circuitu timentium eum et eripeit eos
Ex Hebraeo: circumdat angelus Domini in gyro timentes eum et eruet eos.
BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.
KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.
Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee's version is slightly different from either of these. "Metatur" has the sense of surveying or measuring out an area, unlike either 'circumdat' or 'vallabit.' The more precise word is consonant with the angelically directed mathematical construction and subdivision of the Sigillum Aemeth in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

"Facilius…."

The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee's text. One of Dee's copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee's text was lacking *de Nullitate Magiae* -- "on the Nullity of Magic", or whether he suppressed the thought.)

> Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.
>
> And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.

Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes "This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr. Dee's own copy, by T.M." The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee's copy – see Roberts and Watson above.

> without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits" (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron. Reg. 4 cap. 1

Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

"numquid…" – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.

Various editions of the Vulgate call the book of Kings 'Malachim' (borrowed from the Hebrew) or 'Regum' (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?
Which?

Bona, et mala.
Good, and Evil.

"Bona, et mala"
Genesis 3:5
Vulgate: et eritis sicut dii scientes bonum et malum
Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauro abscondito:
concerning the hidden Treasure:

Ne perturbes: Nam hae sunt Nugae.
Be not troubled: for these are trifles.

Ubi est potestas tua?
Where is your power?

Cur quaeris de postestate aliqua mea?
Why do you inquire of any power of mine?

Cur? Signifi, non mihi placet.
Why? Show it, I am not pleased.

"Cur? Signifi…"
By attempting to turn divert Dee's questions back on to Dee himself, and by challenging Dee's authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?
Is some good Angel assigned to this mirror?

Etiam.
Even so.

Quis?
Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio
Is it not that Good Angel of whom mention is made in the scriptures?

"in scripturis fit mentio"

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a “great prince” (KJV) or “unus de princibus primis” (Vulgate.) See following note on “princeps.”

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

“agam”

"Do" or "have doing" or "traffic" are all possible translations for “agam.” Dee uses “deal” to describe his actions with spirits in other places, e.g. “I have byn long at this time, in my dealing with you” at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

“Pray contynually”

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

“Gloria patri…”

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator’s Note: “Praepositus” is literally ‘placed over’ or ‘set over’, but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιοσ (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaelem. Michael est Angelus,
qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.

Every hour is our hour.

(in margin) Libri Quinti Appendice

In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.

To God alone all honor and glory. Amen.

Hora 5

At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei

Seal ~~of the Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post

Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai '– "Thou art mighty forever, O Lord."
See Agrippa, De Occulta Philosophia III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.

Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

In fronte
On the forehead

A sinistro — A dextro
On the left — on the right

juxta pectus
next to the breast

Directions regarding the table

These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.

Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sonday a Meridie hora 3a circiter

1582 March 11 Sonday from noon about the third hour

Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortali invisibili, et Omnipotenti, in saecula saeculorum. Amen.

Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti11 14 Wensday mane circa horam 9a

March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae

(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

"Nariel"

Agrippa, in <u>De Occ Phil</u> III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular,

Noriel (qui ab aliis Uriel dicitur) super australem.

Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.

The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

The Angel of your profession.

Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

This is the title of Agrippa, De Occulta Philosophia III.22, which begins

> Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.
>
> For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.

The first spirit is similar to the concept of "guardian angel", the second sprit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.

Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

Praise the Lord in his works.

"Laudate…" – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

Vulgate: florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works

Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lilie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

Reuclin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)

> Et sequitur: Nequaqum Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

turbationibusquae utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunatifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.

And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: "Na, pardon the iniquity of thy people", which you will have interpreted "Pardon, I beseech thee." And also in Psalm CXVII "Ah Na, Lord, fortune-giving Na", which you find more elegantly thus: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

The psalm is Vulgate 117:25, English 118:25.

'A Na' in the context of beseeching is reminiscent of the note on Anna and Annah in 'John Dee His Note.'

Also, see Agrippa De Occulta Philosophia III.11

Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition

And the name of God Na is to be invocated in purturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE
see Reuchlin's book On The Marvellous Word concerning the name PELE

"PELE"

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.

Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, "worthy of admiration" and "glorious": which the word Adir signifies.) here truly peli: which is "worker of miracles"

Agrippa , De Occulta Philosophia III.11

Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: "Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos 'miraculorum operator' sive 'efficiens mirabilia.'

Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says "My name which is Pele", which signifies to us "a worker of miracles" or "bringing forth wonders."

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3

cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:

Agrippa De Occulta Philosophia III.11

nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.

the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.

Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri…..Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.

And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number….And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo…" I Timothy 1:17

Vulgate -- regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen

KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Martii 15. Thursday. Hora 1 1/4 a meridie

March 15. Thursday. From midday 1 1/4 hours.

Translator's Note: 1:15 PM

Invocate nomen Domini, et agnoscetis eum.

Invoke the name of the Lord, and you will know him.

"Invocate….agnoscetis"

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in "John Dee His Note" above.

Deus misereatur nostri, et benedicat nobis&c.

May God be merciful unto us and bless us, etc.

"Deus misereatur…" -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginto: Deus misereatur nostri et benedicat nobis iluminet vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in "Magical Elements" of Peter of Abano

"Salamian"

De Elementis Magicis (attributed to Peter of Abano) is part of <u>De Occulta Philosophia Liber Quartus</u>.

> per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.
>
> By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.
>
> "admoleas" – Translator's Note:
> This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

"OCH"

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is "mighty in the sonne beames." OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in 'John Dee His Note'; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

"What thow hast written, that hast thow written"

cf Pilate's words "What I have written, I have written." (John 19:22, Geneva Bible and KJV.)

"POLIPOS"

Mi: Dost thow understand it?
Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including

quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.

The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's "Magical Elements", printed with the "Key" of Agrippa.

Page 17

"I lived with Esdras"

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

"I lived with Tobie: Tobie the younger"

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.

John Dee

Mysteriorum Liber Primus

Elias Ashmole's Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; *vizt*: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded to be +burnt , & were after ++restored by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a *Booke of Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

+10. April } 1586
++30. April

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt*: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereuppon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

Anno 1581 : 1582

Mysteriorum Liber Primus

Mortlaci

+ 1 +

Præter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Hæc una, maxime usitata fuit Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan= tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaëlem, Gabrielem,Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.

Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum.

Amen.

John Dee his Note

Etymologia:
Gratiosa Dei
Afflicta
Misericore

Angelus sive In=
telligentia, nunc
toti Mundo prae=
dominens

ANNAEL

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quater=
narii

MichaelGabrielRaphaelUrie **1**

Etymologiae — *Fortitudo Dei* — *Prevalescentia* — *sive præpotentia* — *sive Fortitudo prævalescens* } *Dei* — *Medicina Dei* — *Lux Dei*

אָנָה *et* אָנָא

Anna, et Annah, obsecrantis, et confitentis particula est.
hac ratione, non absurdè innuëre videtur,
Orantem et confitentem Deum.

...] *icensia*
...] *rique*

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeers, in many places, far & nere, in many bokes, & sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And furdermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo, &c*. And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome. Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c*, sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c*, sometymes, *Da verbum tuum in ore meo, et sapientiam*

tuam in corde meo fige &c. And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accownted as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diversity betwene his private usuall manner, and intente of practice, and my pure, sincere, devowte, & faithfull prayer unto the onely. And therfore often & fervently I exorted him to the good; and reproved both him, and his ministers, with my no small danger, but that thow (in manner unherd of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest o God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castra metatur Angelus Domini, in Circuitu timentium eum.* And out of Roger Bachon his boke written *De mirabili potestate Artis et Naturæ,* (where he writeth against the wycked Divel callers) I noted unto him this sentence, *Facilius (sine comparatione a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c.* Which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof. So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I have thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: When I made ernest & faythfull petition unto the (o the true and Almighty God) for sending, unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen. Amen. Amen.*

* *Numquid non est Deus in Israël, ut eatis ad con= sulendum Beelze= bub, deum Accaron: Reg 4. cap:1.*

Anno 1581 *Decembris* 22. *Mane* Mortlak

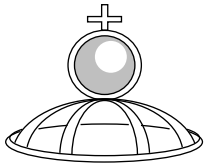
AÑAËL

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no:
And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there Δ one, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.
A bright star, did go up and down by him.
There appeared allso a white* dog, with a long hed.
And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ Note: An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue secu= ritie.∴

Δ There appered a great number of dead mens skulls, likewise.

Δ – *In nomine Jesu Christi, Quis tu es?* ––– He answered to Saul his hearing.
AN – *Potestas omnis, in me sita est.*
Δ – *Quæ?*
AN – *Bona, et mala.*
Δ – Then appeared in the stone, these two letters M.G.
I then axing him some questions, *de Thesauro abscondito:*
He answered,
AN – *Ne perturbes: Nam hæ sunt Nugæ.*
And withall appeared many dedd mens skulls, on his left hand.
He sayd to me,
AN – *Ubi est potestas tua?*
Δ – *Cur quæris de potestate aliqua mea?*
AN – *Cur? Signifi, non mihi placet.*
Δ – I, thereuppon, set by him, the stone in the frame: and sayd,



Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*
AN – *Etiam.*
Δ – *Quis?*
AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.
Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*
AN – *Maximè.*
Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*
AN – *Ita.* and therewith appeared this character ——— 
Δ – *Quid per hoc, significare velis?*
AN – *Alterius Angeli character est.*
Δ – *Cur hîc, et nunc ostendis?*
AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.
Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer
Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, but not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone.
Deale both kneeling, and sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*
Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and Remember∴ } That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. *Martii die. 10. hora 11¼ Ante Meridiem.* Saterday

Δ Note: he had two dayes before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on, &c.

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there= uppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:* And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. *&c.* He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty *&c.* In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ – Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ – ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ – Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.*

Δ – Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

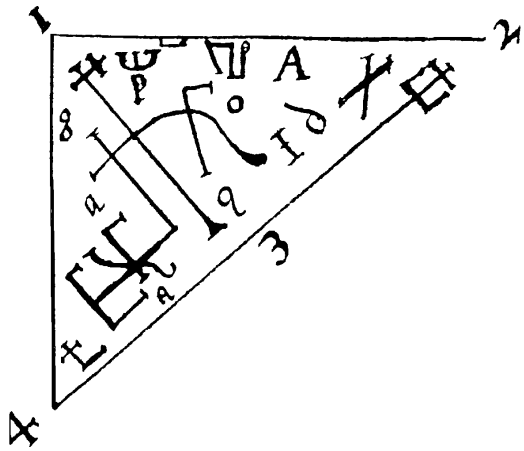
UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

UR – *Omnis hora, est hora nobis.*

Δ – After this, there appered Δ in the stone a strange seale, or characterismus of this fashion ensuing:

Δ: An illuding spirit straight way intruded him self, and this charac= ter: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ – What is the intente, or use of this?

* This was not True Uriel: as may appere *A° 1583: May 5.*

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*

Δ – So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*

Amen.

The same Saterday after none. *Hora. 5.*

Δ – After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ – I know no meanes or order to use in the invocating of Michaël.

Note. Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

UR – He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to gither.

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ – The chayre cam into the stone againe: and I axed what it ment.

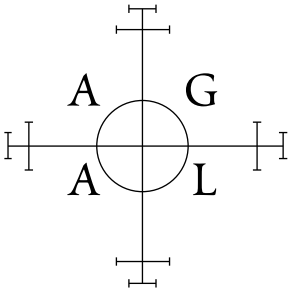
UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ – Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

*Erronice, contra igno= rantiam meum vide post.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum* ~~*Divinitatis*~~ *Dei*, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.
This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd about the same fete.

Δ Note this point.

And these seales were shewed much lesser than the principall seal.
Under the Table did seme to be layd red sylk, two yardes square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

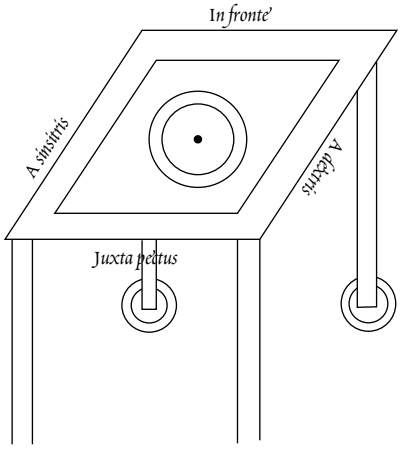
*Cave: quia angelus tenebra= rum se intrusit hic ut libri Quinti appendice apparabit.

The Table was shewed to have on the fowre sides of it,*Characters and names, these, that are here in a schedule annexed, in 4 diverse rowes.

UR – The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



UR – There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not dischardg him to morrow,
he will hurt, both thy wife and thy dowghter.
He is here* now.
Give him a generall discharge from your familie and howse.
He will seke Sauls death, who is accursed.

Δ Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the bor= der of the Table, falsely cownter= feated &c as it also in the next action may appere.

Δ – I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I fownd
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.

Saul in dan= ger of being carried away quick.

UR – The cursed will come to the cursed.
Δ – I beseche you to discharge him: and to bynde him somwhere
far of, as Raphael did (for Thobias sake) with the wycked
spirit Asmodeus.
UR – But Thobias did his part. Art is vayne, in respect of
God his powre. Brymstone is a mean.
Δ – Whan shall I do this?
UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto*
sicut, &c. Amen.

1582 *Martii 11*
Sonday. *a Meridie hora .3a. circiter.*

Δ – Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spanged with gold, and on his hed, a
garland, or wreath of gold: his eyes sparkling: of whome I axed
Whether the characters noted for the Table, wer perfect:
He answered,
They are perfect Δ*: There is no question.

Δ*
Hereby may appere that this wycked spirit foysted in the shew of the fals characters and names before.

Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all heary and owggly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayed to the hearing of my skryer,
Lo, thus are the wycked skourged.
Δ – Are you Uriel, who speaketh that?
Uri – I am he. Write down and mark this: for it is

Note: Lundrum= guffa skourged spiritually.

worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither to let the see, how God hath punished thy enemy.
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever.
And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him:
And Uriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Than,

—— Go forward: God hath blessed the.
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynnes with thy doings.
Prayse God.

The Angels under my powre, shall be at thy commanndement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.

Lundrum= guffa.

Those that sowght thy life, are vanished away.
Put up thy pen.

Δ – So he departed.

Δ – *Gloria, Laus, honor, virtus et Imperium*
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

Martii 14. Wensday. *mane circa horam 9a.*

Δ – Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that [E T] had called Uriel and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table.
I than being affrayde that any other shold come into the stone, in stead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name:
At length he answered, and sayde to the hearing of E.T.,
Uriel is my name, with diverse called *Nariel.

*Agrippa hath so, *cap. 24, Lib. 3, Occultae Philosophiae*

Stay.

Δ – Then he went away, for a while: and cam agayn, and sayd thus,

Ur. – The strength of God, is allwayes with the.
Dost thow know, what thow writest?

Δ – In two senses, I may understand it: eyther that the good Angel ΔGabriel is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Δ -*potius erat di= cenduus Michael: Namen, Gabriel est Praevalescentia Dei: et ita, forti= tudo quidem, sed altioris gradus.*

Ur – *Fortitudo Dei, tecum semper est.*

Δ – He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi – Note

Δ – This was Michael, with his sword in his right hand.
Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.
Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:

and gave it to Michaël.
Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur – Lo, things are covered.

Δ – Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

vide Agrippam de Triplici hominis custode. Lib.3°. cap.22.

Δ – Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ▵ Agrippa and other, is declared.

Mi – Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him?

Δ – Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ – The man kneled down, and so went out of sight.

† vide Reuclinum de Verbo Miri fico, de nomine NA.

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praysed in trubbles.

Δ – Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

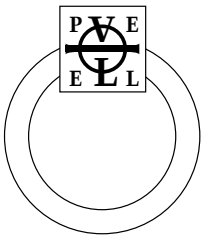
Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ – Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ – Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ – Then he layd the Ring down uppon the Table: and sayd, Note.

vide Reuclini librum de verbo mirifico de Nomine PELE.

Δ – It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an **V**, throwgh the top of the circle: and an **L**, in the bottome: and a barr ▬ cleane throwgh it: And had these fowre letters in it, P E L E.
After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus,

Mi – So shall it do, at thy commanndement.

Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in agayn by and by.

Mi – Note.

Δ – Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.

De sigllo Emeth, vide Reuclini Artem Cabalisticam, lib.3. et Agrippam lib. 3. Cap.11.

Then the sword closed up agayn: and he sayde,

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ – Then he went away: and Uriel followed him.
And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for ever.

Δ – Then they lifted up theyr hands to hevenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete∴

Δ – So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*
Laus et Gloria ∴
Amen.

Martii 15. Thursday. *Hora 1¼ a meridie.*

Δ – After [E T] his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ – I being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,
Invocate nomen Domini, et agnoscetis eum.

Δ – Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.* After that, he sayd,
I am mighty.

Δ – Bycause he delayed to declare his name, [E T] the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.
So I will by and by.

Δ – Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

SALAMIAN — I am mighty, and working wonders: I am SALAMIAN.

Δ - of Salamian you may rede, in the call, *Diei Dominicae* in *Elementis Magicis Petri de Abano,* there called Sa=lamia.

I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ – Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ – It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ – Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,
——— Lo, this is my name.

Raphaël — God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in libello Arbatel in ☉

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ – Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ – Why, then, you are Gabriel: and I toke you hitherto to be Michaël.
How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.
Write down this name. POLIPOS.
Dost thow understand it?

Δ – No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow observe that which I have *commannded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ – Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For. Dei – Search for wisdome and lerning, and the lord will deliver it unto you.

Δ – I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ – Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis Magicis Petri de Abano* printed with *Clavis Agrippae*, which was in my oratorie almost under my wyndow.

For. Dei – I have sayde.

Δ – What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.
Consider these mysteries.

Δ – Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales *&c*. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

F.D...

[The top third of a page is missing here.]

[...] Blessed be God, who revealeth all Mysteries, *&c*.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, is with us: but he not here. *&c*.

Use Patience.

Ur – I lived with Esdras: I lived in him, in the lord, who liveth
for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ – This was the white creature, that spake this.

F.D – We live in the Lorde: who be praysed for ever.

Δ – I stode silent a good while.

F.D – What wilt thow?

Δ – I did attend, what you wold say.

F.D – I have sayd.

Δ – I have byn long at this tyme, in my dealing with you. I trust,
I do not offend you therewith. But, for my parte, I could finde in
my hart to contynue whole dayes and nights in this manner of doing: even
tyll my body shold be ready to synk down for wearines, before I wold
give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ – Now he stode up, out of his chayr: and he, and they all, joinctly
blessed us, stretching theyr hands toward us, Crossingly. And so
they went away. The Table and the chayre remayned
and the glyttring sparckles, or drops of streaming little
lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.
Amen.

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum*[+] *Liber secundus*, but the begining thereof is utterly perished.

[+]So it appears to be by divers Quotations in the following Books.

The Hieroglyphic Monad

John Dee, London,

to

MAXIMILIAN,
by God's Grace
Most Wise Emperor
of
Rome, Bohemia, and Hungary

The Hieroglyphic Monad
By John Dee
Originally published in London, England, 1564

Adobe Acrobat version created by Benjamin Rowe, July 4, 2000.
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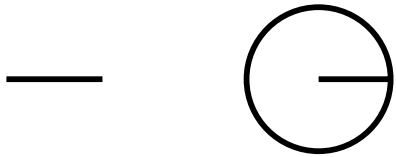
THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

THEOREM II

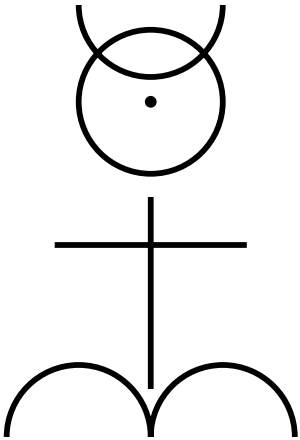
Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle. That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.



THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.

The Hieroglyphic Monad



THEOREM IV

Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

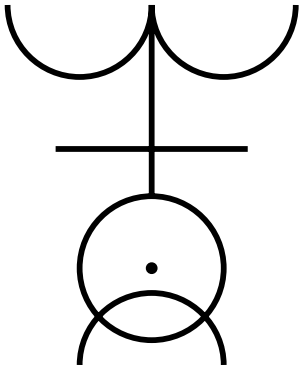
THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it

was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII

Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross-that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines, was taken by the most ancient of the Roman Philosophers to represent the Decad.

Further, they have defined the place where the Ternary conducts its force into the Septenary.

THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

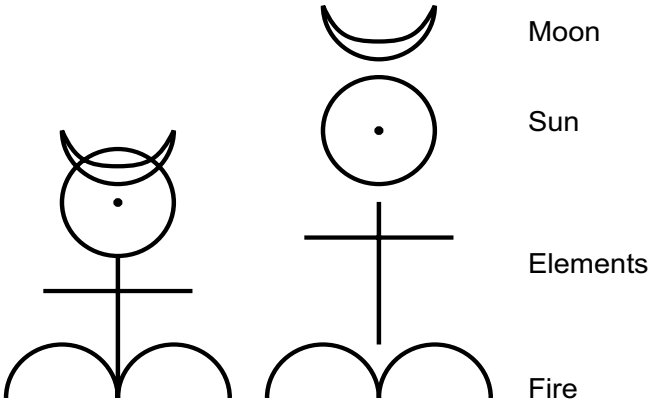
THEOREM X

The following figure of the zodiacal sign Aries, in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky. Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will

flower, shall be separated, and this is done by the application of Fire.



THEOREM XI

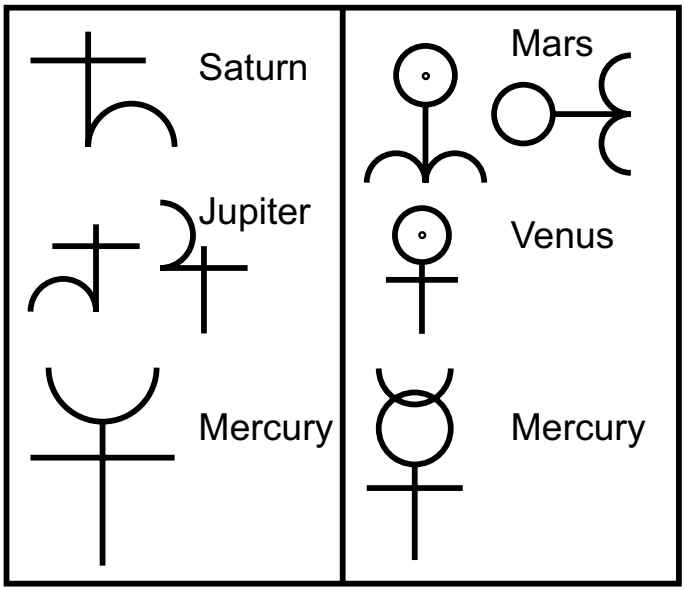
The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

This I have said in respect of the Earth.

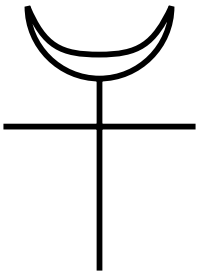
THEOREM XII

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

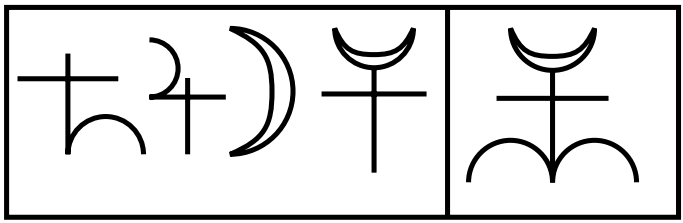
Each one of these signs will not be difficult to explain according to the hieroglyphical manner in



view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn. Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom to call Mercury. You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design,



whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us:

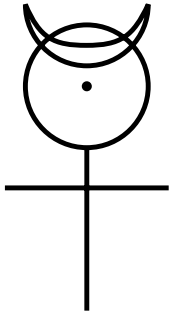


this last figure being in the middle of all the others.

THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistery of the Elements partly intervening? And that of Venus - I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.

In the progression we will notice this other Mercury will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is



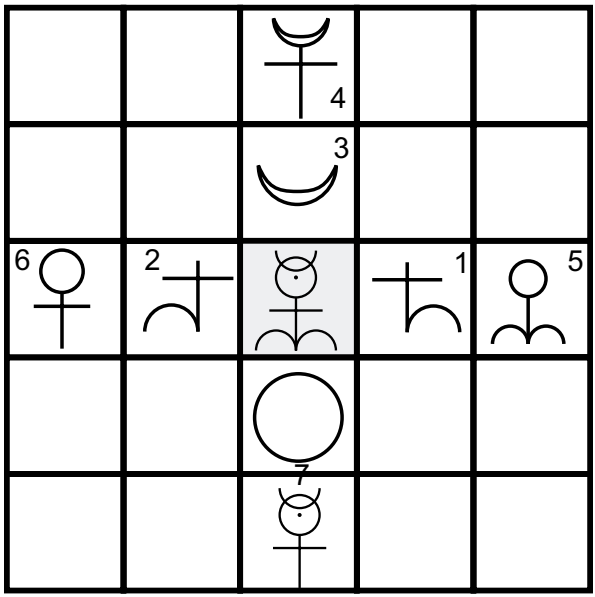
the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself. This we cannot perform in the present epoch unless we add to this coraline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

THEOREM XIV

It is therefore clearly confirmed that the whole magistery depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (terra lemnia) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

THEOREM XV

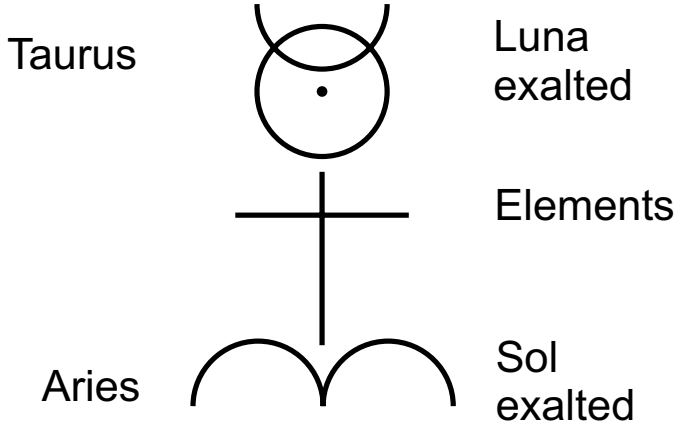
We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun



The Principles of the Inferior Astronomy, shown in the Anatomy of our Monad.

enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries – the most remarkable of all – by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus – that is to say, of conjugal love, chaste and prolific, for

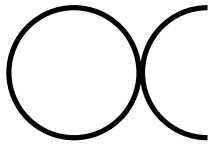
nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).



This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.

In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenius explanation is this: the exaltations of the Moon and of the Sun are made by means of the science of the Elements.

Note. – There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks, which was always used in terminating the singular

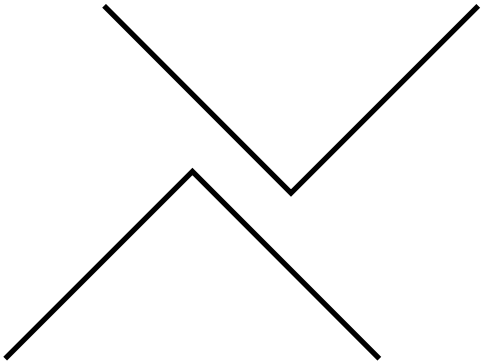


gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

THEOREM XVI

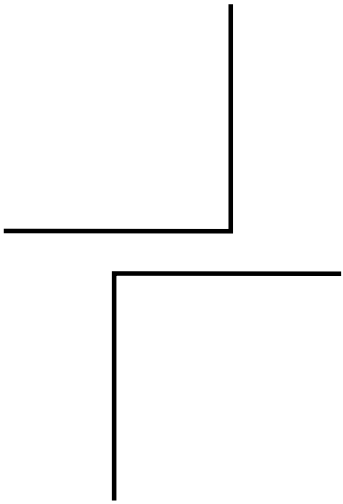
We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other – that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar.



And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin Philosophers to represent the number five. This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross – that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing. Now we see the germinating shape of another letter of the Latin alphabet – the one



upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

Oh, my God, how profound are these mysteries! and the name EL is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these

two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one–ten–one hundred, and this is the decadal proportion of the Cross as it appears to us.

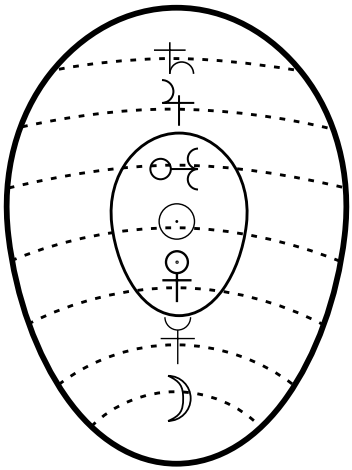
THEOREM XVII

After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten,

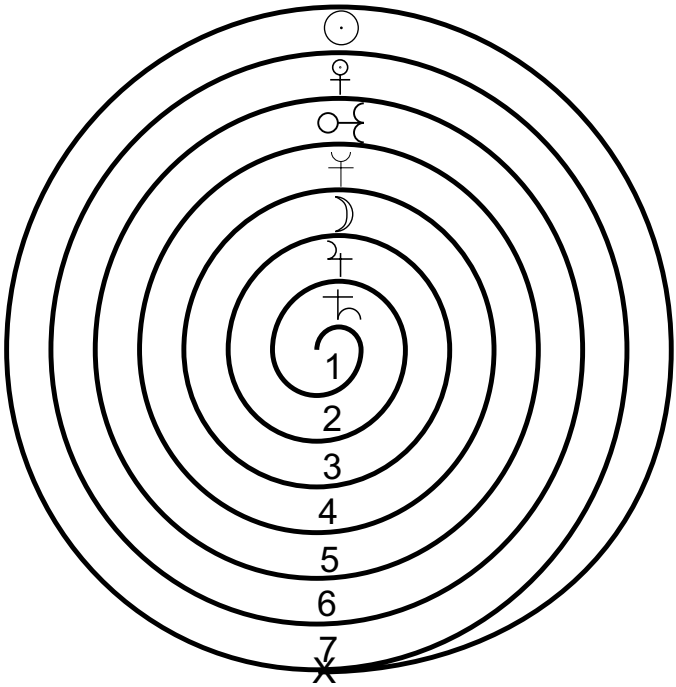
twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistery of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistery, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of



the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph, shown, which conforms in every detail with all that has gone before. Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence,



and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. There-

fore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth. By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistery and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must

not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God, pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

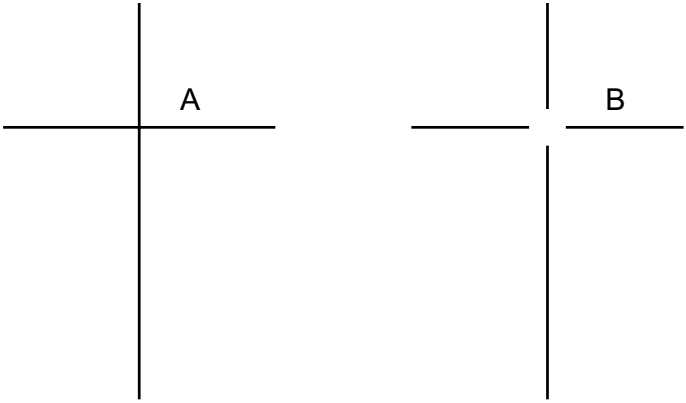
We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined

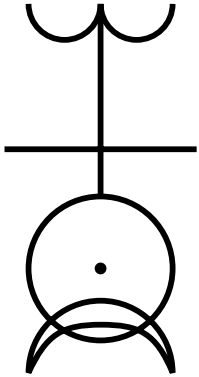
by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian, May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A. The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudical, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in



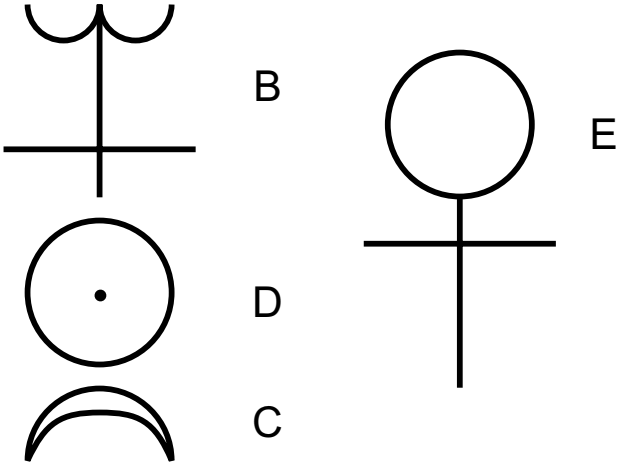
equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the impurities.

THEOREM XXI



If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the

figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior

position with the horns of the Moon raised on high; but we have already spoken of this.

We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend *(esse, vivere, sentire et entelligere).* In saying that the first two of these Elements are found here, we say that they are called *argent vive (luna existens, viva),* all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elemedts are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

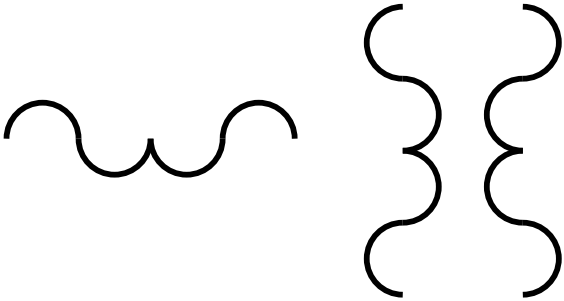
The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements.

Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and

that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles. But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

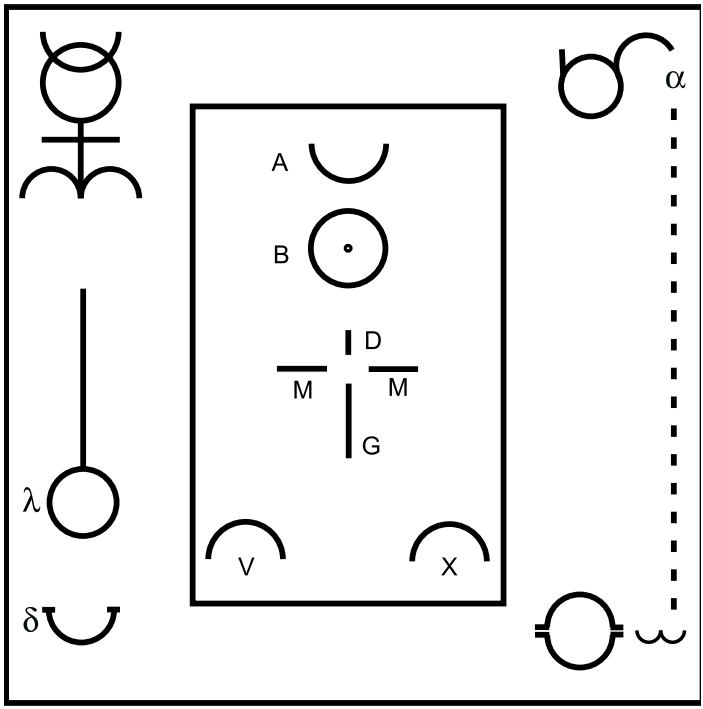


We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in α is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the



Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.

It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl,

chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile a must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

Within λ, the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times. Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but our Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table on page 33.

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

The Hieroglyphic Monad

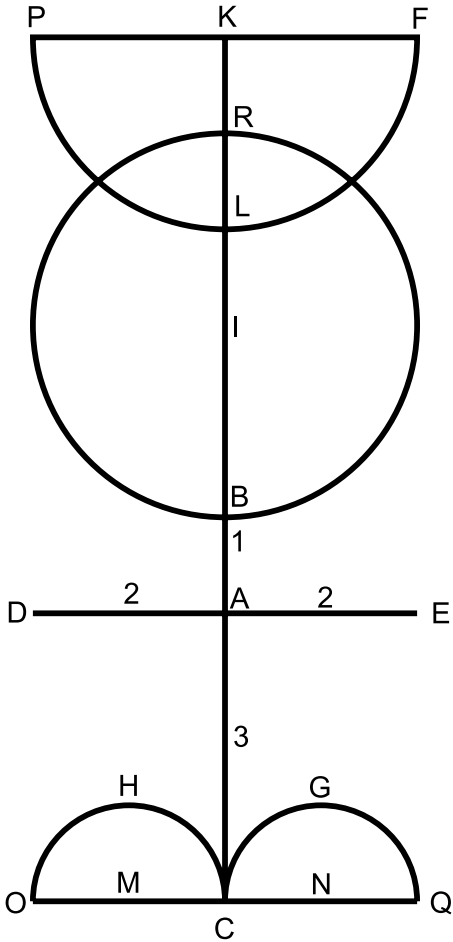
Existing before the Elements	The Elements (Chaos)	After the Formation of the Elements
Mortal Adam, male & female	Consummation of the Genealogy of Elements	Immortal Adam
The Mortifying Self	CROSS	The Vivifying Self
Wrapped in Shadows	CROSS	Manifestation
Born in a stable	Sacrificed on the Cross	King of All ubiquitous
Self-conceived by own influence	Death and Burial	Reborn from its own Virtue
Power in the Seed	IHVH Decadal Virtue	Triumph in Glory
Creation of HYLE	Purification of the Elements	Transformation
Earthly Marriage	Martyrdom on the CROSS	Divine Marriage
Beginning	Middle	End

THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so

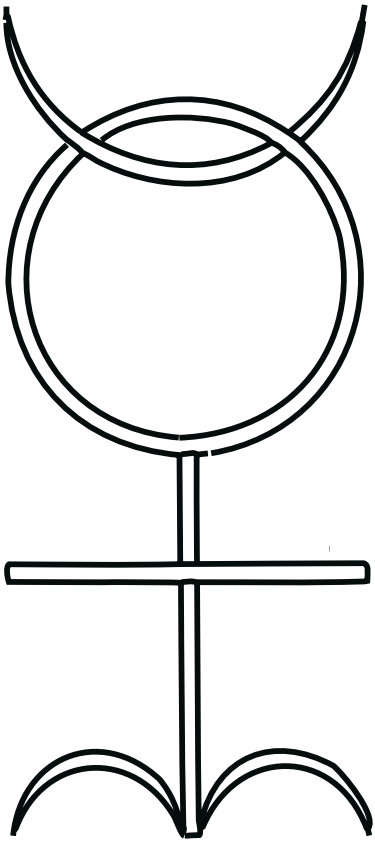


sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line

AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM, and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometricians say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun-that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, i.e. the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the



centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.

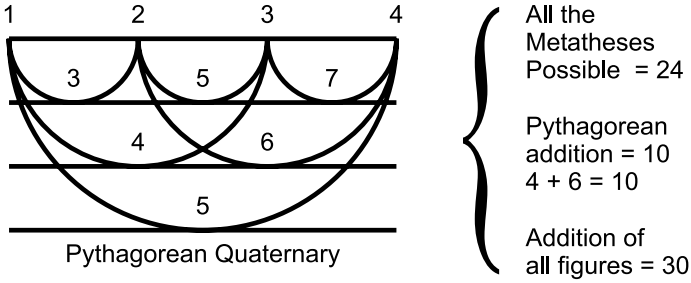
I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.

We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.

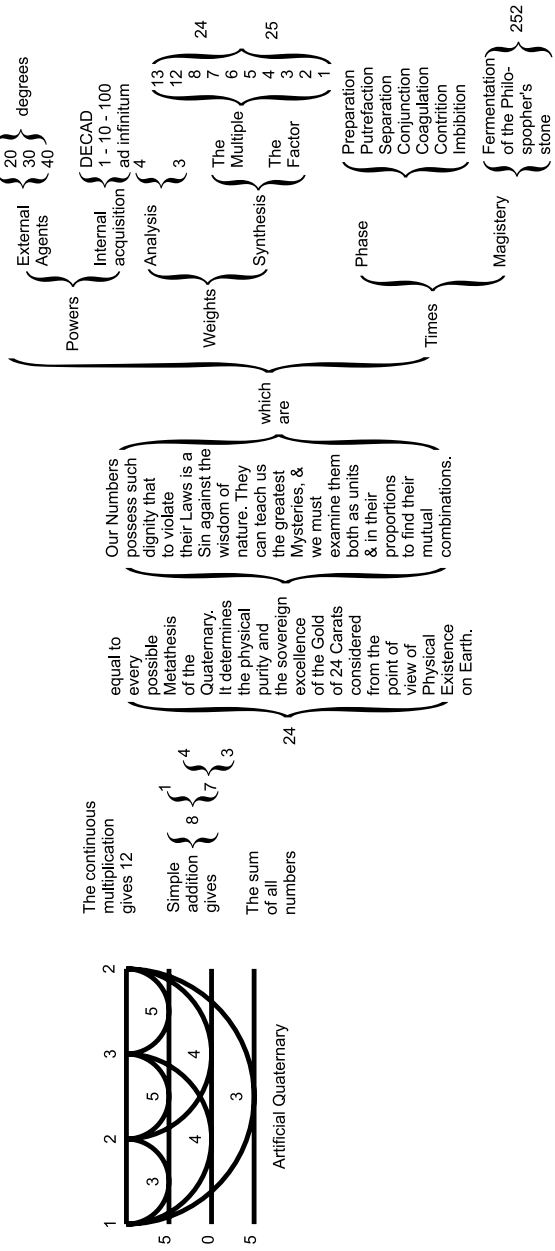
Our Canon of Transposition (Metathesis)

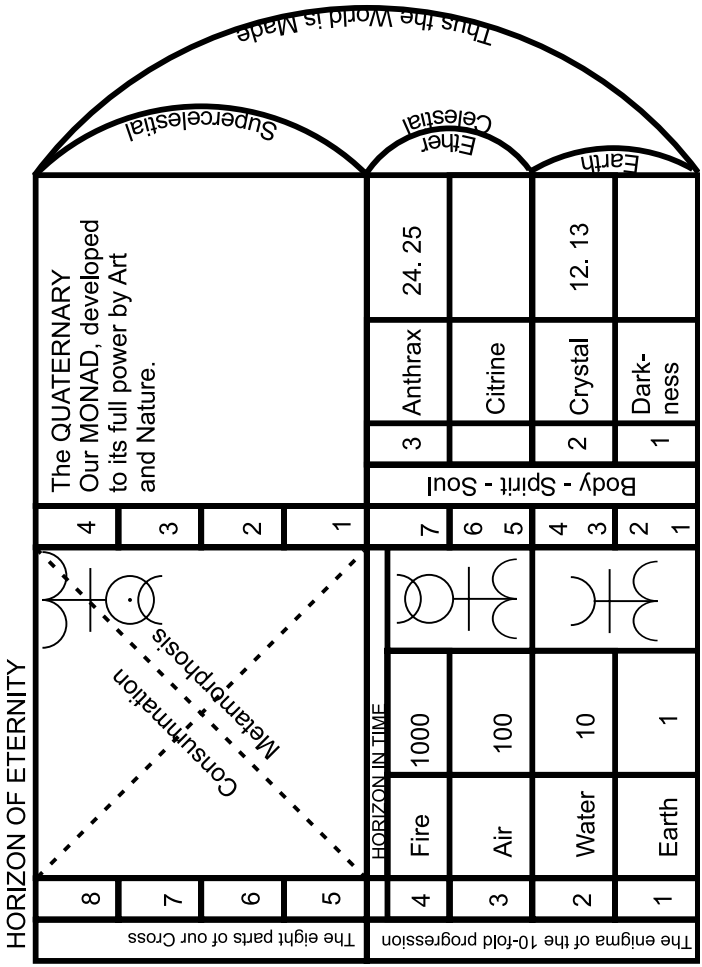


Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication – that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction

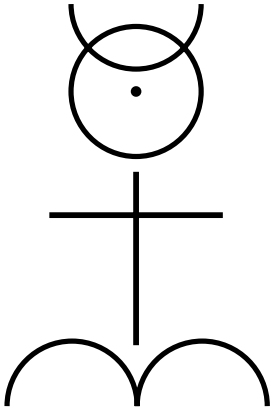

Powers
External Agents
10
20
30
40
degrees
Internal acquisition
DECAD
1 - 10 - 100
ad infinitum
Weights
Analysis
4
3
Synthesis
The Multiple
The Factor
13
12
8
7
6
5
4
3
2
1
24
25
Times
Phase
Preparation
Putrefaction
Separation
Conjunction
Coagulation
Contrition
Imbibition
Magistery
Fermentation of the Philo-spopher's stone
252
which are
Our Numbers possess such dignity that to violate their Laws is a Sin against the wisdom of nature. They can teach us the greatest Mysteries, & we must examine them both as units & in their proportions to find their mutual combinations.
equal to every possible Metathesis of the Quaternary. It determines the physical purity and the sovereign excellence of the Gold of 24 Carats considered from the point of view of Physical Existence on Earth.
24
The continuous multiplication gives 12
Simple addition gives
8
1
7
4
3
The sum of all numbers
1
2
3
2
5
5
0
5
3
5
4
4
3
Artificial Quaternary



amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may

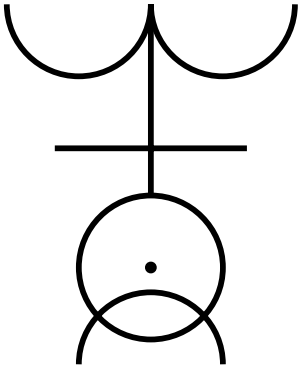
be assigned to the powers and forces of things ? All this you should study in the two preceding diagrams.

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself – that is to say, it is truly the Monad Unitissima,



the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world,

nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.



It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John

the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

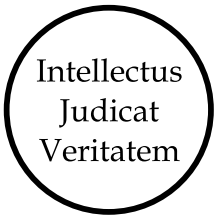
Amen.

Says the fourth letter.

Δ

He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.



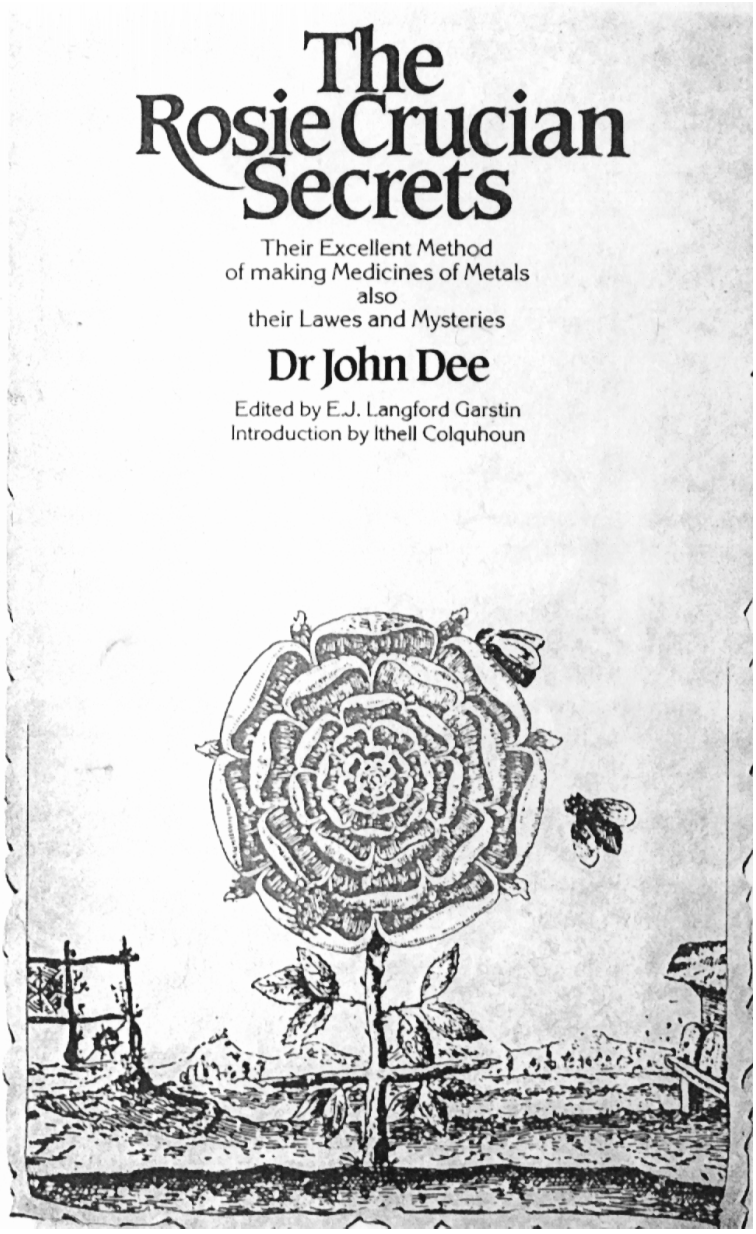
CONTRACTUS AD PUNCTUM

Here the vulgar eye will see nothing but Obscurity and will despair considerably.

(Draft)

The Rosie Crucian Secrets

by John Dee



Note:

This manuscript was copied from a version which was published through the Popular Press and was no longer available at the time of our putting together this draft. The original is a one-off copy in the London museum.

This copy is our first draft and is not complete in that we have as yet only copied that part of the manuscript which we deem most necessary to preserve for our own purposes and for the future, which is roughly half of the book.

Of those portions which we have not included here some is totally useless, a larger part is published elsewhere and the rest is considered but an interesting curiosity with little or no practical value. Nevertheless we do intend completing the transcription of the entire document at some future date. These bits include some notes on the Rosicrucian Order, the Lexicon and the actual footnotes.

In order to keep the original work as intact as possible we have made an exact copy including the varieties of spellings and terms used inconsistently throughout.

The original manuscript is loosely attributed to John Dee, it seems for the only reason that his name appears in the margins of the original, yet the contents of some of this work have been attributed in the past to another individual.

It matters little for the work speaks for itself in its practical value.

Frater C.H.A.
January 1997.

Qui Vult secreta scire, debet secreta secrete custodire.

The Rosie Crucian Secrets

Their Excellent Method
of Making Medicines of Mettals.

Edited and Arranged by Sr. K.Q.M.

FOREWORD

Edward John Langford Garstin, though a somewhat distant cousin, was familiar to me by the name of Eddie from my early childhood. I don't recall in what connection I first heard of him but his name seemed to come up in any talk of family relations. I did not meet him until 1928 when I was studying art at the SIade School and had joined The Quest Society. This group was run on fairly informal lines by G.R.S. Mead, one time secretary to Mme Blavatsky, and author of many works on Gnosticism. Edward was a prominent member of The Quest and I made myself know to him at one of its meetings. I have told something of my association with him in my study of MacGregor Mathers and the Golden Dawn, *The Sword* of Wisdom (Spearman, 1975).

I am not certain of the date of Edward's birth, but if, as I believe, he was 62 at the time of his death on June 26, 1955, this could make it about 1893. I am hazy about his exact connection with my family, but I have traced record of a certain Luisa Charlotte, daughter of General Garstin and wife of Charles (Andrew?) Colebrooke Sutherland who was in the Bengal Civil Service. This lady died at sea in 1838, presumably on the way to or from India, having produced two daughters. One of them married James Colquhoun and became the mother of my grandfather, James Andrew Sutherland Colquhoun, b. 1839. I suppose that Edward's great-great grandfather was the above mentioned General Garstin who must have been active at the end of the eighteenth century, but there was certainly another General Garstin among his immediate forebears - his father or grandfather.

My impression is that there was no link with the writer Crosbie Garstin and his father Norman, who as a founder member of the Newlyn School of Painters and settled in Cornwall towards the end of last century.

In appearance Edward was above middle height and of sandy colouring with pale blue eyes. In features he resembled the photograph of the French Alchemist, Claude d'Yge' de Lablatiniers (l9l2-1964), which appeared on the cover of the review L'initiation et Science, No.63, Paris 1965, marking the occasion of the latter's death.

Edward was dogged by ill-luck all his life, both in business and in affairs of the heart. The fate of his occult work recalls a phase used by WB. Yeats in a similar connection, being 'neither paid nor praised'.

Edward was an excellent dancer and married young, one of his wife's attractions being that she was able to partner him in ballroom dancing championships, many of which they won. The 1914-1918 war broke up this partnership when the Army claimed Edward. On his return from active service with the rank of Captain, he found no sign of his wife, except numerous debts. She had vanished, having sold the contents of their flat and spent all the money in their joint account. In an attempt to re-establish himself Edward embarked on various business ventures but with a notable lack of success. So it came about that when I met him he was sharing a flat with his widowed mother in a less than modish area of Kensington, unemployed except for his esoteric studies. He found out that he was also a good cook and this proved useful in their straightened circumstances.

He was a vegetarian at this time, probably following the example of Mathers. Later, he was to be glad to have food of any kind.

I take it that he was already an occult student when he met Mrs. Morgan Boyd, who had helped Moina MacGregor Mathers to establish the A.O. Lodge of the Golden Dawn, when the latter moved to London from Paris, soon after Mathers' death in 1918 So Edward must have been initiated into this Lodge by the early 1920s. Moina had died when I met him but he had known her well. I do not think he would have had the opportunity of meeting Mathers himself, and whether he had joined The Quest before his initiation I don't know. Certainly for some years between the two Wars he was investigating the groups and personalities then active on the London occult scene. He hoped to marry Mrs Boyd's daughter Esme, who was also a member of the Lodge, but she married a stockbroker instead.

In about 1930 Mr. Mead decided to close down The Quest Society and magazine, relinquishing the lease of the two studios used as premises, Edward tried to carry on a similar group under the name of The Search Society. This lacked not only The Quest's headquarters but most of its prestigious membership, though Dr W.B. Crow and Hugh Schonfield were among its supporters. The latter co-edited with Edward a quarterly review *The Search*, produced by the Search Publishing Company, a venture in which they were joined as I recall, by a third partner, Cazimir de Prozynski. They brought out some few titles, but in a year or two, all three 'searches' - society, review, and company - had collapsed. After I left the Slade School, I went to live abroad for a while, and when I returned to London was much occupied with my work as a painter. I had gradually lost touch with Edward after the refusal of Mrs. Boyd to admit me to their Lodge - as recounted in *The Sword of Wisdom.* (It was hasty of me, as l now see, to take this No for an answer, since it is common practice with some secret associations to refuse a candidate the first time around.) Later I heard that with the outbreak of the 1939A5 War, Edward was recalled to the Army, in which he finally reached the rank of acting Colonel, but this was never confirmed and he returned to civilian life as a Major, much to his disappointment in view of his family traditions. Such traditions must have been important to him, since he used his family motto, Animo et Fide, as his magical name.

Edward's mother had died and he married again, this time a red-haired charmer, formerly the wife of the commercial artist Beresford Egan. This second marriage was no more successful than the first. The ex-Mrs Egan had no sympathy with Edward's occult interests, which were a topic of ridicule between her and her boyfriends. After the war, she departed with one of these, a G.I., taking most of Edward's furniture and all his family portraits with her to the U.S.A.

When I next made contact with Edward, in the early 1950s, he was living in a service flat at Scarsdale Villas, W.8. He was unemployed except for a partnership, again with de Prozynski, in a concern called the Anglo-Brazilian Trading Company, which dealt in mechanical spare-parts of some kind. Unfortunately no commercial activity in this line was possible, since all trade with Brazil was barred by the British Government for some years. I presume the partner had some other means of subsistence, but Edward complained of being badly hit by the ban. Though I did not understand how near he was to destitution, I wondered why he did not exchange his flat for a simple room in a less expensive area, and take any kind of job until he could find something more congenial. I suggested that he asked Mrs. Boyd's help, as she had some useful contacts in the business world, but he maintained that she could do nothing. (I was later told that she

had already come to his rescue financially on occasion -- now either she was unwilling to do so again, or he was unwilling to ask her.) Finally, he was obliged to give up the flat and sell his small but well-chosen library of occult books to Geoffrey Watkins.

Next he migrated to one of the remoter suburbs, lodging for a time with a chemist and his wife in return for assistance in running their business. Lastly he exchanged these rather cramped quarters for a room in the flat of A. C. (Tony) Windyard's parents in Battersea. Tony, since deceased, was then a young teacher of mathematics and much interested in esoteric subjects. I do not know how long this arrangement lasted, but it was not long. Afterwards Tony related to me that one evening they had a discussion on some point of Qabalah and on retiring Edward had seemed calm and collected. But next morning his door was locked and a note pinned outside directed Tony to push the key through and pull it under the door to open. He found Edward dead from an overdose of some drug.

Mrs. Boyd was shocked at this news and insisted that consequent on the suicide, Tony should destroy Edward's Order Papers, implements and any items directly connected with his G.D. work, all of which he had kept together in a trunk.

I was out of London for some weeks at this time and only heard of Edward's death by letter from Tony after the inquest and funeral at Morden Cemetery were over. I remembered Edward's remarking some time previously, that he had no inhibitions about suicide, but I felt sure that he could have found some happier solution to his problems. He must have been severely depressed and thus unable to foresee anything but a burdensome old age.

His life story reminds one of a warning passage from Eliphas Levi, which recounts the frequent lot of the occult explorer, and finishes.

> ‘Inheritor of so many victims, he does not dare the less, but he understands better the necessity for silence.'

Ithell Colquhoun

(First published in The Hermetic *Journal,* Number 6,Winter 1979)

INTRODUCTION

The *Rosie Crucian* Secrets exists only in one known copy, which is No. 6485 of the Harleian MSS. It purports to be a copy of a manuscript by Dr John Dee, the celebrated Elizabethan mathematician, physician, astrologer, magician and alchemist, and is credited to him in Cooper's *Athenae Cantabrigiens is.* Apparently the authority for this ascription is the fact that the MS, which consists of 501 beautifully written folios and has no title page, gives throughout, as marginal notes, the numbers of 'the Sheets of Dr Dee: The work is in three parts, of which the first is purely alchemical and medical; the second is a short alchemical lexicon; and the third deals with the Laws of the Order. A fresh numbering of the sheets 'according to Dr Dee' commences with each part.

As far as I am aware, no doubt as to the authenticity of this manuscript obtained until 1893, when Mr. A.E. Waite suggested that it was a forgery on the following grounds. [2](1) That a critical examination of the first part shows it to be little else but an adaptation of John Heydon's *Elharvareuna, or Rosicrucian Medicines of Metals,* first published in 1665. (2) That at the end of the first part is included a letter said to be from Dr John Frederick Helvetius to Dr John Dee, giving an account of a transmutation by Elias Artista, which historical transmutation took place at the end of 1666, more than half a century after the death of Dee.[3](3) That the lexicon, which purports to explain certain hard words which occur in the writings of Dr Dee, consists almost entirely of words not found in the extant works of that author. (4) That the third part is an adapted translation of Michael Maier's *Themis Aurea,* which appeared in l618. [4]

One other objection has been raised,[5] namely that the Rosicrucians only came into existence about the time of Dee's death. This argument is, however, almost entirely negligible beside those brought forward by Mr. Waite, which must be considered in some detail.

Before commencing such an examination, it would, perhaps, be as well to make one point clear. The MS does not in any way claim to be an autograph, but merely a copy, and the copyist has indicated the date of the commencement of his labours. March 12th 1713, by inscribing it in the floriated title at the head of the manuscript. For the moment we will ignore the identity of the copyist, though this will also have to be considered as having some bearing on the question of forgery.

As regards Mr. Waite's first point, anyone who cares to compare the *Rosie Crucian* Secrets with Heydon's *Elharvareuna* will find that as far as the end of the second paragraph of what is stated to be 'the thirty-eighth sheet, Dr Dee,'[6] the one is certainly an adaptation of the other, though without further evidence it is impossible to say who is guilty of the plagiarism. Our MS, however,[7] extends to some ninety-four sheets of Dr Dee, so that *Elharvareuna* can account only for a little over one third of it. The remaining two thirds I have been unable to identify anywhere - except for Helvetius' letter - and Mr. Waite has neither indicated a source nor pointed out that one is lacking. His last published pronouncement on the subject merely states that 'the text is alchemical as far as folio 3528 and draws much from Heydon.'[9] I will return to this point again, but in the meantime I would merely suggest that as evidence of forgery it is inconclusive and

inaccurately stated.

Mr. Waite's three remaining arguments seem to me to be far more to the point. Indeed so cogent are they that in the absence of any other theory to explain what must at once be admitted to be correct, I should be compelled to agree that he has proved his case. As I have already remarked, he might, indeed, have further pointed out with regard to Maier's *Themis Aurea* that Part m of our MS is almost a verbatim transcript of the first and only English translation of this work, which appeared in 1656.1 shall endeavour later to put forward an alternative explanation of these facts.

I must first, however, deal with the suggestion that Rosicrucianism only came into existence about the time of Dee's death. [10] As I shall have to enter rather more fully into the question at a later stage, I will, for the moment, content myself with saying that unfortunately for its value as an argument, this statement has never been proved, despite the large number of books that have been published dealing with the origin and history of the Fraternity, nor is it probable that the problem will be taken much further. Mr. Waite has, perhaps, been more painstaking than any other contemporary scholar, but his findings can only be regarded by the impartial reader as inconclusive, as is the case with so much historical research. We are left, therefore, with no precise knowledge as to the date of the foundation of the Order in Germany,[11] and hence no grounds for stating that Dee could not, as tradition relates. have been a member. [12]

At this stage it becomes necessary to take into consideration the identity of the copyist, seeing that he has been accused of forgery on what must be described as a wholesale scale. [13] He is one Peter Smart, who describes himself as M.A. of London, and he would seem to have been occupied in copying various MSS during the years 1699 to 1714, but mostly from 1712 to 1714.

The charge of forgery is made specifically in respect of *The Rosie Crucian Secrets* and also in respect of another MS, also in the Harleian Collection, namely No. 6486, the title of which is HERMETIS TRISTMEGISTI:: SPONSALIA CELEBERRIMAL *The Famous Nuptials of* the *Thrice-Greatest Hermes, allegorically describing the Mystical Union and Communion of Christ with every Regenerate Soul. Composed by C:.R:., a German of the Order of* the *Rosie Cross about 2S5 years past, and from the Latin MS faithfully translated into English by Peter Smart, Master of Arts, 1714.* On the reverse of the title, and by the same hand, it is said that in the margin are brief notes by the late Dr. Rudd, explaining some hard words and sentences.

I will revert to this MS shortly, but the mention of Dr. Rudd involves some consideration of the following Harleian MSS, said to be by Rudd and copied by Smart, namely No.6481, *The Miraculous Decensions and Ascensions of Spirits;* No.6482, *Tabula Sancta Cum Tabulis Enochi;* No.6483, *Liber Nialorum Spirituum, Seu Goetia;* and No.6484, *The Talismanic Sculpture of the Persians.* There are two more Rudd MSS not mentioned by Mr. Waite, namely Harleian 6479 and 6480. Of these the former is *A defence of Jewes and other Eastern Men and the latter A Hebrew Grammar.*

As far as I can ascertain, these are the only known works attributed to Dr. Rudd, and by innuendo it is suggested that he is merely Smart's *alter ego.* Alternatively it is claimed that despite Smart's several allusions to ancient manuscripts of the late Dr Rudd, the latter cannot have written later than the close of the seventeenth century, 'some of his materials coming from Vaughan and Meydon. [14]

It is important to consider these charges as, if proved, they would be valuable evidence as to the character of Peter Smart and would tend to confirm the suggestion that *The Rosie Crucian Secrets* came in the same category.

As regards any materials that may be found in Heydon, this is, indeed, no proof as to date or illegitimate borrowings, for in an age admittedly lax as to literary honesty Heydon stands out as *facile princeps* among the plagiarists[15] so that not only are the materials involved all older than the date suggested [16] but the ultimate question. [17]

Thomas Vaughan is not in the same category anyone casting any doubt upon his literary integrity. But in any event only one case can he adduced where there seems to have been direct borrowing from him by Rudd, and that is the opening vision in the *Decensions and Ascensions of Spirits.* This particular vision, it is to be observed, was also borrowed by Heydon. All three versions vary fairly considerably, though there are passages in each which are to all intents and purposes identical and the very nature of the discrepancies and coincidences seems to suggest a common origin outside all three. I hope, however, that confirmation of this idea will be found when I develop my argument as to the possible origin and authorship of The *Rosie Crucian Secrets.* For the present I will content myself with remarking that no one who has studied the literature with any care would dream of suggesting that the main elements in these MSS of Dr Rudd were original or that they were written with any intention of being published. My submission is that they were private compilations by a student of these subjects.

As to Rudd himself, we have no positive information, but there was a Thomas Rudd (1583-1656), a mathematician and a Captain of Engineers, who in 1651 published the first six books of Euclid with a preface by John Dee.[18] This is not the date of the first publication of this preface, for it had appeared before H. Billingsley's translation of *Euclid's* Elements in 1570. It may well be, however, that Thomas Rudd knew Dr Dee (he was twenty-five years old at the time of Dee's death) and for that reason made use of his preface. It is unlikely that he was the mysterious Dr. Rudd himself; although the name is uncommon and in those days the mathematician, the astrologer and the student of occult mysteries were much akin; but he may have been a relation. In this case he was presumably the younger man, for although there is no proof of the supposition, it is not unreasonable to imagine that the Dr. R. mentioned in a marginal note at the end of the fiftieth sheet of Dr. Dee in *The Rosie Crucian Secrets*[19] as having sent him by letter on October 19th 1605 ‘A Process upon the Philosophic Vitriol' is the Dr Rudd of the MSS in question.

One more point in connection with Dr Rudd remains to be mentioned, namely the marginal notes to the *Sponscilia Celeberrima Hermetis Trismegisti.*[20] Mr. Waite is emphatic regarding these, stating that the translation is not by Smart, who, he says, used the English version by E. Boxcroft published in 1690 and that the notes are ‘the marginalia of the English rendering and these derive in turn from the German text.’ Mr. Waite is also positive that there never was a Latin original.[21]

Now in the first place the authorship of this work, the *Nuptiae Chemicae* or *The Chemical Marriage* as it is usually called, is by no means certain. It is the third and most striking of the original Rosicrucian documents, and was first printed in German in Strasbourg in 1616, the authorship being attributed to Christian Rosenkreutz under the date 1459. Modern opinion rather inclines to assign it to Johannes Valentinus Andreae

on the strength of a statement made in his autobiography, which was written late in life. He claims - and it must be remembered that he writes as an opponent of the Fraternity - to have written it in 1601 or 1602 as a jest, though at that time he could only have been fifteen or sixteen years of age. Personally I confess to finding this incredible[22] but the reader must judge for himself.[23] It is a matter of some importance, for if not by Andreae, there may well have been a Latin original of an earlier date, of which the so-called High Dutch 'original' is a translation, and it is interesting to note that Latin is the language of most of the marginal notes. [24] But to return to the statement regarding Rudd's alleged notes. A comparison will at once show that while the Latin notes of Smart's version vary slightly from those of Foxcroft, there are many additional notes in English, which do not appear in the latter, which are, therefore, either those of Rudd or Smart or borrowed by one or other of them from some unknown source. The alternatives are not in themselves important, but it is quite clear that Mr. Waite is in error in stating that all the marginal notes in Smart's copy are to be found in Eoxcroft.

I do not suggest that the English translation is actually by Smart, through the fact that it is to all intents and purposes identical with that of Foxcroft cannot be taken as positive proof; but I would suggest that it is quite possible that neither of these gentlemen was responsible for the labour involved, but both used an earlier version that had been in circulation in a manner which I shall suggest later, in which case the copy which passed into the hands of Smart may well have had annotations additional to those in the copy which came to Foxcroft, being those of Rudd. Admittedly this does not redound to the credit of Peter Smart, but at the same time it seems obvious that his various MSS were not intended for publication and his claim to be the actual translator from the Latin may be ascribed to the same personal vanity which probably led to the statement in two of the MSS that they were 'methodised' by him.

It may appear to be a long digression, but the character of our copyist is of some importance, seeing that it has been suggested that he was not merely a gratuitous liar but a worse plagiarist than Heydon and that he is guilty of having forged *The Rosie Crucian Secrets.*

It is with the last of these statements that we are really concerned, and it would appear that in making a charge of forgery, especially in this particular case, a very material point has been overlooked, namely that it is the purpose of a forgery to deceive; for it seems obvious that at the time in question, namely in 1713, there could have been little hope of achieving such a result.[25] This, I maintain, is proved by the bulk of the contents themselves. *Elharvareuna* was published in 1665, the letter of Helvetius, published in 1667, deals with events which occurred in' 1666,26 fifty-eight years after Dee's death, and an English translation of Maier's Themis Aurea had appeared in 1656. I suggest that no forger would have been so clumsy as to weld together these various, comparatively recent and presumably still familiar elements with any hope of passing them off as the work of Dee. Possibly Mr. Waite had these facts in mind when he said as long ago as 1893[27] that 'it is, in fact, a very curious forgery, rendered the more difficult to account for by its want of assignable motive.'

Having indicated some of the chief weaknesses of the argument against Smart either as an incorrigible plagiarist or as the forger of the Rudd MSS and more particularly of *The Rosie Crucian Secrets*, it now remains to be seen from what source Smart could have obtained the MS which appears under that title. At the end of Harleian MS No.6483, *Liher Malorum Spirituum,* there is a note by Smart indicating that what followed was *The*

Rosie Crucian Secrets, and stating: 'This Manuscript of Dr Dee was given me by Dr John Gadbury in Anno 1686.' This introduces a new character to the scene in the person of the well-known astrologer and astronomer,[28] who was born in 1627 and died in 1704. Among his friends was John Heydon - for whom, on more than one occasion, he wrote laudatory verses to be prefaced to his books[29] - and he was evidently a student of alchemy and the Rosicrucian literature I have no evidence to show how the alleged Dee MS may have come into his possession, though I have, I maintain, a reasonable explanation, but in the absence of anything to the contrary, there seems to be no reason why Smart's statement should not be accepted. For the moment I am not even concerned with the question of authorship, but merely to show that there is a high degree of probability in favour of the hypothesis that Smart only figures in the history of this mysterious manuscript as a copyist. [30]

Before I come to any consideration of the possible history of *The Rosie Crucian Secrets*, however, it would be as well to examine in a little more detail the nature of its contents. As has already been admitted, approximately the first third of Part 1 is almost identical with Heydon's *Elharvareuna* [31] except that the latter is written as a dialogue supposed to take place between Eugenius Theodidactus[32] and Eugenius Philalethes.[33] Many considerable passages are taken verbatim from the works of Thomas Vaughan[34] and it is remarkable that in every case, without a solitary exception, Vaughan's words are put into the mouth of Heydon himself. This transcends the limits of ordinary plagiarism to such an extent - Heydon having, on his own showing, a list of two hundred and sixty authors on whom he drew[35] - that it seems hardly credible. As will appear I incline rather to the idea that Heydon, having found a suitable MS, re-wrote it in dialogue form. His acquaintance with Gadbury would easily account for the way in which he could have got his material. I am further confirmed in this opinion by the fact that the literary style of *Elharvareuna* changes very markedly after page 190 -- at which point it breaks away from our MS - the remaining eighteen pages being, presumably, Heydon's sole contribution to this volume. Incidentally the style of the *Holy Guide* and his other works differs very radically from *Elharvareuna,* but the whole of *The Rosie Crucian Secrets,* allowing for certain variations in some of the formulae where there is redundancy, is obviously by the same hand. [36] There is, to be accurate, one exception to this statement, namely a short and very curious section[37] which is very distinctly reminiscent of certain of the communications in Dee's *True and faithful Relation.*

I am aware that if my suggestion is correct it would seem that a charge of unacknowledged borrowing must also be laid against Thomas Vaughan, whose reputation for literary honesty has so far not been assailed. I feel, however, that the evidence is only circumstantial and that where he made use of portions of this MS, the probability is that, as in other cases, he did so with permission, but was debarred from mentioning his source for reasons which I shall hope to make clear. These reasons are, in fact, closely involved in my theory as to the possible origin of *The Rosie Crucian Secrets*, and to this I must now devote some attention.

In the first place, as far as the alleged Dee authorship is concerned, there is the vexed question as to the possible antiquity of the Rosicrucian Fraternity, as it is now commonly called. In this connection, as so often happens, the ill-considered writings of those who seek to maintain the original as given, or even to ascribe to it the 'time immemorial' description, do more to bring such theories into disrepute than all the reasoning of the critics. I do not propose, therefore, to go into the large number of stories, many of them fantastic, that have been circulated as fact, nor even to lay further stress on the dates

given by Maier. [38]

There seems, however, to be unexpected corroboration of John Yarker's statement that the original Rosicrucians were initiated by 'Moslem sectaries' independent of the traditional visit of C*:.*R*:.*C*:.* to Damcar, Damascus and Fez, which is rejected by the critical historians. [42] This evidence is supplied in an interesting pamphlet recently published, entitled *Die Praxis der Alten Turkischen Friemauerei*, by Rudolf Freiherr von Sebottendorf; who indicates a definite alchemical practice based on the I.A.O., which is commonly recognized as being in use among Rosicrucians. There is a further link indicating that this actual practice was known to certain alchemical adepti in Germany at an early epoch to be found in Sebottendoff's interpretation of the mysterious 'zodiacal paragraph' in the ninth of the *Twelve Keys* of Basil Valentine; for although there is great uncertainty as to his date, it is, according to Mr. Waite, fairly safe to place him at the end of the fifteenth and beginning of the sixteenth centuries. [42] It is, perhaps, worthy of note that this treatise was of such interest to Maier (whose connection with the Fraternity is almost beyond dispute) that he included it in his *Golden Tripod;* and it is at least interesting to note that another work of Valentine, *Azoth or the Secret Aureliae of the Philosophers* was published in 1613 in an edition described as 'Interpreted by M. Georgius Beatus. Vaughan quotes a long and singularly fine extract from this work, which he definitely states is by 'one of the Rosy Brothers, whose testimony is equivalent to the best of these, but his instruction far more excellent.'[43] It is, of course, impossible to say whether Vaughan was alluding to Beatus or Valentine when he made this remark, but the balance of probability would seem to point to the latter. In any event his silence should be borne in mind when considering the theory regarding the origin of *The Rosie Crucian Secrets* as I shall later put it forward.

I must confess that I have always found considerable difficulty in grasping the reasons put forward for suggesting that whatever its origin may be, the account given in the *Fama and Confessio* is definitely untrue. This whole hypothesis appears to rest on the alleged Lutheran and definitely anti-papal tone of these documents, coupled, perhaps, with a somewhat naive-seeming enthusiasm on the part of the authors, that might even be described as boastful or bombastic in certain places. There is, of course, the fact that we do not know of any city of Damcar in Arabia, and that the ingenuity of critical scholars has revealed what appear at first sight to be minor discrepancies in the story itself. In justice to the anonymous authors, however, it is only fair to state that these latter are very largely exaggerated, even, in certain cases, being fabricated or imagined, as a careful examination of the actual text of the *Fama* will show. [44]

For this reason, while I must agree with Mr. Pryse[45] that the story of C*:.*R*:.*C*:.*. cannot be accepted as strict history, I find his reasons, which would appear to be the seeming anachronisms in the story,[46] weak. I admit that the narrative is, like much else that passes for accepted history, lacking in evidential corroboration, as is only to be expected when one remembers that it deals with a secret Fraternity, and I am glad to observe that Mr. Pryse does not suggest that there is absolutely no historical basis for the story of the foundation of the society and the finding of the tomb, and places the date of the *Fama* as 1610, 'perhaps a year or two earlier'. [47] He even finds evidence of the existence of a group of individuals with agents as far apart as Danzig and Amsterdam, in whom 'we may recognise the germ of the Fraternitas *R:.C:.*. '"and after mentioning Maier and Rudd, very pertinently asks why Andrew Libavius, who in 1615 violently attacked the Order, in the following year exhorted his readers to join it.

Mr. Waite himself is in favour of an earlier origin[49] for the Fraternity than 1610, seeing the beginnings of it in the Militia Crucifera Evangelica and the *Naometria* of Simon Studion, which was published in 1604, the year of the alleged finding of the tomb of C:.R:.C:.. The date, however, of the writing of *Naometria* is unknown, but we are given to understand that Studion was born circa 1543, graduated at Tubingen in 1565 and seems to have been present at the memorable meeting of the Militia Crucifera Evangelica at Luneburg in 1586.

This theory of the origin of the Fraternity is, of course, purely speculative. It is, however, interesting to note that in *Naometria* is to be found a diagram uniting the symbolism of Rose and Cross, which makes it possible that Studion was connected with a society or group using this emblem before *Naometria* was written. That there had been such associations in England, France, Germany and Italy at least as far back as the early part of the fifteenth century and probably earlier seems beyond doubt. Indeed documentary evidence for the existence of some of them (though unnamed) is available[50] but the fact that they were, from their very nature whether the advancement of science or the liberation of religion - secret, supplies a more than cogent reason for our almost total absence of information concerning them.

I do not suppose that it will be disputed that Dr. Dee is in every way the type of individual that one would expect to have belonged to some such body. There can, of course, be no certainty on this point, but there is at least evidence that the circulation of MSS by him to various individuals under conditions of secrecy is credible seeing that we have it in his own hand that he gave to Mr Richard Cavendish 'a copy of Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it.' That he was associated with students abroad is beyond dispute, and it is noticeable that at Bremen he was visited by Heinrich Khunrath of Hamburg, all of whose books were published after this conference with Dee.[51]

This suggestion cannot, of course, be stretched too far, and is, in any event, purely a speculative hypothesis - as are those of all serious writers on this subject - but a likely, list of names occurs to one in this connection, such as Dee, Christopher Heydon, Khunrath, Maier, Fludd, Dr Rudd and Thomas Rudd, Ashmole, Vaughan,[52] Gadbury and John Heydon.

In the foregoing list the Rudds, or at least Dr Rudd, form a connecting link between one generation, as it were, and another, and would account for any MSS in circulation among the members reaching Gadbury and thus, finally, our copyist, Peter Smart. And although proof; in the historical sense, is lacking, I would suggest that more than one of these individuals was in all probability a member of the Rosicrucian Fraternity. For example Robert Fludd and Maier give every indication of writing from within. Then there is Ashmole himself; about whom there is a very strong tradition and some grounds for accepting it. [53] Lastly there is Vaughan, whose acquaintance with the Brethren seems to have been more intimate than he was willing to admit. These are perhaps the more obvious names, but Khunrath, the great contemporary of Maier, also comes within the range of possibility, and many have held his *Amphitheatrum Sapienticie Eternae* to contain Rosicrucian emblems. Mr. Waite has stated[54] that he considers the doctrine of the ninth diagram to be 'so much in consonance with the theosophy of the Rosy Cross that it might have appeared in Fludd's vast treatise on the Macrocosm' Not merely is this the case, but in the first figure, according to Sebottendorf[55] the signs of the three vowels, I. A. 0. are plainly illustrated. [56]

Within such a group it is quite natural to suppose that many, if not all, of the MSS were by the members; hence *The Rosie Crucian Secrets* may well have been by Dee himself; though I do not insist upon this. [57] The alternative explanation is that a manuscript book belonging to Dee in as much as it was in his handwriting, but to the group in so far as it was not his personal possession, came into the hands of Gadbury, who added certain other relevant matter which interested him, namely the letter of Helvetius, the alchemical lexicon and the copy of Maier's *Themis Aurea,* but without being careful to name his sources, there being no particular reason why he should do so. When, therefore, this book came into the possession of Peter Smart, the latter, in making his own copy, failed to obser\~, or at least to comment upon, the fact that the work was a compilation and not a homogeneous whole and annotated his pages with the Dee folios.

The circulation of such MSS among the members of a secret group, presumably bound by certain obligations of secrecy, would account for the finding of various passages used without due acknowledgement by a scrupulous writer like Thomas Vaughan, seeing that acknowledgement would have been virtually impossible. [58] It would also account for the amazing impertinence which occurs in *Elharvareuna* already mentioned, where sections previously used by Vaughan are put into the mouth of Heydon himself by that blatant plagiarist; and note that this particular work was not published till 1665, the year of Vaughan's death.

That Vaughan denied, at least by implication,[59] his connection with the Fraternity of *R:.C:.*, must, of course, be admitted; but so did Maier and Fludd; nor is it a matter for surprise, seeing that the policy of the Order was to keep itself secret and not to disclose the names of its members. It seems, therefore, only logical to suppose that although apologists came forward to defend the Brethren and their *Fama* and *Confessio,* they should either remain anonymous or conceal their real connection, of which the latter alternative was infinitely preferable, the anonymous writer being always suspect.

To sum up my contentions, I submit that in the first place there is really no evidence worth considering for the suggestion that *The Rosie Crucian Secrets* is a late forgery by Peter Smart, who, in my opinion, figures simply as a copyist; that there is a mass of evidence in favour of the supposition that as early as Dee's time there was in existence a secret fraternity, probably with membership both in this country and abroad, to which he belonged, among whom circulated certain private MSS; that this society may even have been, and probably was, a branch of the Rosicrucian Brotherhood; that there is a very obvious and probable line of descent by which the MS we are considering could have come into the hands of Peter Smart; and finally that the attribution by him of the whole MS to Dee is a simple and understandable error.

E. J. Langford Garstin London
January 16th 1935

THE PREFACE[60]

The Contemplative Order of the Rosie Cross have presented to the world Angels, Spirits, Planets and Metals, with the times in Astromancy and Geomancy to prepare and unite them telesmatically. The Water is not extracted by the hands of men, but it is made by nature a Spermatick, Viscous Composition of water, earth, air and fire, all those four natures united in one crystalline, coagulated mass.

By Mercury I understand not Quicksilver, but Saturn philosophical, which devours the Moon and keeps her always in his belly. By Gold I mean the Spermatick Green Gold[61], not the adored lump which is dead and ineffectual[62]. This is the substance which at present is[63] our study. [It] is the child of the Sun and Moon[64], placed between two fires, and in the darkest night receives a light from the stars and retains it. The Angels or Intelligences are attracted by an horrible emptiness[65] and attend the Astrolasme for ever. He hath in him a thick fire by which he captivates the thin Genii. At first the Telesma is neither metal nor matter, neither solid nor fluid, but a substance without all form but what is universal[66]. He is visible and a fume of Mercury, not crude but cocted. This fume utterly destroys the first form of Gold, introducing a second and a more noble one. He hath no certain colour, for Camelion like, he puts on all colours, and there is nothing in the world hath the same figure with him when he is purged from his accidents. He is a water coloured with fire, deep to the sight and, as it were, hollow and he hath something in him that resembles a commotion. In a vaporous heat he opens his belly and discovers an airy heaven, tinged with a milky white light; within this Coelum he hides a little Sun, a most powerful red fire sparkling like a Carbuncle, which is the red Gold of the Rosie Crucians.

That you may know the Rosie Crucian philosophy, endeavour to know God Himself, the worker of all things, and to pass into Him by a whole image of likeness (as by an essential contract and bond), whereby we may be transformed and made as God, as the Lord spake concerning Moses, saying, I have made thee the God of Pharaoh[67]. This is the true Rosie Crucian philosophy of wonderful works, that they understood not, the Key whereof is Intellect[68]. For by how much the higher things we understand, with so much the sublimer virtues are we endowed, and so much greater things do work and the more easily and efficaciously. But an Intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh and obtain a proper nature, cannot be united to those virtues (for like to like) and is, in searching into the Rosie Crucian secrets of God and nature, altogether inefficacious. For it is no easy thing for us to ascend to the Heavens, for how shall he that hath lost himself in mortal dust and ashes find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God and live? What fruit shall a grain of corn bear if it be not first dead; for we

must die to the world, to the flesh and [to] all [the] senses and to the whole man animal, who would[69] enter into the closest of secrets, not because the body is separated from the Soul, but because the Soul leaves the body, of which death St Paul wrote to the Collossians, Ye are not dead and your life is hid with Christ[70]. And elsewhere he speaks more clearly of himself, I know a man, whether in the body or out of the body I cannot tell, God knows, caught up into the third Heaven[71], etc. I say by this death, precious in the sight of God, we must die, which happens to few, and not always, for very few whom God loves and are virtuous are made so happy. And first those that are born not of flesh and blood but of God; secondly those that are dignified by the blessed assistance of Angels and Genii, the power of Nature, [the] influence of the planets and the heavens and [the] virtues of the figures and Ideas at their birth[72].

Behold The Rosie Crucian Crowne

This Crown[73] is set with seven Angels, seven Planets, twelve Signs, seven Rulers, twelve Ideas and sixteen Figures[74].

Observe this harmony. The seven Angels guide the seven Planets, the seven Planets move continuously in the twelve Signs, the seven Rulers run in the twelve Ideas over the face of the Earth, and with the Elements project sixteen Figures. These have their influence upon the seven metals which you must prepare for the Diseases of mankind, as for example, if Mars cause the disease, Venus and Kedemel will cure it and you must make your Medicine of Copper.

If Saturn and Zazel cause the disease, Jupiter and Hismael in Tin prepared will lend you their influence to cure the party[75]. If Saturn cause the disease the Sun and prepared Gold will cure the disease.

Now I will demonstrate in what thing, of what thing or by what thing is the Medicine or Multiplication of Metals to be made. It is even in the nature, of the nature and by the nature of metals, for it is a principle of all philosophers that Nature cannot be bettered but in his own nature[76].

Trevisan saith: Every Substance hath his own proper and principal seed of which it is made. A pear tree bringeth forth a pear and an apple tree an apple, and God said in the beginning, let everything bring forth his fruit and let the seed be multiplied in itself. And Arnoldus de Villa Nova saith: Every seed is correspondent to his seed and every shrub bringeth forth his proper fruit, according to his kind, for nothing but man is engendered of man, nor of the animals but their like; whereupon Paracelsus concludeth thus: True Alchemy, which only alone teacheth the Art to make Sol and Luna of five metals, will not admit any other receipt because[77] that which is thus (and it is truly spoken): perfect metals are made only of metals, in metals, by metals and with metals for in some metals is Luna and in other metals is Sol. If this be true that in Metals are their seed whereby they may be multiplied, how is it then that the philosophers say their Gold and Silver are not common Gold and Silver, for common Gold and Silver

are dead but their Gold and Silver liveth. To this I answer, common Gold and Silver are dead except they be revived by art, i.e., except their seeds, which are naturally included in them, be projected into their natural earth, by which means they are mortified and revived like as the grain of wheat that is dead and unapt to increase, except by art and industry of man it is in due season sown in his kindly earth and there putrefied and again revived and multiplied. For which cause Trevisan hath written that the vulgar bodies that Nature only hath perfected in the mine are dead and cannot perfect the imperfect bodies. But if we take them and reiterate perfection upon them seven, ten or twelve times[78], then will they tinge infinitely, for then are they entering, tincting and more than perfect and quick in regard of that which they were before.

Paracelsus likewise affirmeth metallic spirits are dead and lie still so that they cannot work, unless by art they are revived, which thing Arnoldus verifies. Gold and Silver, therefore, simple and absolute in their bodily and metallic form, are dead, but by art they are revived and made Gold and Silver of the Philosophers. And they are revived and brought to yield their seed by reducing them into their first matter, which is called *prima materia metallorum*[79], for it is impossible for the species or forms of metals to be transmuted but by reducing them into their first matter.

Now the first matter of metals is Argent vive, i.e., Quicksilver[80], as all philosophers verify. For the first matter of anything is the self same thing into which it is resolved as snow and ice are resolved into water, which is the proper and first matter, and so metals are dissolved into Argent vive. Therefore Argent vive or Mercury is the first matter of metals[81]. Therefore metals of necessity must be reduced into Mercury and not into cloud water as the philosophers affirm, but into a viscous water[82] which is the first matter of metals, for it is the opinion of Paracelsus, Arnoldus and Trevisan that labour is lost which is spent in the Separation of the Elements, for nature will be severed by human distinction, but hath her own separation in itself. Therefore metals should not be reduced into cloud water but into a viscous water.

Albertus Magnus saith the first matter of metals is Argent vive, which is a viscous, incombustible moisture commixed in a strong and wonderful mixture with a subtile earthliness in the mineral caves of the earth, which continually moveth and floweth because successively one part hath rule over another. As the cause of flowing and moving is by moisture bearing the chief rule, so[83] terrestrial dryness bearing chief rule over the action of moisture is the cause it will not stick to that which it toucheth nor moisten [it].

Trevisan saith that is the nearest matter of metals whose viscous moisture is mixed with his subtile earthliness.

And Geber saith, we could never yet find anything permanent in the fire but this viscous matter or moisture which is the self same note[84] of all metals, and all the other moistures[85] do easily fly from the fire by evaporation and separation of one

element from another, as water by fire, one part going into smoke, another into water, another into earth remaining in the bottom of the vessel; but the viscous moistness that is to say Mercury, is never consumed in it nor separated from his earth nor from any other his element; for either they remain altogether or vanish altogether, so that no part of the weight may perish.

Geber thus describeth the nature of Quicksilver[86]: Argent vive, which the Alchemists call Mercury, is nothing else but a viscous water in the bowels of the earth, of a moist and subtile substance of white earth united altogether by a moist, temperate heat by the least parts, until the moist be temperated by the dry and the dry by the moist, so that being thus both equally united and mixed, neither of them may be separated nor taken from one another by the fire. And in this Argent vive, the mother of all metals, is only the whole perfection, for it hath in its composition sulphury parts dry, the which tinge and colour[87] [the] whiteness in act and redness in power, and therefore this is the true Sulphur which perfecteth, formeth, coagulateth, coloureth and fixeth by his action. But this incombustible, hidden and unknown Sulphur which is in power in Argent vive, cannot bring itself forth into act but by due decoction, wherefore you may now perceive that neither nature in the veins of the earth nor we above ground, have any[88] other matter to work upon but only pure Mercurial Form[89] wherein Sulphur is enclosed, that is to say fire and air, which indeed is the internal and essential part of the Mercury itself; but it doth not dominate therein but by the means of heat, the which is caused by the reflexion of the fiery sphere which encloseth the air, and also by[90] the continual and equal motion of the heavenly bodies, which do stir so lent an heat as that it can hardly be perceived or imagined. And thus by most perfect decoction, and also by continual proportional digestion in long success of time is introduced in art and made manifest in the end of the operation of Nature that aforesaid unknown and incombustible Sulphur, which is the true form and ferment of Gold. And thus mayest thou see that metalline form[s] take their original only of pure mercurial substance, the which is the mother of all metals and coupleth and is united with her male, that is with the said Sulphur, the father of metals, the which causeth the diversity of metals according to the different degrees of decoction and alteration caused in Mercury by his own natural heat of inward Sulphur.

The philosophers do agree that there are[91] in the nature and original of metals two sperms or seeds, the one masculine and agent, which they call Sulphur, the other feminine and patient, which they name Mercury; and these two have the natural conjunction and operation one with another in the womb of the earth, whereby they engender metals of diverse form and quality according to the difference and diversity of their degree of digestion and concoction.

Now I will briefly discover the difference between Sulphur and Mercury, and the beginning and natural generation of them, and then show how they have their natural operation, the one with the other, in the bowels of the earth to be made metals perfect and imperfect.

Sulphur is double in every metal save only in Gold, that is to say external, burning and internal, not burning, which [latter] is of the substantial composition of Argent vive. The Mercury or Quicksilver spoken of is engendered or compounded in the bowels of the earth of clear, viscous water by a most temperate heat, united by the least parts, indissoluble, with an earthly substance, incombustible Sulphur, white, most subtile in art, without the which the substance of Argent vive cannot subsist, which coloureth it naturally with a white colour, but in our magistery it maketh it white and red as we will by governing the nature of it; wherefore Argent vive is the total material cause and total substance of the Philosophers' Medicine, containing in itself that internal Sulphur, being a simple fire, lively, quickening, the which indeed is the true masculine agent that before we spake of, the which, by perfect and due digestion and proportional decoction, congluteth, coloureth, formeth and fixeth his own Argent vive into Gold according to nature and to art in the philosophical medicine. But when that Argent vive is by nature thus fixed and made perfect by most high digestion into Gold only by his own proper and inward Sulphur, which is the true ferment, then the external, combustible Sulphurs cannot enter in nor be mixed with him, but they are[92] parted clear away as the corruptible from the permanent; wherefore they enter[93] not into Gold and therefore cannot be the matter or form, or any part of the matter or form of the Philosophers' Medicine. And thus you may understand the difference between the true Sulphur and Mercury, for when it appeareth simple it is flowing and is called Mercury, and is volatile, carrying or holding his proper incombustible Sulphur or ferment hidden in power. But when in the end of the aforesaid decoction that hidden Sulphur is brought wholly into act, whereby the whole is manifest and doth show the nature of Sulphur, then it is called Sulphur, which doth coagulate, reduce and fix his Argent vive to his proper nature, which is to be made Gold. Wherefore this is the only tincting Sulphur of the philosophers, the which is unknown to the common people. But the compound of them is called the Mixed Medicine, perfect and sound, and in the commixtion they are made all one as wax, and so in truth you may now see that these two spermatick matters are of one root, substance and essence, that is to say of the only essence of pure Argent vive. But the diversity of the sundry shapes, forms and bodies of metals, the which is the cause of the perfection or imperfection of them, is according to the diverse and several degrees of alteration caused by their decoction and digestion. For the Mercury, [which] is Argent vive running in the veins of the earth, conjoineth and is mixed with the aforesaid external Sulphur, and being so mingled and conjoined together by the sundry and different degrees of the decoctions of the internal Sulphur caused by the motions of the heavenly bodies, there is engendered the sundry shapes and forms and bodies of the metals in the entrails of the earth[94]. For first in the first degree of natural operation and digestion, the heat of the internal Sulphur working and somewhat prevailing in the humidity of his Mercury, beginneth somewhat to fix and coagulate the mercurial humour and giveth it the form of Lead. And by further digestion and decoction, the Sulphur yet somewhat more prevailing over his Mercury, the Mercury is somewhat more fixed and receiveth the form of Tin.

Then doth the heat dominate more and maketh Copper and then Iron, and further proceeding in their digestion, the internal Sulphur yet more subduing the moist[ure] and cold of his Mercury by a temperate heat, and attaining by his concoction purity and perfection of whiteness, it more firmly fixeth his body and giveth it the form and fixation and tincture of Silver. And now the essence that was in power is brought forth into act, whereby the external, earthly Sulphur, which gave a transitory form to the undigested metals, is almost utterly expoliated and separated by reason of his perfect form introduced by the means of our digestion and proportional decoction.

And yet in the Silver there are some small parts of the external Sulphur, the which are by the last and most temperate, complete digestion of nature wholly and thoroughly expoliated. And then by nature is accomplished the most perfect, simple and pure substantial form of Gold, which Gold in the perfection of his metalline nature is pure fire, digested by the said Sulphur existing in Mercury, whereby his Mercury, that is to say his whole substance, is converted into the nature of his pure Sulphur and made permanent and triumphant in the force and violence of the fire. And by separation of the external Sulphur, the metals are made perfect according to the[95] divers degrees of their decoction, digestion and alteration, wherein they separate themselves from the earthly and combustible Sulphur and attain their true, complete, pure form and fixation.

But whereas the philosophers do seem to set down by degrees first Saturn, then Jupiter, then Luna, then Venus, then Mars and then Sol, they had a further meaning therein which is not to be understood according to the letter; for indeed Venus and Mars are placed after Luna, not that it should be believed that Luna doth turn or go into an imperfect body as Venus and Mars, but in truth they are placed after Luna for two causes, first because of the over great and excessive burning of the filthy and fixed, earthly, external Sulphur, which is joined with their Mercury and is outwardly by too much intemperate and an overgreat, superfluous, drying, combustible heat, coagulated and decocted with the Argent vive to a corruptible body, while the other cause is philosophically to be understood in the order and degrees of the colours[96] in the working of the Philosophers' Medicine, which is a similitude and analogy, and this over great quantity of burning, gross, earthly, external Sulphur is the cause of the hard melting of Mars. But so soon as nature by a temperate, complete digestion hath introduced into act the internal, pure Sulphur, then are separated all those external Sulphurs from the Mercury and a perfect form is introduced. [An] example [of this is to be seen] in the projection of the Philosophers' Medicine, which, being cast upon imperfect metals molten, doth only by virtue of the most pure, temperate, high and mighty digestion fix and give a true, natural form to the Mercury of the bodies, whereby is expoliated away all external Sulphur and they are perfected into fine Gold. And you must also know that nature doth not always [proceed by means] of these degrees in passing through the dispositions and paths[97] of the metals, or any one of them, but doth oftentimes engender perfect Sol as the aforesaid beginning by a most temperate and due decoction in the

bowels of the earth. The reason hereof, the knowledge of the countries and mines will make manifest unto you[98].

And thus have I made plain the very operation and work of nature in the earth, as all the philosophers deciphered it. And this operation of nature are we to imitate and follow as near as possible in our art, according to the earnest precepts and prescriptions of all the philosophers in this behalf.

Now I shall show how and in what manner our art must imitate the operation of nature; but first I will resolve, wherefore do the philosophers call Mercury or Quicksilver the First Matter of Metals, when there is another matter or sperm, as we have declared, which must be joined with it before metals can be engendered.

The philosophers do truly call Mercury the First Matter of Metals, being so indeed, for the Sulphur which is the masculine sperm, is of her, and she is the root of him and his coagulation, as Hermes said. And also the same man saith, this water coagulateth when it is congealed and running water is the mother of that which is congealed and coagulated and so it was ever. For which cause the philosophers call the feminine sperm the patient, or matter which suffereth the action of her agent, and taketh the impression of his forms in her substance; and therefore the philosophers said truly that Sulphur giveth the form and beginning of being more than matter, when as that it is his act and matter power and form; for according to the truth of forms, they are named the substance of things, but matter may after another sort be called more the substance in as much as it is the beginning to everything, and from it are extracted all forms.

If, therefore, any man would like to know the form of Gold, he must of necessity know the matter of Gold, the which is Argent vive. It springeth flowing, liquid, flying, bright and suffereth coagulation, and is, therefore, truly called the First Matter of Metals, because all metals have their first matter or substance from her, their mother, the forms of the metals being affected by the moving of the active elements, fiery and airy, of Mercury, that is to say, Sulphur[99], the which moveth Argent vive, as this proper matter for generation into metals, according to the degrees of his motions.

Now we proceed to apply the operation of an art to the operation of nature, and show what is the first work of art.

Learn to know what is the first work of art by the first work of nature, always provided that it be that first work of nature that art is able to perform. But because the first work of nature was to make the two sperms of nature, which art cannot do, therefore the second work of nature, which is the conjunction of the two sperms in one, must of necessity be the first work of art, and the creation or making of the two sperms must be the only referred to nature, who hath provided and prepared to art the matter that art is to work upon. According to the saying of

the philosopher, art of itself cannot create the sperms, but when nature hath created them, then doth art, joined with that natural heat which is in the sperms already created, mix them as the instrument of nature, for it is plain that art doth add neither form, nor matter, nor virtue, but only aiding the thing existing, to bring it to perfection. And again, nature hath created a matter unto art, unto which art neither addeth anything nor taketh anything away, but removeth such things as are superfluous; likewise nature hath provided for us one Stone and one matter and one medicine, unto the which we, by our art, add no foreign thing, nor in any point diminish it, but in removing that which is superfluous in the preparation[100], and this is done in the purification which is effected by solution. By these words it plainly appeareth that nature hath prepared the matter wherein art is to work, and art by no means can make the same matter; but the only work of art is to cleanse and purify that which nature hath left impure, and make that perfect which nature hath left imperfect, as is verified by this last saying of Arnoldus, and that first of Trevisan.

Now, therefore, it follows that the first work of Art, wherein art doth imitate nature, must of necessity be that which is the second work of nature, (*viz*.) as the second work of nature after she had created the sperm was to join these two sperms of nature together, whereby to make the First Matter of Metals, so the first work of art must be to conjoin the sperm of metals together, whereby we must make the First Matter of one pure Medicine, that may bring the impure and imperfect metals into the purity and perfection of nature. And this can no otherwise be done but by reduction of them into their First Matter as is before said, by which means we may have (as Arnoldus saith) the same sperms of the metals above earth that nature did work in under the earth. And this reduction is nothing else but the dissolution in which they are dissolved into the natural Mercury and Sulphur again, but more pure than they were before by reason that they are in their dissolution separated and purified from the fex and impurity of their nature and make more pure and perfect whereby to engender a more pure and perfect matter than nature could do; and for this cause hath the philosopher written this conference in the lamentation of nature between nature and art, 'Without me, which do yield the matter, thou shalt never effect anything, and without thee also, which dost minister unto me, I cannot alone finish this work.'

It is the chiefest and highest secret of the philosophers to know out of which of the metals must we have these sperms. I ought not to disclose the same in plain terms, but in dark speeches and figures as they have done. Notwithstanding, mark that which shall follow and I will discover to thee the secrets of the philosophers in hope that thou wilt hide them in thy heart and commit the papers to the fire. Now first and chiefly thou must call to rememberance the words of the philosophers before named, who say that in some metals is Sol and in some metals Luna. That is to say, in some metals is the masculine sperm and in some is the feminine sperm. In some of the metals is the tincture of Gold and in some of the metals is the tincture of Silver. Some of them are masculine and some are feminine. For that these words are true in their expositions, the words of Hermes

do very well prove, who said Red Sol is his father and White Luna his mother[101]. If, therefore, Sol be the father and Luna the mother, and in some of the metals be Sol and in some Luna, what is this but to say that some of the metals are masculine and some of them feminine, or in some of them is the masculine sperm and in some of them is the feminine sperm. Now, therefore, consider which of them are the masculine bodies, and out of which the masculine sperms are to be had, and then we shall more perfectly discern the feminine bodies whence the feminine sperms are to be fetched.

Note that the philosophers do diversly name these two sperms. The masculine they call agent, the Sulphur or rennet, the body or ferment, the poison or flower of Gold, the tincture or inward fire and the form. The feminine sperm they call the patient, Mercury, the Spirit volatile, Argent vive, *menstruum*, water, azoth and the matter and by many other names they name them both. But this *caveat* in the discerning of them I give thee for three causes especially. The one is because thou shouldest in reading of the philosophers not mistake any one of them for the other; the second cause, that thou shouldest by these names know which of the metals are masculine by the quality of their names; and the third cause is that thou shouldest thereby gather and understand that the two sperms, being of two several natures and qualities, can by no means be fetched from one body, as divers have misconstrued, no more than both the sperms of man and woman are in man alone. But they are to be had of two substances of one root, as Trevisan, Arnoldus and the rest of the philosophers affirm.

But I will give thee this secret note, that the two sperms must be had out of two several bodies, yea two bodies in one only root, which is the same Hermaphrodite of the philosophers, which they often write of[102], or their Adam[103], as in due place shall be disclosed; but in all the reading of the philosophers keep well this *caveat* in thy mind, of the several names and natures of the two sperms.

But now I shall proceed to prove by the philosophers which are the masculine bodies, and how a question shall arise whether is that which giveth the form or tincture the masculine sperm or the feminine. You need not to doubt that among the metals Sol and Luna are both agents and masculine sperms[104], for they both give form and tincture severally, the one to the white work, the other to the red work, according to the sayings of the philosophers.

For Arnoldus in his *Rosary* saith Gold is more precious than all other metals and is the tincture of redness tincting and transforming every body, but Silver is the tincture of whiteness, tincting all other bodies with a perfect whiteness; and therefore he which knoweth to tinct Argent vive with Sol and Luna cometh into the secret. Likewise in another place he saith thus. The first work is to sublime Mercury and to dissolve it, that it may return into the First Matter. Then let the clean bodies be put into this clean Mercury, but mix not the white body with the red, nor the red with the white, but dissolve every one severally apart, because the white water is to whiten and the red water is to make red, therefore mix not

the water of the one medicine with the water of the other, because thou shalt greatly err and be blinded if thou do otherwise. By those two sentences of Arnoldus it appeareth not only that Sol and Luna are agents, the one giving form to the red work, the other to the white, but also there is another body that is to be dissolved into Mercury, which is the patient of these two, for as much as those two are to be put into the same; yet it is not the patient to them both together, but each of them severally and assunder, which proveth them plainly to be both masculine and agent, and none of them patient to any other, nor by any means to be mixed one with another, but a third thing to be patient to them both, that is to say the same Mercury or Argent vive that they before spake of where they said that he which knoweth how to tinct Argent vive with Sol and Luna cometh to a secret[105]. Likewise the noble Trevisanus saith, Our medicine is made of two things, being of one essence, to wit of the union mercurially of fixed and not fixed, spiritual and corporeal, cold and moist, hot and dry, and of no other thing can [it] be made. By those words it is manifest that the two Mercuries whereof our medicine is to be made are both of one root but of contrary qualities; that is to say, the one is Mercury fixed, the other not fixed; the one a corporeal, the other a spiritual; the one hot and dry, the other cold and moist; which several Mercuries are contrary, and contrary matters cannot be included in Sol and Luna. For they, as Agents, are only hot and dry, corporeal and fixed, but they are not, as patients, cold and moist, volatile or spiritual[106] and unfixed, and therefore in them may be the masculine sperm, but in no wise the feminine; and therefore, saith *Turba [Philoso]phorum*, a tincture proceeding from the fountain of Sol and Luna giveth perfection to imperfect metals, upon which considerations they have also set down this most excellent canon and principle, (*viz*.) the secret of all secrets is to know that Mercury is the matter and *menstruum*, and the matter of perfect bodies is the form. What is this but as who should say, seeing the Mercury drawn from the perfect bodies is the form or agent sperm of our medicine, then Mercury of an imperfect body must needs be the matter or feminine sperm[107]; to the confirmation whereof Paracelsus saith thus: Philosophical Mercury that is of Sol, is in the conjunction compared unto the corporeal spirit of Mercury, as is the husband to his wife whereas they are both one, and the self same root and original, although the body of Sol remains fixed in the fire but the metallic woman unfixed. Notwithstanding *that*, compared to *this*, is no otherwise than the seeds to the field or earth.

By these words of Paracelsus it is evident that the difference between the metallic man and the metallic woman is that the metallic man is fixed and the metallic woman unfixed; by which means it is plain that this metallic woman cannot be Silver or the Spirit of Silver, as some do fondly surmise, and as the most do take it, but of some imperfect body that is unfixed. For who is so simple but knoweth that Luna is fixed and permanent in the fire and inseparably united with his pure white Sulphur.

Then it is proved the two perfect bodies are the agents, giving the forms and tinctures, and so, consequently to be the masculine sperm[108] and no less proving

that the feminine sperm is to be had from an unfixed body, of which nature neither of them is, and therefore we must yield to the apparent reasons and authority of the philosophers.

I shall now expound by some of the philosophers the saying of Hermes that his father is Sol and Luna his mother.

These words of Hermes, though they be so full of truth and have no deceit in them, yet a great number have been deceived thereby. The cause of their error is because they do not consider the nature of Luna, which they take to be meant of Hermes to be the mother of our matter. For if they did either consider the masculine property of Silver or perused the philosophers touching their construction of this point, they should well perceive that Luna is not the Silver[109] that Hermes meaneth, but a certain unfixed matter or Mercury, of the nature and quality of the Celestial Luna[110], as in the *Canons of the Philosophers* appeareth, and in the *Turba [Philoso]phorum* by these words: It is a thing worthy to be noted that Luna or Silver is not the mother of common Silver, but it is a certain Mercury endued with the nature and quality of the Celestial Moon, which is the same Mercury or woman before spoken of, that is not fixed as Silver is, but is the nature of the Celestial Moon in respect of her moist, unmixed[111] and watery quality, having her fixation, form and tincture of her Sulphur as the Celestial Moon taketh light of the Sun. Therefore out of doubt it must be drawn from a body of the same nature, and not from a body of a contrary quality; for what can be more absurd than to think that an unfixed matter can be in a fixed metal or a fixed nature in an unfixed body. Consequently what can be more evident and manifest, seeing the philosophers do all affirm that the metallic man is fixed and the metallic woman unfixed, than that the fixed sperm must be had of a fixed metal and the unfixed and volatile nature out of an unfixed substance, and, therefore, by no means had from Luna, because of her fixed and masculine nature, which all the philosophers in plain terms confirm to be true, as in their *Canons*, by a question demanded and answered in this manner. The question amongst wise men is, whether the Mercury of Luna joined with the Mercury of Sol may be had instead of the philosophical *menstruum*. The[y] answer, Mercury of Luna doth hold the nature of the male or masculine, but two males cannot engender no more than two females. Likewise in another place thus, the Sulphurs Sol and Luna are the two sperms or masculine seeds of the Medicine. And in the *Turb*[*a*] thus, metallic Lunes are of a masculine nature. Thus I have proved that the two perfect metals are the two masculine bodies, from which we are to fetch our two masculine sperms or forms or tinctures, i.e., both of the red and white, which, seeing they are fixed and perfect bodies, the form and tincture and agents of our matter, they have sufficient reason of themselves to persuade that they can be no other than the masculine sperms, except we will, contrary to all rule of reason and nature, have one thing both the agent and the patient.

Now I will demonstrate which are the feminine bodies, and out of which the feminine sperms of our matter is to be fetched.

This secret of both these secrets is the greatest and requireth of itself to be kept as secretly in the hearts of all wise men hereafter as it hath been of all ancient philosophers heretofore.

Understand the secret by this figure 3, which number indeed it doth contain in itself, and is the very figure of the Trinity of the Deity.

First I will show the reasons as the marks and tokens whereby thou shalt understand and know that this 3 is the same feminine body where is the feminine sperm of our blessed matter, which I will prove by the authority of the philosophers in this manner. First the philosophers do all agree that the metallic man in our matter is fixed and the metallic woman unfixed. If, therefore, I prove our matter 3 to be unfixed, it is a great argument and probability that our 3 is the same woman.

The second mark and token whereby she is known is that the philosophers agree that their Mercury or water which reduceth their Gold or Sulphur into his First Matter is the same that abideth and is permanent with it as Trevisanus declareth[112]. There is required in our natural solution the permanency of both, viz., of the water dissolving and of the dissolved body; and in another place, no water dissolveth the metallic essence with a natural reduction but that water which is abiding therein in matter and form, which water also, the metals themselves being dissolved, are able to congeal. And Arnoldus saith, the nature of the dissolved body and the dissolving water is all one, but only that the nature of the body is complete, digested and fixed, but the nature of the water is incomplete, undigested and volatile until it be fixed by the body. And in Paracelsus our woman dissolveth her man and the man fixeth the woman. By these words it is plain that the water which dissolveth the body is the same that is permanent with them[113], that is to say, the woman or feminine sperm that is to be joined with the man or masculine.

Paracelsus saith plainly, speaking in the person of the figure 3, my spirit is the water, dissolving the congealed bodies of my brethren and Raymund Lullius saith in his *Epistle to the King*, Our water, you know, is extracted from a certain stinking *menstruum*, which is compounded of four things, and is stronger than all the water of the world, and it is mortal, whose spirit multiplieth the tincture of the ferment. And in another place he saith, all alchemical Gold is made of corrosives and of an incorruptible quintessence, which is fixed with ferment, but such quintessence is a certain spirit reviving and mortifying the mineral medicine. And *Turba [Philoso] phorum* saith, take the black spirit and with it dissolve bodies and divide them. Now consider the nature of our figure 3, and judge if this be that water or no. It must needs be the same, for the words fit the nature of our figure 3 and no other of the imperfect bodies but her, for all the philosophers agree that she is earthly, dark, cold and stinking, and Paracelsus nameth her plainly, the water dissolving her brethren.

Consider yet another note or mark whereby she is known, as the ancient and modern philosophers do affirm that their Gold must be sown in his own proper earth, as also in the *Turb*[*a*], let our Gold be sown in his own proper earth.

Arnoldus in his *New Light* saith, with my own hands, my eyes being witnesses I have made the Elixir that converted Saturn into Sol, which matter truly I have now named, and it is the philosophers Magnesia, out of which they found[114] quicksilver of quicksilver and Sulphur of Sulphur. To construe these words rightly, what is our figure 3 but Mercury of Mercury, and what is our Gold but Sulphur of Sulphur. I will yet impart a greater secret.

It is written by good philosophers and found true infallibly by daily experience, that the figure 3 is never found simple or pure by himself in the mine, but is ever mixed with Gold or Silver, whose grains or seeds in him are plainly to be seen to the eyes; by which means it appeareth that there is no mine of himself, but he is the mine of them and so their very natural earth.

Consider these words following from Flammellus[115], and thou shalt yet hear a greater secret than these. Mercury being never so little congealed in the veins of the earth, there is straightways fixed in it the grain of Gold which, of the two sperms, do bring forth true springs and branch of Mercury as we may see in the caves of Saturn, wherein there is no mine in any of which the true grain of the fixed may not be contained manifestly, that is the grain of Gold or Silver. For the first congelation of Mercury is the mine of Saturn in which it is put by nature. This may truly be multiplied into his perfections without fail or error, being, notwithstanding, in his Mercury not separated from his mine. For the metal consisting in his mine is Mercury, from which if the grain be separated it will be an unripe apple plucked from his tree, which is altogether destroyed. The fixed grain is the apple and Mercury is the tree; therefore the fruit is not to be separated from the tree, because it cannot elsewhere receive nourishment then from his Mercury. It is as great a folly to put Gold or Silver into Mercury as to fasten an apple again to the tree from whence it was taken. Therefore, that this business might be duly accomplished, the tree together with his fruit must be taken, that again it might be planted, without taking away the fruit, into a more fertile and new soil, which will give more nourishment in one day than the first field would have yielded in an hundred years, for the continual agitation of the winds. Go up, therefore, into the Mountain that thou mayest see the vegetable, Saturnian, royal and mineral herb[116], for let the juice be taken pure , the feces being cast away, for thereof thou mayest effect the greatest part of thy work. This is the true Mercury of the Philosophers.

Trevisan confirms the matter thus. Our work is made of one root and two substances Mercurial, taken crude, drawn out of the mine clean and pure, conjoined by fire of amity as the matter requireth it, cocted continually until that of two be made one; and in this one, when the two are mixed, the body is made

spirit and the spirit is made body. Paracelsus likewise speaking plainly in the name of our figure 3 saith: It would be profitable to the lesser world[117] if he did know or at least believe what lay hid within me, and what I could effect, for he that doth discourse upon the art of Alchemy would more profitably understand that which I can do if he would use that only which is in me, and that which by me may be done. And in another place, under an enigma, he notably discovereth this our blessed matter where he saith: Whatsoever staineth into a white colour hath the nature of life and the power and property of light, which causally[118] effecteth life; and contrariwise, whatsoever staineth into blackness or maketh black hath the nature common with death and the property of darkness and the strong power of death. The coagulation and fixation of such manner of corruption is the earth with her coldness. The house is always dead, but the inhabitant of the same liveth, and if thou canst find forth the example thereof thou hast prevailed.

By these words it appeareth that as the tincture of whiteness is the cause of life, which is the spirit of generation, so the blackness, which is the spirit of corruption, is death; and these two tinctures are in our blessed herb. The natural blackness whereof, that is to say our figure 3, is the spirit of the corruption or mortification, which is the same earth which he here noteth with his coldness. The same dead house within the artificial digestion is the death and mortification and putrefaction of the matter, and our Silver and Gold, which is naturally included in the same, is the tincture in his first artificial operation according to the philosophers, who say there is no Gold, but first was Silver before it was Gold. This tincture of whiteness is the same inhabitant which liveth in the same dead house, according to the saying before, the house is dead but they live which inhabit it; by which means it is plain that this is the same example which he speaketh of when he saith, the example whereof, if thou be able to find out, thou hast thy purpose.

Arnoldus noteth in his *Rosary*. This we see, that in the calculation of our figure 3, that first [it] is converted into black powder, next into white, then into a more yellow or red, which words very well discover his enigma written of this matter. Elsewhere he saith thus. The thing that hath both a red head, white foot and black eyes is the *materia*. Likewise it appeareth by the enigma of Hermes[119], The falcon is always on top of the mountain crying I am the white of the black and the red of the citron. Now I will show how there is in our figure 3 that [which] I before spake of; the other thing [is] to show how it is the Hermaphrodite or Adam of the philosophers[120].

In our mineral herb is the number of 3 thus. First therein is our figure 3. Secondly there is our Sulphur, i.e., our Gold or Silver which is naturally mixed with him. Thirdly there is the root of these two, that is to say Mercury or Quicksilver, whereof they were engendered, and whereunto they must be reduced, in respect of which trinity in unity it representeth the Figure of the Deity. Now of our Hermaphrodite or Adam therein. What else is our mineral herb[121] but one root of two substances, wherein is both our man or woman, that is to say our Gold is our

Man, or sperm masculine, or Silver according to his natural mine, which is also the Sulphur, the tincture, the ferment and form before spoken of, having the perfect and fixed nature of the man, and the two agent elements of fire and air in them, and our woman is our figure 3, i.e., which is the feminine sperm, the patient, the *aqua* the *menstruum*, the matter, the Spirit volatile and the undigested[122] or unfixed body, having in her the two patient elements of water and earth.

Thus you see that Sol and Luna are the masculine sperms in our matter or figure 3, which is also the natural woman, water and earth of them both, where by nature they are planted and spring. That is to say the matter of our red work is our figure 3 joined with Sol and the matter of our white work is our figure 3 joined with Luna[123], which matters are first to be had for more surety and security of art even in nature itself called *fex plumbi* or *Quehaeli Hispanica*. And thus dost thou see in our blessed matter, 4. 3. 2. and 1., yea and one only thing according to the words of all philosophers, [and] that you may not in the least doubt of the truth hereof, I have truly laid it open. The root of the operation of art in the matter shall hereafter be at large declared.

Commending, for this great and gracious mystery and secret of nature, to the Godhead all eternal glory, to Whom it is due.

The Lord illuminate my heart with His light and truth so long as my spirit remains in me, for His light is very delightful and good for the eye of my soul to see by; for so shall the night be enlightened to me as the day, neither shall the clouds shadow it. It shall not be like the light of the Sun by day because it shall not be clouded, nor like the light of the Moon by night, because it shall never be diminished as her light is.

The sun was made to rule the day and not to give light to it only, as appears *Gen. i*. And the Moon was made to rule the night and not to give light to it only, because she hath no light to give. Also God made the whole Host of Heaven, the fixed stars and planets, and gave them virtues together with the luminaries, but these virtues are not so great as the virtues of the luminaries, neither is the virtue of the Moon so great as the virtue of the Sun, because she borrows her light from the Sun. Also the whole Host of Heaven, that is the fixed stars, move all in the same sphere, and therefore their distance is always the same, but it is not so with the planets, for their course is various and so is their distance the one from the other, and so is their latitude. For some times they are upon the ecliptic, sometimes North from it and sometimes South, sometimes retrograde, sometimes direct, sometimes in conjunction with one another, sometimes in opposition, sometimes in other aspects. The reason of this is because the sphere of one is lower than the sphere of the other and the lower the sphere is, the sooner they make their revolution.

The nearest to the earth of all the planets is the Moon, and therefore her course is swiftest; and besides her difference in longitude or latitude there happen other accidents to her, which are not visible to other planets; for sometimes she increaseth and sometimes decreaseth, and sometimes she is invisible or faileth in light. The reason why the planets are not seen horned as the Moon is because their distance is greater from us. All the planets are seen biggest when they are at their greatest distance from the Sun, or when they are nearest to the earth according to Copernicus. Also sometimes the Moon is eclipsed, but not in the same manner as the Sun, for the Sun never loseth his light but is only shadowed from a particular people or place by the body of the Moon, but the Moon, eclipsed totally, loseth her light and the reason is the Sun's light is his own, but the Moon['s] is a borrowed light. This being premised, I consider all things under the Moon universally, whether men, beasts or planets, are changed and never remain in the same state, neither are their thoughts and their deeds the same. Take council of your head and it will certify you of the truth hereof; and they are varied according to the various course and disposition of the planets. Look upon your own genesis and you shall find your thoughts moved to choler so often as the Moon transits the place where the body or aspect of Mars was in your genesis; and to melancholy when she doth the like to Saturn. The reason is because the Moon is assimilated to the body of man, whose virtue as well as her light increaseth and diminisheth, for she brings down the virtue of the planets to the creatures and to man if he lives upon earth.

The Sun causeth heat and cold, day and night, winter and summer. When he arrives to the house of his honour or exaltation, to wit Aries, then the trees spring, living creatures are comforted, the birds sing, the whole of creation rejoiceth and sicknesses in the body show themselves in their colours. Also when he arrives at his Fall, to wit Libra, the leaves of the trees fall, all creatures are lumpish and mourn like the trees in October. Another notable Rosie Crucian experiment. Usually sick people are something eased from midnight to noon, because the Sun is in the ascending part of the heaven, but they are most troubled when the sun descends, that is from noon to midnight. The course of the Moon is to be observed in many operations both in the sea and the rivers, vegetables, minerals, shellfish, as also in the bones and marrow of men and of all creatures. Also seed sown in the wane of the Moon grows either not at all or to no purpose.
The Rosie Crucians have experiences of many virtues of the stars, and have left them to posterity, and have found the changes and terminations of diseases by the course of the Moon. Wherefore the 7th, 14th, 20th or 21st, 27th, 28th or 29th days of the sickness are called critical days, which cannot be known but by the course of the Moon. But rest not in the number of days, because the Moon is sometimes swifter, sometimes slower. As for such diseases as do not terminate in a month (I mean a lunar month, the time when the Moon moveth round the zodiac, which is in 27 days, some odd hours and minutes), you must judge of these by the course of the Sun.

The day is called critical because the Moon comes to the quartile of the place she was in at the decumbiture, sometimes a day sooner or later.

When she comes to opposition of the place she was in at the day of the decumbiture, she makes a second crisis; the third when she comes to the second quartile, and the fourth when she comes to the place she was in at the decumbiture, and then is the danger.

The reason of the difference of the Moon's motion is the difference of her distance from the earth, for when the centre of her circle is nearest to the centre of the earth, she is swift in motion; and hence it comes to pass that sometimes she moves more than 15 degrees in 24 hours, sometimes less than 12. Therefore if she be swift in motion she comes to her own quartile in six days, if slow, not in seven; therefore must you judge according to the motion of the Moon, and not according to the number of days.

Upon a critical day, if the Moon be well aspected with good planets, it goes well with the sick; if by ill planets it goes ill. You must be resolved in one particular which is, if the crisis depended upon the motion of the Moon and her aspect to the planets, what is the reason if two men be taken sick at one and the same time, that yet the crisis of the one falls out well and not so in the other. I answer, the virtue working is changed according to the diversity of the virtue receiving[124]. For you all know the Sun makes the clay hard and the wax soft; it makes the cloth white and the face black; so then if one be a child whose nature is hot and moist, the other a young man and the third an old man, the crisis works diversely in them all because their ages are different. Secondly the time of year carries a great stroke in this business. If it be in the spring time, diseases are most obnoxious to a child because his nature is hot and moist; a disease works most violently with a choleric man in summer; with a phlegmatic man by reason of age or complexion in winter.

If the Moon be strong when she comes to the quartile or opposition of the place she was in at the decumbiture, *viz*. in her house of exaltation, the sick recovers if she be aspected to no planet.

Judge the like of the Sun in chronical diseases, but judge the contrary if either of them be in detriment or fall. If the Moon be void of course at the beginning of a disease, the sign is neither good nor bad. Look then to the sign ascending at the beginning of a disease and let the Moon alone for a time.

Observe the following directions how to prepare all the seven metals. If Mars cause the disease, Venus helps more than Jupiter, that is a medicine of Venus cures. If Saturn, then Jupiter more than Venus, i.e., prepared Jupiter cures.

Whatsoever is said of the Moon in acute diseases will hold as true of the Sun in chronical diseases.

What diseases every planet signifies and the disease that are under the twelve signs, with the parts of the body every planet rules, the cure of those diseases by Rosie Crucian physic, by the seven metalic preparations, shall in his proper place be handled at large.

To unlock this grand Rosie Crucian mystery of the ASTROBOLISMES of metals, the miraculous saphiric medicines of the Sun and Moon, the ASTROBOLISMES of Saturn, Jupiter, Mars, Venus, Mercury.

Seriously consider the system or fabric of this world[125]; it is a certain series *a non gradu ad non gradum*, from that which is beneath all apprehension to that which is above all apprehension. That which is beneath all degrees of sense is a certain horrible, inexpressible darkness. The magicians call it *tenebrae activae*[126], and the effect of it in nature is cold etc. For darkness is *vultus frigoris*[127], the complexion, body and matrix of cold, as light is the face, principle and fountain of heat. That which is above all degree of intelligence is a certain infinite, inaccessible fire or light. Dionysius calls it *Caligo Divina*[128], because it is invisible and incomprehensible. The Jew styles it Ein[129], that is *nihil* or nothing, but in a relative sense or, as the schoolmen express it, *quoad nos*[130]. In plain terms it is *Deitas nuda, sine indumento*[131]. The middle substance or chain between these two is that which we commonly call nature. This is the *Scala* of the great Chaldee which doth reach[132] from the subternatural[133] darkness to the supernatural fire. These middle natures came out of a certain water, which was the sperm or First Matter of the great world. And now we will begin to describe it: *capiat qui capere potest*[134]*.*

It is in plain terms Cuton cai Ruton udwr[135], or rather it is Hcuth[136], that is Taia cumatwdhs cai to ceisetai ths ghs[137], an exceedingly soft, moist, fusible, flowing earth, an earth of wax that is capable of all forms and impressions. It is Udramenos ghgeneths, *terrae filius aqua mixtus* (Son of the Earth mixed with Water)[138], and to speak as the nature of the thing requires, Tewmighs cai ghs gamos[139]. The learned alchemist defines it as qeion argurion zwticon, enwsis twn pneumatun en swma[140]. It is a divine animated mass, of complexion somewhat like Silver, the union of masculine and feminine spirits.

The quintessence of four, the ternary of two and the tetract of one. These are his generations, physical and metaphysical. The thing in itself is a world without form, neither mere power nor perfect action, but a weak virgin substance, a certain soft, prolific Venus, the very love and seed, the mixture and moisture of heaven and earth. This moisture is the mother of all things in the world; and the masculine, sulphureous fire of the earth is their father.
Now the Rosie Crucians[141], who without controversy were the wisest of people, when they discourse of the generation of metals tell us it is performed in this manner. The Mercury or mineral liquor, they say, is altogether cold and passive, and it lies in certain earthy, subterraneous caverns. But when the Sun ascends in the East his beams and heat, falling on this hemisphere, stir up and fortify the inward heat of the earth. Thus we see in winter weather that the outward heat of

the Sun excites the inward, natural warmth of our bodies and cherisheth the blood when it is almost cold and frozen. Now then, the central heat of the earth, being stirred and seconded by the circumferential heat of the Sun, works upon the Mercury and sublimes it in a thin vapour to the top of its cell or cavern. But towards night, when the Sun sets in the West, the heat of the earth - because of the absence of that great luminary - grows weak and the cold prevails, so that the vapours of the Mercury, which were formerly sublimed, are now condensed and distil in drops to the bottom of the cavern. But the night being spent, the Sun again comes about to the East and sublimes the moisture as formerly. This sublimation and condensation continue so long till the Mercury takes up the subtle, sulphureous parts of the earth and is incorporated therewith, so that this Sulphur coagulates the Mercury and fixes him at last, that he will not sublime but lies still in a ponderous lump and is concocted to a perfect metal[142].

Take notice then that our Mercury cannot be coagulated without our Sulphur, for *Draco non moritur sine suo compare*, the Dragon dieth not apart from his fellow. It is water that dissolves and putrefies earth, and earth that thickens and putrefies water. You must therefore take two principles to produce a third agent, according to that dark receipt of Hali the Arabian. *Accipe canem masculum Corascenum et catellam Armeniae: conjunge et parient tibi catulum coloris coeli*. Take, saith he, the Corascene dog and the bitch of Armenia. Put them both together and they will bring thee a sky-coloured whelp. This sky-coloured whelp is that sovereign, admired and famous Mercury, known by the name of the philosopher's Mercury. Now for my part I advise thee to take two living Mercuries; plant them in a purified, mineral Saturn; wash them and feed them with water of salt vegetable[143]; and thou shalt see that speech of the Adepts verified: *Pariet mater florem germinalem, quem ubere suo viscoso nutriet, et se totam ei in cibum vertet, fovente patre*[144]*.* But the process or receipt is no part of my design, wherefore I will return to the First Matter; and I say it is no kind of water whatsoever. If thou wilt attain to the truth, rely upon my words, for I speak the truth. The mother or First Matter of metals is a certain watery substance, neither very water nor very earth, but a third thing compounded of both and retaining the complexion of neither. To this agrees the learned Valentine in his apposite and genuine description of our sperm. *Materia prima*, saith he, *set aquosa substantia, sicca repeta et nulli materiae comparabilis*. The First Matter is a waterish substance found dry, or of such a complexion that wets not the hand, and nothing like to any other matter whatsoever. Another excellent and well-experienced philosopher defines it thus. *Est terrena aqua et aquosa terra, in terrae ventre terra commixta, cum qua se commiscet spiritus et coelestis comparabilis*. It is, saith he, an earthy water and a watery earth, mingled with earth in the belly of the earth; and the spirit and influences of heaven commix themselves therewith. Indeed it cannot be denied but some authors have named this substance by the names of all ordinary waters, not to deceive the simple but to hide it from the ranting, ill disposed crew. On the contrary, some have expressly and faithfully informed us it is no common water, and especially the reverend *Turba*. Ignari, said Agadmon[145], *cum audiunt nomen aquae putant*

aquam nubis esse, quod si libros nostros intelligerent, scirent esse aquam permanentum, quae absque suo compari cum quo facta est unum permanens esse non possit. The ignorant, saith he, when they hear us name water, think it is water of the clouds; but if they understood our books they should know it to be a permanent or fixed water which, without its companion, to which it hath been united, cannot be permanent. The noble and knowing Sendivogius tells us the very same thing. *Aqua nostra est aqua coelestis, mon madefaciens manus, non vulgi, sed pluvialis*. Our water is a heavenly water, which wets not the hands, not that of common water, but almost, as it were, pluvial. We must therefore consider the several analogies and similitudes of things, or we shall never be able to understand the philosophers.

This water then wets not the hands, which is notion enough to persuade us it can be no common water.

It is a metalline, bitter, saltish liquor. It hath a true mineral complexion. *Habet,* saith Raimund Lullis, *speciem solis et lunae, et in tali aqua nobis apparuit, non in aqua fontis aut pluviae*[146]*.* But in another place he describes it more fully. *Est aqua sicca*, saith he, *non aqua nubis aut phlegmatica, sed aqua cholerica, igne calidior*. It is a dry water, not water of the clouds or phlegmatic water, but a choleric water, more hot than fire. It is, moreover, greenish[147] to the sight, and the same Lully tells you so. *Habet colorem lacertae viridis*. It looks, saith he, like a green lizard. But the most prevalent colour in it is a certain inexpressible azure, like the body of heaven in a clear day. It looks in truth like the belly of a snake, especially near the neck, where the scales have a deep blue tincture; and this is why the philosophers call it their serpent or dragon. The predominant element in it is a certain fiery, subtle earth, and from this prevalent part the best philosophers have denominated the whole compound. Paracelsus names it openly but in one place, and he calls it *viscum terrae*[148], the slime or viscous part of the earth. Raymund Lully describeth the crisis or constitution of it in these words: *Substantia lapidis, nostri,* saith he*, est tota pinguis, et igne impregnata*. The substance of our Stone is altogether fat or viscous and impregnated with fire - in which respect he calls it elsewhere not water but earth. *Capias terrum nostram*, saith he, *impregnatam a sole, quia lapidem est honoratus, repertus in hospitiis, et est intus inclusum velut magnum secretum et thesaurus incantatus*. Take our earth which is impregnated or with child by the sun; for it is our precious Stone which is found in desolate houses, and there is shut up in it a great secret and treasure enchanted. And again, in a certain place, he delivers himself thus: *Prima materia, Fili, est terra subtilis sulphurea, et haec nobilis terra dictum est subjectum mercuriale.* My son, he saith, the First Matter is a subtle, sulphureous earth, and this noble earth is called a mercurial subject. Know then for certain that this slimy, moist sperm or earth must be dissolved into water, and this is the Water of the Philosophers, not any common water whatsoever. This is the grand secret of the Art, and Lully discovers it with a great deal of honesty and charity. *Argentum vivum nostrum*, saith he, *non est argentum vivum vulgare: imo argentum vivum nostrum est aqua alterius naturae, quae reperiri non potest*

supra terram, cum in actionem venire non possit per naturam, absque adjutorio ingenii et humanorum manuum operationibus. Our Mercury is not common Mercury or Quicksilver. But our Mercury is a water which cannot be found on earth, for it is not made or manifested by the ordinary course of nature, but by the art and manual operations of man. Seek not then for that in nature which is an effect beyond her ordinary process; you must help her, that she may exceed beyond her common course, or all is to no purpose. In a word, you must make this water before you can find it. In the interim you must permit the philosophers to call their subject or chaos a water, for there is no proper name for it, unless we call it a sperm, which is a watery substance but certainly no water. Let it suffice that you are not cheated, for they tell you what it is and what it is not, which is all that man can do. If I ask you by what name you call the sperm of a chick you will tell me it is the white of an egg, and truly so is the shell as well as the sperm that is within it. But if you call it earth or water you know well enough it is neither; and yet you cannot find a third name. Judge then as you should be judged, for this is the very case of the philosophers. Certainly you must be very unreasonable if you expect that language from men which God hath not given them.

Now that we may confirm this our theory and discourse of the sperm not only by experience but by reason, it is necessary that we consider the qualities and temperament of the sperm. It is then a slimy, slippery, diffusive moisture. But if we consider any perfect products, they are firm, compacted, figurated bodies; and hence it follows they must be made of something that is not firm, not compacted, not figurated, but a weak, quivering, altering substance. Questionless thus it must be, unless we make the sperm to be of the same complexion with the body; and then it must follow that generation is no alteration. Again, it is evident to all the world that nothing is so passive as moisture. The least heat turns water to a vapour and the least cold turns that vapour to water. Now let us consider what degree of heat it is that acts in all generations, for by the agent we may guess at the nature of the patient. We know the sun is so remote from us that the heat of it, as daily experience tells us, is very faint and remiss. I desire then to know what subject there is in all nature that can be altered with such a weak heat but moisture. Certainly none at all; for all hard bodies, as salts, stones and metals, preserve and retain their complexions in the most violent, excessive fires. How then can we expect that they should be altered by a gentle and almost insensible warmth? It is plain then, and that by infallible inference from the proportion and power of the agent, that moisture must needs be the patient. For that degree of heat which nature makes use of in her generations is so remiss and weal it is impossible for it to alter anything but what is moist and waterish. This truth appears in the animal family, where we know well enough that sperms are moist. Indeed in vegetables the seeds are dry, but then nature generates nothing out of them till they are first macerated or moistened with water. And here the Peripaptetic philosophers are quite gone with their *pura potentia*[149], that fanatic chaos of the son of Nichomacus.

But I must advise my chemists to beware of any common moisture, for that will never be altered otherwise than to a vapour. See, therefore, that thy moisture be well tempered with earth; otherwise thou hast nothing to dissolve and nothing to coagulate. Remember the practise and magic of the Almighty God in His creation, as it is manifested to thee by Moses. *In principio*, saith he, *creavit Deus coelum et terram*[150]*.* But the original, if it be truly and rationally rendered, speaks thus: *In principio Deus miscuit rarum et densum*. In the beginning God mingled or tempered together the thin and the thick. For heaven and earth in this text signify the Virgin Mercury and the Virgin Sulphur. This I will prove out of the text itself, and that by the vulgar, received translation, which runs thus: In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the abyss. And the Spirit of God moved upon the face of the waters. In the first part of this text Moses mentions two created principles[151], not a perfect world, as we shall prove hereafter, and this he doth in these general terms, heaven and earth. In the latter part of it he describes each of these principles in more particular terms and he begins with the earth. And the earth, saith he, was without form and void. Hence I infer that the earth he speaks of was a mere rudiment or principle of this earth which I now see[152]; for this present earth is neither void nor without form. I conclude then that the Mosaical earth was the Virgin Sulphur, which is an earth without form, for it hath no determined figure. It is a laxative, unstable, incomposed substance, of a porous, empty, *crasis*, like sponge or soot. In a word, I have seen it, but it impossible to describe it. After this he proceeds to the description of his heaven or second principle in these subsequent words. And the Spirit of God moved upon the face of the waters. Here he calls an abyss and waters what he previously called heaven. It was indeed the heavenly water or chaos, out of which the separated heaven or habitation of the stars was afterwards made. This is very clear from the original, for *Hamaim* and *Hashamaim* are the same words like *Aqua* and *Ibi Aqua*, and they signify one and the same substance, namely water[153]. The text then being rendered according to the primitive natural truth and the undoubted sense of the author speaks thus: In the beginning - or, according to the Jerusalem Targum, *in wisdom*[154] - God made the water and the earth. And the earth was without form and void; and there was darkness upon the face of the deep. And the Spirit of God moved upon the face of the waters. Here you should observe that God created two principles, earth and water, and of these two He compounded a third, namely the sperm or chaos. Upon the water, or moist part of this sperm, the Spirit of God did move; and, saith the Scripture, there was darkness upon the face of the deep. This is a very great secret; neither is it lawful to publish it expressly and as the nature of the thing requires, but in the magical work it is to be seen, and I have been an eye-witness of it myself.

To conclude: remember that our subject is no common water, but a thick, slimy, fat earth. This earth must be dissolved into water and that water must be coagulated again into earth. This is done by a certain natural agent which the philosophers call their Secret Fire. For if you work with common fire it will dry your sperm and bring it to an unprofitable red dust, of the colour of wild poppy.

Their Fire then is the Key of the Art[155], for it is a natural agent but acts not naturally without the sun. I must confess it is a knotty mystery, but we shall make it plain if you be not very dim and dull. It requires indeed a quick, clear apprehension. Behold[156] our 7 Bramaah[157] and their wonderful mysteries, for by them you may cure all diseases, young or old, but know first our fire and use in the work.

Fire, notwithstanding the diversities of it in this sub-lunary kitchen of the elements, is but one thing from one root. The effects of it are various, according to the distance and nature of the subject wherein it resides, for that makes it vital or violent. It sleeps in most things, as in flints, where it is silent and invisible. It is a kind of *perdue*, lies close like a spider in the cabinet of his web, to surprise all that comes within his lines. He never appears without his prey in his foot. Where he finds aught that's combustible there he discovers himself; for if we speak properly, he is not generated, but manifested. Some men are of opinion that he breeds nothing but devours all things and is therefore called *Ignis quasi ingignens*[158]. This is a grammatical whim, for there is nothing in the world generated without fire. What a fine philosopher then was Aristotle, who tells us this agent breeds nothing but his *pyrausta*, a certain fly which he found in his candle but could never be seen afterwards. Indeed too much heat burns and destroys; and if we ascend to other natures, too much water drowns, too much earth buries and chokes the seed, that it cannot come up. And verily at this rate there is nothing in the world that generates. What an owl was he then that could not distinguish, with all his logic, between excess and measure, between violent and vital degrees of heat, but concluded the fire did breed nothing because it consumed something. But let the mule pass, for so Plato called him, and let us prosecute our Secret Fire. This Fire is at the root and about the root - I mean about the centre - of all things, both visible and invisible. It is in water, earth and air; it is in minerals, herbs and beasts; it is in men, stars and angels. But originally it is in God Himself; for He is the Fountain of heat and fire, and from Him it is derived to the rest of the creatures in a certain stream or sunshine.

Now the Rosie Crucians [159]afford us but two notions whereby we may know their fire. It is, as they describe it, moist and invisible. Hence they have called it their *venter equi*[160] and *fimus equinus*[161], but this is only by way of analogy, for there is in horse-dung a moist heat but no fire that is visible. Now let us compare the common Vulcan with this philosophical Vesta, that we may see wherein they are different. First, then, the philosopher's fire is moist, and truly so is that of the kitchen too. We see that flames contract and extend themselves; now they are short, now they are long, which cannot be without moisture to maintain the flux and continuity of their parts. I know Aristotle makes the fire to be simply dry, perhaps because the effects of it are so. He did not indeed consider that in all complexions there are other qualities besides the predominant one. Surely then this dry stuff is that element of his wherein he found his *pyrausta*. But if our natural fire were simply dry the flames of it could not flow and diffuse themselves as they do: they would rather fall to dust or turn, like their fuel, to ashes. The

common fire is excessively hot, but moist in a far inferior degree, and therefore destructive, for it preys on the moisture of other things. On the contrary, the warmth and moisture of the magical agent are equal; the one tempers and satisfies the other. It is a humid, tepid fire, or, as we commonly express ourselves, blood-warm. This is their first and greatest difference in relation to our desired effect: we will now consider the second. The kitchen fire, as we all know, is visible, but the philosopher's fire is invisible, and therefore no kitchen fire. This Almadir expressly tells us in these words: *Solas radios invisibilis ignis nostri sufficere*. Our work, saith he, can be performed by nothing but the invisible beams of our fire. And again: *Ignis moster corrosivus est ignis, qui supra mostrum vas nubem obducit, in qua nube radii hujus ignis occulti sunt.* Our fire is a corrosive fire which brings a cloud about our glass or vessel, in which cloud the beams of our fire are hidden. To be short: the philosophers call this agent their bath, because it is moist as baths are; but in very truth it is no kind of bath, neither *maris* not *roris*[162], but a most subtle fire, and purely natural; but the excitation of it is artificial. This excitation or preparation is a very trivial, slight, ridiculous thing. Nevertheless all the secrets of corruption and generation are therein contained. Lastly, I think it just to inform thee that many authors have falsely described this fire, and that of purpose, to seduce their readers. For my own part I have neither added nor diminished. Thou hast here the true, entire secret, in which all the easterns agree, Alfid, Almadir, Belen, Gierberim, Hali, Salmanazar and Zadich, with the three famous Jews, Abraham, Artephius and Kalid. Now I will tell thee how to use it.

Take our two serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female[163]. Tie them both in a love-knot and shut them up in an Arabian *Caraha*[164]*.* This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of nature, and be sure that thou dost bring thy line about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn into an ugly black toad, which will be transformed to a horrible devouring Dragon, creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon this earth such a violent transcendent poison. As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering, virgin snow when it is not yet sullied with the earth. Henceforth I will allow thee to fortify thy fire till the Phoenix appears. It is a red bird of a most deep colour, with a shining, fiery hue. Feed this bird with the fire of his father and the ether of his mother[165]; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star of the firmament. Do this and thou hast placed nature in *horizonte aeternitatis*[166]*.* Thou hast performed the command of the Kabalist: *Fige finem in principio, sicut, flammam prunae conjunctam, quia Dominus superlative unus et non tenet secundum*. Unite the

end to the beginning, like a flame to a coal; for God, saith he, is superlatively one and He hath no second[167]. Consider then what you seek; you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. *Creare enim,* saith one, *atque intrinsecus transmutare absque violentia, munus est proprium duntaxat Primae Potentiae, Primae Sapientiae, Primi Amoris*. To create and transmute essentially and naturally, or without any violence, is the only proper office of the first Power, the first Wisdom and the first Love. Without this love the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the *Mekkubalim: Intellexisti in sapientiam et sapuisti in intelligentia; statuisti rem super puritates suas, et Creatorem in Throno Suo collocasti*[168].

To close this section, I say it is impossible to generate in the patient without a vital, generating agent. This agent is the philosophical fire, a certain moist, heavenly, invisible heat. But let us hear Raymund Lully describe it: *Quando dicimus,* saith he, *quod lapis per ignem generatur, non vident alium ignem, nec alium credunt, nisi ignem communem; nec aliud Sulphur, nec aliud Argentum Vivum, nisi sit vulgare. Ideo manent decepti per eorum caecas estimationes, inferentes quod causa sumus suae deceptionis et quod dedimus illis intelligere rem unam pro alia. Sed non est verum salva eorum pace, sicut probabimus per illa quae philosophi posuerunt in scriptis. Solem enim appellamus ignem, et vicarium suum vocamus calorem naturalem. Nam illud quod agit calor solis in mineris metallorum per mille annos, ipse calor naturalis facit in una hora supra terram. Nos vero et multi alii vocamus eum Filium Solis, nam primo per solis influentiam fuit generatus per naturam, sive adjutorium scientiae vel artis*. When we say the Stone is generated by fire, men neither see, neither do they believe there is any other fire but the common fire, nor any other Sulphur and Mercury but the common Sulphur and Mercury. Thus they are deceived by their own opinions, saying that we are the cause of their error, having made them to mistake one thing for another. But, by their leave, it is not so, as we shall prove by the doctrine of the philosophers. For we call the sun a fire and the natural heat we call his substitute or deputy. For that which the heat of the sun performs in a thousand years in the mines, the heat of nature performs above the earth in one hour. But we and many other philosophers have called this heat the Child of the Sun, for at first it was generated naturally by the influence of the sun without the help of our Art or knowledge. Thus Lully: but one thing I must tell thee, and be sure, Reader, thou dost remember it. This very natural heat must be applied in the just degree and not too much fortified; for the sun itself doth not generate but burn and scorch where it is too hot. *Si cum igne magno operatus fueris*, saith the same Lully, *proprietas nostri spiritus, quae inter vitam et mortem participet, separabit se et anima recedet in regionem sphaerae suae*. If thou shalt work with too strong a fire, the propriety of our spirit, which is different as yet to life or death, will separate itself from the body, and the soul will depart to the region of her own sphere.

Take therefore along with thee this short but wholesome advice of the same author: *Facis ergo, Fili, quod if loco generationis aut conversionis sit talis potentia coelestis quae possit transformae humidum ex natura terrestri, in formam et speciem transparentem et finissimam*. My son, saith he, let the heavenly power or agent be such in a place of generation or mutation that it may alter the spermatick humidity from its earthly complexion to a moist fire, transparent form or species.

See here now the solution of the slimy, fat earth to a transparent, glorious Mercury! This Mercury is the water which we look after, but not any common water whatsoever. There is nothing now behind but that which the philosophers call *Secretum Artis*[169], a thing that was never published and without which you will never perform, though you know both fire and matter. An instance hereof we have in Flamel, who knew the Matter well enough and had both fire and furnace painted to him by Abraham the Jew; but notwithstanding he erred for three years because he knew not the secret. Henry Madathan, a most noble philosopher, practised upon the subject for five years together but knew not the right method and therefore found nothing. At last, saith he, *Post sextum annum clavis potentiae per arcanam revelationem ab omnipotente Deo mihi concredita est*; after the sixth year I was entrusted with the Key of Power by secret revelation from the Almighty God. This Key of Power or third secret was never put to paper by any philosopher whatsoever. Paracelsus indeed hath touched upon it, but so obscurely it is no more to the purpose than if he had said nothing.

And now I have done enough for discovery and regimen of the fire, and more than any one author hath performed. Search it then, for he that finds this fire will attain to the true temperament; he will make a noble, deserving philosopher and, to speak in the phrase of our Spaniard, *Dignus erit poni ad mensam duodecim parium*[170].

And now I will teach you how to make the DRAMAAH into Medicine mixed with the metals. And first

Of Mercury

The Rosie Crucians describe unto us the Mount of God and his Mystical, philosophical Geomancy, which is nothing else but the highest and purest part of the earth; for from Tetragrammaton He shines upon the Orders and they carry His power to the planets, so you see the superior, secret portion of this element is holy ground; it is the seed plot of the eternal nature. And the Chaos was divided into eight parts; the eight[171] was deadly, but first of the seven; the matter was the body of the lapsed Angels[172]. After light began to appear[173], the centre[174] was red, an ash colour blush; the circumference blue. The second division green, fiery red and purple. In the third division the centre was fiery, the inferior waters purple and the superior white. The fourth division was azure blush, the Sun and Moon then appearing pale blush. In the fifth division the earth was red and the centre fiery, the waters blush azure, the Sun and Moon ash colour. The sixth

division of the earth was a red blush, and centre fiery. The seventh apparition is the immediate vessel and recipient of heaven, whence all minerals have their life and by which the animal monarchy is maintained.

This philosophical black Saturn mortifies and coagulates the invisible Mercury of the Stars and, on the contrary, the Mercury kills and dissolves the Saturn; and out of the corruption of both, the Central and Circumferential Suns disgenerate new bodies, the Green Lion in a blush circle; the Green Lion swallowed to the hinderparts; the virtues in a purple vessel of Nature, half Moon made; the vegetable animal mineral in a blush; calcination of fiery and blue earth; sublimation fiery, airy and azure; solution black, white and azure; the Spirit descends. The masculine and feminine Mercury generated there will appear azure, purple, ash colour, yellow and red. In putrefaction our matter is black and azure; the Spirit descends. In conception our *Astrum Solis* is a bloody, fiery, spirited earth; the Spirit descends and the superfinals [are] azure. In impregnation the *Astrum Solis* ascends from a muddy water and the Spirit with it. In fermentation the black, shabby toad lies sultering in his vessel, and the Spirit in azure descending appears in separation of fire, air, water and earth. The toad lies in the earth black, the earth ash colour, the water green, the air blue, the fire blood-red and the aether a liquid white fire; the Spirit ascends. In conjunction of elements the fire is red, air blue, water green and earth dark ash and the Spirit descends in a clear sky. In separation of earth, fire, air and water, the earth lies in the bottom dark, the fire flaming upon it, breaking through the air to the water, and disposeth itself in conjunction of water in air; the Spirit descends in a clear sky to that blue composition; the air in the water is green, the fire red and the earth ashy. In the separation of fire, water, air in water, earth, the earth is dark, muddy, the air in water blue, the water transparent and the fire flaming red and white, and the Spirit ascends in an azure sky.

In conjunction of air in fire, fire in water, water in air, earth, the earth is dark and heavy, the water in air blue, the fire in water green, the air in fire a blush red; the Spirit descends in a clear sky. In separation air, water, fire in air, earth, the earth is ash colour, fire in air blood red, flaming through the azure water and air; the Spirit ascends. In conjunction fire in air, water in fire, air in water, earth, the earth is black, the air in water is green, the water in fire is like the sunbeams in a mist, the fire above all lies in the air blue, flaming; the Spirit descends. The next separation is flames of fire breaking out in all the elements, the earth only lies of a darker colour. The unnatural fire stands thus, air water, fire earth, the earth covered with a blue flame, the fire ascending to the central colour, water and air; the Spirit descends. The rising of the Rosie Crucians Medicines. The earth *cineri coloris*, a white star and moon appearing in a star; the power and Spirit ascends in a clear sky. In fermentation a dark star lies in the earth and the Spirit descends to it in a clear sky. In purgation the earth is black and the Spirit descends clear. In this separation there appears water in air, fire in water, turned upwards; below is a blue space, then the earth in fire is red, air in earth ash colour.

[In] this conjunction of air in fire, water in earth, fire in air, earth in water; the earth in water is dark, the fire in air red, but not violent, the water in earth green, the air in fire blue; the Spirit descends. And [in] this conjunction of earth in air, water in fire, and fire in earth; here in the bottom the earth is animated with a secret fire, invisible, occult, the water shadows a mild fire, the air in water above these is green and glorious, the earth in air is a bluish white; the Spirit descends.

In this exaltation of the Quintessence the Pelican is in the bottom; next above is azure; then two circles; of the first the upper is blue, the lower a white fire; the next is a green and red sea of fire environing the white matter, and this exaltation of the Quintessence is azure, a globe [which] in the bottom [is] divided in four quarters; from the East to the South is blue, from the South to the West green, from the West to the North white, from the North to the East red, and all the upper part of it azure. Above this globe the fire flames upon both sides. In fixation the branches of fire spread both ways round the white and azure globe; this projection is upon a blue and white powder, the perspect in Multiplication runs down the vessel through the azure to the matter in the bottom.

In imbibition the Serpent lies at the bottom of the matter; in sublimation a strong fire drives the azure part to the top; in coagulation the azure binds or weighs down the fire to the bottom; in conjunction the fire star lies in the bottom; in the[175] exaltation the double circled fire arises, and in the[176] quintessence appears an Angel amidst the ascending globes of fire; and in fixation all is circled with purple and red fire and in the middle stands an Angel in a star, doubled, with his wings spread and holding the glorious Crown of the Rosie Cross in his hands.

1. Of the Preparation of the Gold, Mercury or Argent Vive. 2. Purification. 3. Sublimation. 4. Calcination. 5. Exuberation. 6. Solution. 7. Separation. 8. Conjunction. 9. Putrefaction into Sulphur. 10. Fermentation. 11. Multiplication in virtue. 12. Multiplication in quantity.

1. He that can make the medicine of Argent Vive or Mercury alone is the greatest searcher out of Art and Nature because there is all that in Mercury which wise men seek. For Quicksilver is the Mother and Sperm of all metals and their nearest matter, and it is not only a spirit but a body; it is also a middle nature and also a Sulphur; it is a lingering Mercury; it dieth and riseth again and is fixed with its own proper elements; wherefore it is first necessary that it be purged from its impurities.

2. The Purgation or Purification is on this wise. Grind it upon a marble with a mullet, or a wooden pestle in a wooden mortar, with common salt and a little vinegar sprinkled thereupon till the salt be black; then wash it well with vinegar and dry it easily at the fire or at the sun; then strain it through a double cloth or a new skin of a sheep till it be dry and the vinegar clear taken away and be of a white colour and clear.

3. Grind it upon a marble with a little Mercury Sublimate and let it mortify and incorporate with it; then grind it with its equal weight of Saltpeter and green Copperas till it be like a paste; then put all into a subliming glass and in ashes sublime all the mercury that it be white and clean as snow in the head of the limbeck; sublime it again three times or oftener, and it will be pure Mercury and[178] Sublimate.

4. Put a pound of this Mercury Sublimate into two pounds of common *Aqua Fortis* by little and little at once till all be dissolved like sugar in wine; then shut the glass and set it *in Balneo* to dissolve the space of ten days; then distil away the *Aqua Fortis* in a lent heat *in Balneo* and the Mercury will remain in the bottom like butter, of a white colour and calcined by Corrosive Water.

5. Put this calcined Mercury into an earthen body with a limbeck and in ashes sublime the whole dissolved substance three times, which will all be very white, and then it is called Mercury Exuberate.

When you have three or four pound of this, receive[179] the third part and fix it by often sublimation till it remain in a hard mass and ascend no more but remain fixed, which is called the Glue of the Eagle or the prepared body permanent and the volatile made fixed, which is to be reserved for the earth of the Stone.

6. Dissolve the other two parts *in Balneo* or in a cold cellar or put it in a bladder and hang it over fuming hot water till it be all come to water.
Take this water thus made and digest it in a Circulatory, well closed, the space of nine days, then put it in a body with a head and receiver well luted and in ashes or [*in*] *Balneo* distil the water of a white colour, or milky white, which is called *Lac Virginis*, dissolving all metals, and so you have separated the Spirit of the Stone, which is also called the lingering Spirit and the white tincture of the white Stone of Mercury.

7. Take the third part which before you reserved and fixed, called the Glue of the Eagle, as much of it as you please, and add thereto equal weight of its Spirit or *Lac Virginis*[180] and stop up the glass and so you have joined the man and the woman, Mercury with her own earth, the Spirit with the body.

8. Set your *Lac Virginis* thus joined with his own, each *in Balneo* to putrefy 150 days and there let it stand unmoved. After 40 days it will be black and it is then called the Head of the Crow; then it will be of a green colour, after that the Peacock's Tail and many false colours, for between this and white it will appear red; but at last you shall see it white and then increase your fire and it will stick to the sides of the glass like fishes eyes[181], then you have each in the nature of Sulphur.

Take of this Sulphur as much as you please and weigh it and add thereto two parts of the white tincture or *Lac Virginis* and set it *in Balneo* to dissolve the space of six days; then distil away the *Lac Virginis* or tincture, and the Sulphur

will remain in the form of liquor, for it is the liquor of the white Sulphur of Mercury which is to be joined with the liquor of the Sulphur of Luna or Silver.

9. The Sulphur of the white luminary, or Silver, or Luna, is made as the other, whereof we shall speak more in the next branch. This liquor of the Sulphur is the Soul, which is joined with the Spirit and body, which quickeneth the whole Stone. The other conjunction before was only the union of the Spirit and the body, but this is a threefold copulation, viz., the uniting of the Soul, Spirit and Body[182]. Add equal weight of these two liquors of Sulphur, that is to say the liquor of the Sulphur of Mercury and of Silver or Luna and close well the glass and set it in ashes till it be white, for it will be all colours again and at last white; and then it is the perfect Stone converting all metals into Silver.

10. This Medicine or Elixir is thus multiplied in virtue. Dissolve it in *Lac Virginis* and distil it away and dry it and dissolve it again etc. And let it be so often dissolved and dried till it will dry no more but remain an incombustible oil, and is then Elixir of the third order.

11. Take one part of this Elixir and project it upon 100 or 1,000 parts of melted silver (according to the goodness and virtue thereof) and it will turn the Silver into a brittle mass or substance, which beat to a powder in an iron or brass mortar, or upon a marble and project one part of this powder upon 100 parts of Mercury, purged, made hot, and it will be perfect Medicine whereof one part turneth 100 or 1,000 parts of the bodies into good silver. And this way is your Medicine multiplied in quantity. Here followeth the Mercurial Medicine prepared after we have taught you to make the Medicine of the Moon.

12. It remaineth now that we speak of the Medicine of the Elixir of Life, which is called Potable Silver. But although the liquor of Silver may be made potable Silver if it be corroborated[183] before by digestion *in Balneo* seven days with the Spirit of Wine, and then distil away the Spirit of Wine that the oil of the Silver may remain in the bottom, which may easily be given for medicine, yet the philosophers would have us do otherwise; for they teach us to bring the metals first into their Quintessence before they be taken inwardly, and that there are[184] no other Quintessences but those that are of a Second Nature according to the old saying:

> *Elixir de te est res secunda*
> *De quo sunt facta corpora munda.*

That is to say the four Elements are destroyed and by putrefaction a new body [is] created and made into a Stone, which is the Quintessence as Lully would have it. But I do boldly and constantly affirm that there is no true Silver or Potable Silver nor Quintessence unless it be first Elixir, and that is done in a quarter of an hour by projection of the Elixir upon Silver or pure Gold, molten, according as the Elixir was red or white. If, therefore, you desire after the first composition of the Elixir to make the Arcanum of *Argentum* or *Aurum Potabile*, project the Elixir or

Medicine according to his quality or property upon pure Silver or Gold, molten, and then it is made brittle and frangible, and grind it to a powder and take thereof so much as you please and dissolve it in distilled Vinegar (or rather in Spirit of Wine) the space of nine days. Then distil away the Vinegar or Spirit of Wine [and] that which remaineth in the bottom is the true Medicine, Quintessence, Elixir of Life, Ferment of Ferments and Incombustible Oil converting metals and man's body into perfect health from all diseases of man's body which proceed from Mercury or Luna. And thus is the true Potable Silver made, curing the vertigo, syncope, epilepsy, madness, phrensy, leprosy, etc.

And this is the right way of making the Stone of Mercury alone; but the Elixir cannot be made without the addition of Silver to the white and of Gold to the red.

To each this work, consider eight principles:

1. Luna. 2. Pure Silver. 3. Calcination. 4. Solution. 5. Putrefaction. 6. The Sulphur. 7. The Liquor of the Sulphur. 8. White Ferment.

Hermes saith the Elixir is nothing else but Mercury, Sol and Luna. By Mercury nothing is understood but the Sulphur of Nature, which is called the true Mercury of the philosophers, and that Sulphur gotten by putrefaction by the conjunction of the Spirit and the body of imperfect bodies and metals.

By Sol is meant Gold, by Luna, Silver; both of them are to be joined to imperfect bodies, that is to say, white Sulphur and Red, whence the same Hermes, in his seven[th] treatise of Sol, saith there happeneth a conjunction of two bodies, and it is necessary in our maistry. And if one of those bodies only were not in our Medicine, it would never by any means give any tincture. Upon which Morienus saith: For the Ferment prepareth the imperfect body and converteth it to its own nature and there is no Ferment but Sol and Luna, that is Gold and Silver. Of which Rosinus [saith]: Sol and Luna prepared (that is to say their Sulphurs) are the ferments of metals in colour.

But this is made more evident by Raymund in his *Apertory*, where he saith there is no Ferment except Sol and Luna, for the Ferment of the Medicine to white is Silver and to the red Gold, as the philosophers do demonstrate, because without Ferment there doth proceed neither Gold nor Silver nor anything else that is of its kind or nature, therefore join the Ferment with its Sulphur that it may beget its like, because the Ferment draweth the Sulphur to its own colour and nature also, and weight and sound[185], because every like begetteth its like. Because the Ferment, even as Sol, tingeth and changeth his Sulphur into a permanent and piercing Medicine, therefore the philosopher saith: He that knoweth how to tinge Sulphur and Mercury with Sol and Luna shall attain to the greatest secret. And for this reason it is necessary that Sol and Luna be the tincture and ferment thereof.

2. And so also Arnoldus saith in his *Rosary*, there is no body more noble and pure than Sol or his shadow, that is to say Silver, without which no tingeing Mercury is generated. He that endeavoureth to give colour without this Gold or Silver goeth blindly to work, like an ass to a harp, for Gold giveth a golden and Silver an argentive colour; therefore he that knoweth how to tinge Mercury with Sol and Luna cometh or reacheth to the secret which is called white Sulphur, the best to Silver, which, when it be made red, will be red Sulphur, to Gold best.

3. Take pure Luna, that is to say Silver. That is best which is beaten into leaves; and bring it into calx with Mercury, and it is then called water Silver; then is the Luna well prepared for calcination.

4. When you have your Silver thus prepared, take four or six ounces thereof and put it in double proportions of *Lac Virginis* mixed with equal quantity of corrosive water to dissolve in an egg glass. After it hath dissolved so much as it can in the cold, set [it] *in Balneo* and there let it stand nine days till the whole substance of the silver be dissolved into a green water. Then let the *Balneum*[186] cool and take it out and put the dissolution into the body and set thereon a head and distil off the water from the matter remaining, which is the oil of Silver, calcined not into a calx but [into] a liquor, because this *Lac Virginis*, if it be mixed or joined with common *Aqua Fortis* or alone without it (as it pleaseth the operator) is so strong that the very Diamond cannot resist it but is dissolved. Therefore this water is called the Water of Hell and is the only miracle of miracles of the world, because it containeth such a fiery nature in itself and propriety of burning of all bodies into liquor, whereas the elemental fire prevaileth no further than to reduce metals into calx or ashes. But to return from whence I digressed, I now come to the third operation.

5. To the end, therefore, that this liquor or oil of Silver may be more perfectly dissolved, and that all the imperfection of adustion[187] may be taken away, which by the ancients is called the corroborating of the le[a]st humidity, put the oil or liquor into another egg glass like the former, pour thereupon so much Spirit [of Wine] above it [as shall reach to a depth of] four fingers, then close well the glass and set it *in Balneo* to digest seven or ten days and you shall find the oil or liquor turned into a thin or rare water [or] oil. Put this water into a still and *in Balneo* draw away the spirit of wine till none of the Spirit of Wine remain with the Silver dissolved, and thus you have your Silver prepared for putrefaction.

Observe the power of the Moon and her Angel [upon] Hasmodai[188], Muriel, Populus, Via and Silver. Practice and prepare after this manner. This Medicine cures all the diseases of the neck and breast etc. It must be Silver purely refined.

Geomancy the Harmony in this Preparation[189].

(geomantic pic missing)

6. This liquor of Silver is potable, but not the Quintessence. Put this water into a fit putrefying glass and seal it up and set it to putrefy *in Balneo* till the time of putrefaction be past, which is about one hundred and fifty days, and when you see the first sign of putrefaction, which is called the head of the Crow, increase your fire a little till all the colours begin to appear and you see it begin to be white.

When you see it white, increase your fire yet more and it will rise up and stick to the sides of the glass, most transparent, like the eyes of fishes[190], which is Sulphur of Nature or Salt, or the putrefied body of the white luminary, viz., Luna, which yet is not so hard as a body nor so soft as a Spirit, but of a mean hardness between a Spirit and a body, and is called the Philosophers' Mercury and the Key and means of joining Tinctures.

7. But to come to the liquor of the white Luminary. This body being brought into Quintessence is prepared for dissolution like the Sulphur of the imperfect body; but whereas that is done by virtue of the white tincture or *Lac Virginis*, I rather do it by virtue of the fire natural, which is the Spirit of Wine; and after the drawing away thereof it remaineth in a liquor.

Now this liquor of Luna dissolved is the Quintessence, which then is the liquor of the white luminary and the soul[191] (as Eximandrus saith) quickening the whole Medicine, without which it is dead and will never give form nor colour.

8. Therefore the fourth part of the liquor of the white luminary is to be joined to three parts of the former liquor of the Sulphur of Mercury, and after to be kept in a lent fire of ashes, well closed, till it pass through all colours and at last come to its former colour of whiteness; and so the Medicine is fermented[192] and turned into the white Elixir.

The residue of the foresaid dissolved Sulphur keep diligently, and therewith ferment the white Sulphur of other imperfect bodies or stones into Elixirs, which, when they are thrice dissolved and again congealed and remain in a liquid, then they are called incombustible oils and Elixirs of the third order[193].

And thus the Medicine is made of Mercury alone as followeth by this example. Having spoken of the white Medicine it now resteth that we speak of the making of the Red Elixir, whereof there are two processes, the first whereof is from the Radix, i.e., the long way; the other an accurtation that is much shorter and more excellent. And this way the Elixir may be made in eighty days, and excels all other accurtations; neither is there found therein any diminution of the virtue, but a plentiful and perfect fullness of power and virtue, having all the properties which the Elixir ought to have.

The Operation Under Those Heads

1. Vivum[194]. 2. Sublimation. 3. Calcination. 4. Precipitation. 5. Solution. 6. Fixed Oil. 7. Incertation[195]. 8. Dessication. 9. Contrition. 10. Fermentation. 11. The Red Elixir. 12. The Third Table.

1. Purgation of Mercury I shall omit because it was spoken of before.

2. The Sublimation is to be done otherwise than in the former work, for that which is called Sublimation here is not done with Vitriol and Saltpeter, but is only the distillation of the Mercury in an earthen body with a limbeck, and that without any additament.

3. When the Mercury is once sublimed in ashes wholly into the head of the limbeck, having a retainer joined thereto, take off the head and with a feather gather the sublimed matter and you shall find your Mercury of a black colour, having lost its fairness, and like a dust or powder sticking to his body.

4. Put it again into the body and sublime it as before, and reiterate this work seven or nine times until you have a sufficient quantity of this powder, a pound or more and this is the Calcination.

5. When you see your Mercury will ascend no more, but remain[s] in the bottom of a black colour, and that it is dead and brought perfectly into calx, let it cool and remove your body into sand till it be turned into a red colour. And this is the perfect Precipitation, [to] prove[196] [which], without the help of any corrosive water, take a little of this powder upon a hot Iron plate. If it fume, dry it longer, if not it is well.

6. Take of this red powder as much as you will dissolve and put thereupon at least his double weight of *Lac Virginis* and set *in Balneo* till you see your *Lac Virginis* stained a yellow or red colour; then filter it from its feces and keep it by itself in a glass well stopped and dry the matter that remaineth in ashes and pour thereon new *Lac Virginis* and do as before, till you have drawn out all the tincture and your Mercury is dissolved.

7. Put these solutions into a body, luting to a head and *in Balneo* distil away the *Lac Virginis* and the red oil precipitate will remain, which is fixed and needeth no distillation, but is the tingeing oil of red Mercury, and the red tincture of the red Medicine of Mercury, and the Soul and Spirit of the Medicine joined as for example.

8. Take part of the white Sulphur reserved in the first Table, and rubify it in ashes till it be red. Then imbibe it with equal weight of the oil of the tincture of this red Mercury and set it to dissolve *in Balneo*; and when you see it is dissolved into a liquid substance, take it out.

9. Then set it in ashes, or under the fire, to fix till the matter, being dried, remain fusible and fixed, standing in a mean heat, not over-hot, which try upon a hot iron plate; and if it fume not it is well; if it do, increase your fire till it be totally fixed and dry.

10. If this matter be imbibed again with its oil till it drink up as much as it will, and again dissolved *in Balneo* and then dried in ashes, it will show many colours and lastly appear red[197]. And then it is the Stone, penetrating and fusible, apt for form.

11. Join this imbibed matter (or Medicine) with the fourth part of the liquor or oil of the red Sulphur of Gold or the red Ferment, and dissolve it *in Balneo* and dry it again; and again dissolve it in a glass hanged in the fume of hot water or *Balneum* and congest it again till it stand like honey. Then it is the perfect Red Elixir of Mercury.

12. The Multiplication or Augmentation of the virtue and quantity is showed in the preparation before of the White Elixir.

Of Gold - Sol

1. The Preparation of Gold, Sol. 2. Purged Gold. 3. Calcination. 4. Solution. 5. Putrefaction. 6. *Filius Solis Coelestis*. 7. *Filia Lunae Coelestis*.

1. The Putrefaction or Purgation of Gold is done as the Goldsmiths use to do by melting it with Antimony, that the Gold may remain in the bottom pure and clear from the metals, which they call *Regulus*.

2. Take 4 or 5 ounces of this refined Gold leaf or filings and dissolve it in *Lac Virginis* mixed with equal weight of *Aqua Fortis*, wherein Salt Armoniack sublimed is dissolved, and when it is dissolved into a red liquor, or deep yellow, then it is well calcined.
3. The Solution and Putrefaction is done as before you did with Silver in the preparation of the White Ferment.

4. When you have your white Sulphur of Nature (after Putrefaction) sticking to the sides of the glass[198], let it cool and take out of the glass and set it in ashes and increase your fire, but not too much, lest your matter vitrify, and let your ashes be no hotter than you can hold your hand therein, and so let it stand till the Sulphur be of a perfect deep red colour. Then have you the red Sulphur of the red luminary as for example -

Observe the Harmony of Geomancy in this Preparation

Behold the power of the Sun and his Angel upon Sorath, Verchiel, Fortuna Major and Minor in Gold and of his Medicine, which, being thus prepared, hath performed incredible, extraordinary cures upon the bodies of Princes and Peers in Europe.

5. If you resolve this red Sulphur in Spirit of Wine or distilled Vinegar into an oil, it is then the liquor of the red luminary and *Aurum Potabile* curing all infirmities if the Spirit of Wine or Vinegar be distilled from it; but for this work it were better to dissolve it in our red *Lac Virginis*, distil away the *Lac* from the Sulphur in ashes, and the Sulphur remaining in an oil is the Ferment of all stones to the red.

6. The Augmentation of this red Elixir in virtue is with his red Tincture as before in the white Tincture. The Augmentation in quantity is by projection upon the body of Gold molten, and that brittle matter of Gold upon Mercury; and if it be powdered, and resolved with Spirit of Wine in an oil, as was said before of Silver, then it is the Quintessence of Gold and the Great Elixir of Life, and the Spiritual Ferment for the transmutation of metals and for the health of man's body.

Although Raymund, writing to the King, was pleased to say that every accurtation diminisheth the perfection, because Medicines which are made by accurtation have less effect of transmutation - which I also assent to with him for a great truth, if the work be begun from the first fountain - yet because this work has its beginnings from those things, which before were brought to a perfect degree of perfection, therefore in this there is no diminution of the perfection[199].

Therefore it ought to be declared unto thee that if they be both well prepared (and that thou begin with them) thou wilt do a wonderful work without any great labour sooner than if thou should begin with one thing alone. Therefore, my son, begin thy work of two things together as I showed thee in the greater Medicines, when we spoke of the two-fold custody of the actions which are caused by the bodies and spirits. Thus far Raymund. By that which is caused by the bodies and Spirits he means nothing else but Sulphur, willing that we should begin with Sulphur, to which I do so well agree that I begin this my accurtation with this Sulphur alone, and I add no other body to this Elixir, but only the Sulphur of Mercury, alone created of his own body and Spirit.

Take, therefore, two ounces of the white Sulphur described at the beginning of this treatise, and set it in ashes to rubify. In thirty days it will be turned into red Sulphur which when you have done, dissolve that Sulphur in the red Tincture of

Mercury; when it is dissolved draw away the Tincture; in the bottom remaineth the Liquor of Sulphur.

To which, if you add a due proportion of the liquor of the red luminary, it will be perfect Ferment, which, if you dissolve and congeal as before is showed, it is then Elixir of very great virtue to the red work, and no man can make a shorter abbreviation in the world; and when the Sulphur of any body is prepared, it may this way very speedily be converted into Elixir by adding the liquor of the Ferment.

Now I will lay down instructions concerning:

1. The Body. 2. The Spirit. 3. The Lion. 4. The Eagle. 5. The Philosophers' Lead. 6. Antimony. 7. Antimony Mercury. 8. The Glue of the Eagle. 9. Solution of the red Lion into Blood. 10. Solution of the Glue of the Eagle. 11. Solution of the Blood of the red Lion. 12. Conjunction. 13. Putrefaction. 14. Fermentation. 15. In the Trinity of the Physical and Alchemical Tincture of the Soul. 16. Is the Unity of the Medicine.

1. Take Antimony, calcined, so much as you please and grind it to a subtile powder; then take twice so much *Lac Virginis* and put your powder of Antimony therein and set it *in Balneo* seven days; then put it into a body and set it in sand or ashes till the *Lac* be turned red, which draw off and pour on more, and so let it stand. When that is coloured red, pour it to the other and thus do till you have drawn out all the Tincture. Set all this water *in Balneo* or lent ashes to distil with a limbeck, and distil it with a lent fire; and first of all the *Lac* will ascend, [and] then you shall see a stupendous miracle because you shall see through the nose of the Limbeck as it were a thousand veins of the liquor of this blessed Mineral to descend in red drops, just like blood, which, when you have got, thou hast a thing whereunto all the treasure in the world is not equal. Now you have the Blood of the Lion according to Rupecissa. I will now speak of the Glue of the Eagle, of which Paracelsus thus saith.

2. Reduce Mercury so far by sublimation till it be a fixed crystal. This is his preparation of Mercury and by his way of reducing it into the Glue of the Eagle; but above all I require that that way be used which is described by me before or that hereafter set down after this.

3. Then, saith the aforesaid author, go on to resolution and coagulation, and I again will give you to observe the same manner of solution showed at first.

4. Now let us come to conjunction. After the solution of these two, take equal weight of them and put them in a vessel well shot[200].

5. After you have thus joined them together, set your glass in your furnace to putrefy and after the space of certain days[201]. Therefore Paracelsus saith: Then at length and presently after your Lily[202] is made hot in your glass, it appeareth in

wonderful manners (or demonstration) blacker than the Crow. After that, in process of time, whiter than the Swan, and then passing by yellow to be more red than blood.

6. This being putrefied and turned into red, is to be taken for the Medicine, and then it is time to be fermented.

7. Of which fermentation[203] Paracelsus thus speaketh: one part thereof is to be projected upon 1,000 parts of molten Gold and then the Medicine is prepared, and this is the fermentation of it. But if the half or one part of the liquor of the Sulphur of Gold before described be added to it, then it would be spiritual Ferment and would be much more penetrating in fortitude and fusible, as Paracelsus doth testify in his *Aurora*, where he would have us to join the Star of the Sun or the oil of Sol to this Pantarva[204]. And thus the physical, alchemical Tincture is performed in a short time, for curing all manner of infirmities and human diseases (which is also the Great Elixir for metals so courtly concealed by the ancients) which Hermes Trismegistus the Aegyptian, Osces the Graecian, Haly an Arabian and Albertus Magnus a German, with many others have sought and prosecuted, everyone after his own method, and one in one subject another in another, so much desired by the philosophers only for prolongation of life.

8. In this composition Mercury is made a fixed and dissolved body, the Blood or Spirit of the Red Lion is the Ferment or Soul, and so of trinity is made unity, which is called the physical and alchemical tincture, never before that I know of collected or writ in one work, and I had not done this except that otherwise the composition of this blessed Medicine had been soon forgot.

A Shorter Way To Make The Glue Of The Eagle

If you desire to make the Glue of the Eagle in a briefer way, take part of the red precipitate produced[205] as it is taught before in Mercury, and dissolve it in distilled Vinegar and the Vinegar will be coloured into a yellow or delightful golden colour; and after you have distilled away the Vinegar, there will remain in the bottom a white substance of the Mercury fixed and fair, which is to be joined to the oil of the Lion; and this work is much shorter and less laborious.

The Calcination Of Antimony Into The Red Lion

Take Antimony, well ground, so much as you please and melt it in naked fire with Salt Armoniack; and when it is melted, cast it suddenly into a vessel almost full of distilled Vinegar, wherein Salt Armoniack hath been dissolved; and thus melt it and cast it three times. Then pour off the Vinegar from the calx of the Antimony and dry it well and grind it small and dissolve it as before is taught, and so have you the Red Lion of the philosophers' Lead or Antimony.

The Rosie Crucian Medicine Or Elixir Of Copper

I will make plain the 1. Elixir. 2. Conjunction. 3. Separation. 4. The Medicine. 5. Fermentation. 6. The Earth. 7. Spirit Oil, Blood of the Lamb[206]. 8. Distillation.

9. Resolution. 10. Putrefaction. 11. Solution. 12. Vitriol. 13. Calcination. 14. Copper.

Now many have sought the way of the Mineral Pantarva in Vitriol or green Copperas, but they were altogether deceived, which common Vitriol by the philosophers is called the Green Lion of Fools. But this our noble Red Lion taketh its original from the metallic body of Copper.

Although I am not ignorant how to draw an oil out of Roman Vitriol of a more sweet smell and delightful taste than any balsams if the tincture be taken out of the calcined Vitriol in Spirit of Wine; yet the philosophers' will is to command that it doth consist of a metallic virtue, wherewith the transmutation of metals is to be effected. Therefore they say it is to be made of bodies and not of Spirits, as of Vitriol, Sulphur as well and the like. Whence I find it written in the Philosophers' *Turba*, and in the first exercitation: But the philosophers' Medicine is a metallic matter, converting substances and forms of imperfect metals, and it is concluded by all the philosophers that the conversion is not made except by its like. Therefore it is necessary that the *Presoria* be made of a metallic matter, yet[207] if any be made of Spirits; yet it would be better and much more philosophical and more near to a metallic nature to be made of bodies than of Spirits. But if by art the body should be turned into a Spirit, then the same body would be both body and Spirit, and not to be [regarded as] doubled, but the Medicine might be made of such a body or Spirit. But let me return to our purpose. It being granted that this our Vitriol is such a body according to which Paracelsus testifieth in his *Aurora Philosophorum* under this enigma or secret of the ancient philosophers:

Visitabis Interiora Terrae Rectificando Invenies Occultum Lapidem Voram Medicinam.

Out of the first letter of every word of this enigma is gathered this word VITRIOLUM, by which is meant that thereof the Medicine is made.

3. Therefore Paracelsus saith the inward parts of the earth are to be visited; not only the earth, which is Vitriol, but the inward parts of the earth. He meaneth the sweetness and redness, because there lieth hid in the inward parts of the Vitriol a subtile, noble and fragrant juice, a pure oil.

4. And this is especially to be noted: the production of this Copper into Vitriol is not to be done neither by calcination of the fire nor distillation of the matter, lest it be deprived of its grossness, which being lost it wants both power and strength.

5. Paracelsus speaks not one word of the preparation of this Vitriol, by whose silence many have erred; therefore I determined to leave him here a little and to prosecute and follow the order of the Table, wherefore I begin with the calcination of the metal. And note that this calcination of Copper is made that it may be turned into Vitriol, and not the calcination of Vitriol made of Copper.

6. Take therefore as much Copper as you please and dissolve it and calcine it in *Aqua Fortis* to a fair green water; then set it three or four days to digest till the matter be clear, which pour out into a limbeck and *in Balneo* draw away the corrosive water so that the matter remain dry, for then it is calcined.

7. Then upon every two pound of this calcined matter pour a gallon of distilled Vinegar and lute it up in a glass and set it *in Balneo*, almost boiling, the space of seven days, when it is cold put it into a limbeck to distil away all the Vinegar *in Balneo*, and in the bottom of the alembick you shall have your Vitriol very well congealed, far fairer than Roman Vitriol, which is corporeal and metallic Vitriol.

8. Which Vitriol I do not dissolve in rain water like the Paracelsians, but rather with *Lac Virginis* as before is taught, or in Raymund's Calcination Water; and after its dissolution and perfect digestion, that is to say fifteen days, I put it into a limbeck and *[in] Balneo* draw off the *Lac Virginis*, which being done you shall find an oily water, green and clear, upon which pour the Spirit of Wine; and after it hath been digested seven days, and the Spirit of Wine distilled away *in Balneo*, you shall find your green water perfectly rectified, made pure, subtile and spiritual, and fit for putrefaction; for if it be not well dissolved and rarefied it will not putrefy.

9. But now I may join with Paracelsus in the manner of putrefaction, I return to him and say with him, commanding to digest in a warm heat in a glass well closed the space of some months, and so long till divers colours appear and be at length red, which showeth the termination of its putrefaction.

But yet in this process this redness is not sufficiently fixed, but is to be more fully purgated from its feces in this manner.

Resolve it or rectify it in distilled Vinegar till the Vinegar be coloured, then filter it from its feces. This is its true tincture and best resolution and rectification, out of which a blessed oil is to be drawn.

This tincture, being thus resolved and rectified is to be put into a body with a limbeck, and *in Balneo* distil the Vinegar gently away.

10. Then in sand or ashes lift up the Spirit gently and temperately, and when you see a fume ascend into the glass and red drops begin to fall out of the nose of the
limbeck into the receiver, then the red oil beginneth to distil. Continue your distillation till all come over. When it is done you shall have the oil in the receiver lifted up and separated from its earth, more delightful and sweet than any balsam or aromatick, without any sharpness at all, which oil is called the Blood of the Lamb[208]. In the bottom of the body you shall find a white, shining earth, like snow, which keep well from dust, and so you have the clear earth separated from its oil.

Take this white earth and put it in a glass viol and put thereto equal weight of the oil or Soul and body[209], which will receive it and embrace it in a moment[210].

But that it may be turned into a Medicine when you have joined these two together, set it into our furnace the space of forty days and you shall have an absolute oil of wonderful perfection, wherewith Mercury and other imperfect metals are turned into Gold as Paracelsus was pleased to say[211].

11. The Medicine being thus made, I now come to the fermentation, without which it is not possible to give a form to it; neither will I adhere to the opinion of one man alone contrary to all philosophers, that is to say Paracelsus, repugnant to the rest of the philosophers, because they all of them of necessity have decreed to give form to the Medicine by ferment and union, that is to say of an imperfect body, and by how much the ferment is more spiritual the Medicine will be of so much more penetration and transmutation.

12. These things being promised, I do not think it fit that you should proceed to projection upon Mercury instead of fermentation as Paracelsus teacheth, or that the Pantarva should be fermented his way with Gold, either corporeal or spiritual, which Gold will be the foundation of the first projection.

But what do the philosophers command us to do? That projection, that is to say fermentation, be made of a perfect foundation, and that upon imperfect bodies that Medicine may be made with foundation of the Pantarva or Elixir is not [commanded] except it be only the white or red ferment, in respect of which both Gold and Silver are said to be imperfect bodies. Therefore the Pantarva is to be fermented before it is projected upon the corporeal foundation, or imperfect, that is to say corporeal, Gold.

13. Therefore join this oil to the fourth part of the oil of the Sulphur of Gold, and this is the true fermentation or conversion into the Elixir.

14. Then augment it in virtue by solution and coagulation, and in quantity by projection, first upon its corporeal foundation, that is to say Gold, then that upon purified Mercury and that Medicine upon other bodies which are most fit for projection, that is to say most fusible, as Lead or Tin, which, after they are purified, are most apt by reason of their easy melting.

And thus the inward parts of the earth are visited and by reflection the hidden Medicine is found, the true Medicine out of the Green Lion of the philosophers, and not of fools, and out of corporeal and metallic Vitriol, not terrestrial and mineral Copperas.

The Augmentation And Projection Of The Medicines Of Metals Rosy Crucian

First I will treat of the augmentation of the virtue or quantity of which Raymund saith[212]: The augmentation in quality and goodness is by solution and coagulation of the tincture, that is to say by imbibing it with our Mercury and drying it. But let us hear Arnoldus more attentively. Take one part of your prepared tincture and dissolve it in three parts of our Mercury; then put it in a glass and seal it up and set it in ashes till it be dry and come to a powder; then open the glass and imbibe it again and dry it again; and the oftener you do thus, so much shall you gain more tincture.

And also as it is found in *Clangor Buccinae*. Dissolve it in the Water of Mercury of which the Medicine was made till it be clear; then congeal it by light decoction and imbibe it with its own oil upon the fire till it flow, by virtue whereof it will be doubled in tincture with all its perfections as you will see in projection, because the weight which was before projected upon a thousand is now to be projected upon ten thousand, and there is no great labour in this multiplication. Again the Medicine is multiplied two manner of ways. By solution of calidity and solution of rarity. By solution of calidity is that you take the Medicine, put [it] in a glass vessel and bury it in our moist fire seven days or more till the Medicine be dissolved into water without any turbulency.

By solution of rarity, is that you take your glass vessel with your Medicine and hang it in a new brass pot full of water that boileth, and close up the mouth of the pot that the Medicine may dissolve in the vapour of the boiling water. But note that the boiling water must not touch the glass therein the Medicine is to hang above it three fingers, and this solution will be in two or three days. After your Medicine is dissolved, take it from the fire to cool, fix and congeal and be hard and dry. This do often, and how much the more the Medicine be dissolved it will be so much more perfect; and such a solution is the sublimation of the Medicine and its virtual sublimation[213], which the oftener it is reiterated, so much more abundantly and more parts it tingeth.

Whence Rasis[214] saith the goodness of the multiplication consisteth in the reiteration and fixation of the Medicine, and by how much more this order is repeated, it worketh so much more and is augmented; for so often as you sublime your Medicine and dissolve it, you shall gain so much every time in projection one upon a thousand; and if the first fall upon a thousand, [the second upon ten thousand] the third upon a hundred thousand, the fourth upon a million and so infinitely. For Morienus the philosopher saith: Know for certain that the oftener our Pantarva is dissolved and congealed, the Spirit and Soul is joined more to the body and is retained by it, and in every time the tincture is multiplied. Whence we thus read in *Scala Philosophorum* [that] which also the philosophers say. Dissolve and congeal. So without doubt is understood of the Solution of the body and Soul with the Spirit into water, and congelation makes the Soul and Spirit mix with the body; and if with one solution and simple coagulation the Soul and Spirit would be perfectly joined to the body, the philosophers would not say

dissolve again and congeal and again dissolve and congeal, that the tincture of the Pantarva may grow if it could be done with one congelation only.

The Medicine is another way multiplied by fermentation; and the ferment to the white is pure Silver and the ferment to the red is pure Gold. Therefore project one part of the Medicine upon two of the ferment (but I say three parts of the Medicine upon one of the ferment) and all will be Medicine, which put in a glass upon the fire and close it so that no air go in nor out, and keep it there till it be subtiliated as you did with the first Medicine, and one part of the second Medicine will have as much virtue as one part of the first Medicine had. (But here again *Clangor Buccinae* hath erred, for it should be writ thus: One part of the second Medicine will have as much virtue as ten parts of the first Medicine had.) And thus by solution and fermentation the Medicine may be multiplied infinitely.

We have spoken enough of this multiplication; we now come to the other way of augmentation, which is called corporeal multiplication, and according to Raymund is thus defined: Augmentation is the addition of quantity; whence Avicen writeth: It is hard to project upon a million and to predicate it incontinently. Wherefore I will reveal one great secret unto you; one part is to be mixed with a thousand parts of its nearest in kind (I call that nearest that is the body of the same metal whereof the Medicine was made or perfected). But to return again to Avicen: Close all this firmly in a fit vessel and set it in a furnace of fusion three days till it be wholly joined together, and the manner of the work is thus projected, one part of the aforesaid Medicine upon a hundred parts of molten Gold, and it makes it brittle and will all be Medicine, whereof one part projected on a hundred of any molten metal converteth it to pure Gold; and if you project it upon Silver in like manner, it converteth all bodies into Silver.

In *Scala Philosophorum* all sorts of projection is set thus down in few words. You must know that first it is said project, that is one upon one hundred etc. Yet it is better to project *nunc dimittis* upon *fundamenta* and *fundamenta* upon *verba mea* and *verba mea* upon *diligam te domine* and *diligam te [domine]* upon *attendite*. This brief enigma is thus expounded; it is nothing else but the words and opinion of the former author concealed under the enigma. Therefore let us repeat the words of the enigma or oracle:

Nunc dimittis super fundamenta,
Fundamenta super verba mea,
Verba mea super diligam te,
Diligam te super attendite.

These are trifles for the hiding and concealing [of] the perfection of the art, if the expert could be diverted with such simple words, which, though they are at first [obscure] to [the] young artist, yet they are thus explained. We therefore begin with the first sentence.

Nunc dimittis super fundamenta

This is here allegorically taken for the last action almost of the work, which is called the Medicine or Pantarva, which Medicine is to be projected upon the ferment, that is to say upon the oil of Sol or Luna, which are the ferments or foundations of the art in spiritual augmentation (as before was said) upon molten Gold or Silver. And that spiritual ferment converted into Medicine is to be projected upon molten Gold and Silver, which are corporeal ferments in corporeal augmentation and the corporeal fundaments of the art upon Quicksilver.

Fundamenta super verba mea

This is spoken also allegorically, because in the adage it is said words are wind, as if a word were nothing else but the motion of the lips and exaltation of the lungs, which no sooner arise from motion but fly away and are turned into air, so likewise Quicksilver or Mercury goeth out of the bodies of the other metals and is so volatile in the fire or heat as words in the air. And therefore Mercury is likened to words upon which the fundaments are to be projected.

Verba mea (viz. Mercury) *super diligam te*

That is to say upon other metals which have most affinity with Quicksilver and [are] easy of fusion, as Saturn and Jupiter, that is to say Lead and Tin, which by this concord and love are easily by the penetration and aimiableness of the Medicine converted into Medicine. And one part of this Medicine converteth other parts of metals into Gold and Silver according to the force and power of the Elixir; which other metals, because they are the substance of the former bodies whereof the Medicines were made, they are the attendants of these Medicines whereof the philosopher commandeth that *diligam te* be projected upon *attendite*, that the second Medicine, or the last, projected upon metal, especially that whereof the Medicine (that is to say the Pantarva) was made, should turn that metal into Gold or Silver according to the property[215] and quality of the Medicine.

But to put an end to this projection, take it according to the opinion of Arnoldus, gathered out of his thirty-first chapter: Who willeth to project one part of the Elixir upon one hundred of Mercury purged, and all will be Medicine, afterwards project one part of this Medicine last congealed upon one hundred parts of Mercury washed, and all will be Gold or Silver according as the Elixir is white or red. Lastly that I may briefly rehearse the absolute manner or projection. First the Medicine is to be projected upon Gold or Silver molten, then upon Quicksilver purged, so long till it turns it into Medicine, and lastly upon metals most near, that they may be converted into pure Gold or Silver according to the properties and quality of the Medicine.

Because we have said something of the propinquity of metals, that is to say that the Elixir is to projected upon that imperfect body out of which its Mercury and Sulphur was first extracted, therefore it will not be unnecessary to set down one example, that is to say, if the Medicine was made of Mercury, then it is to be

projected upon Quicksilver[216] for making Gold or Silver, because Quicksilver is a near body to Mercury, and so of the rest. Yet it is to be noted that all Elixirs may and ought to be projected upon Quicksilver, because Quicksilver is the mother and sperm of all metals; therefore Quicksilver made and turned into Medicine is to be projected upon a body most near to it, which is Lead or Tin[217], upon which the Medicine is always to be projected, whether white or red, for the making and transmuting of metals; but both the Quicksilver and Lead are first to be purged that they may be purified and deprived of their filth. Enough hath been said before of the purgation and putrefaction of Mercury.

Of The Putrefaction Of Lead

Melt your lead in a crucible, and when it is melted let it stand in the fire a quarter of an hour, and put therein a little Salt Armoniack, and let it stand a while in the fire and stir it well with an iron spatula till all the Salt Armoniack be gone away in fume; then scrape the skin away out of the crucible that is upon the Lead and let it stand to cool and it will be much whiter and fairer. And thus you must purify your Lead or Tin before projection, because no other bodies are so fusible and apt to melt. Wherefore every Elixir ought to be projected upon Quicksilver and upon Lead or Tin for [the] making or transmuting of metals. But to the end [that] the manner of projection may be yet more plain, I will set down two rules which must be carefully observed.

The first whereof is that the first Medicine, that is to say the Pantarva, be projected upon the ferment always, three parts of the Medicine upon one of the ferment, and one part of this upon ten or one hundred of pure molten Gold, and one part of this Medicine thus made upon 100 parts of an imperfect body, that is to say of Mercury for Medicine.

The latter is that you must always consider the fortitude and debility of your Medicine, for it is to be projected so often upon Quicksilver as it bringeth it into a brittle Medicine, and when it falleth, then project one part thereof upon Lead or Tin for making transmutation according to the order and form of the Elixir.

These being remembered you may easily conceive the order of augmentation in virtue and quantity.

The[se] things being ended, the other three which follow are set down in order because we have spoken before of *Aurum Potabile, Argentum Potabile*, or potable Gold or Silver. It is therefore necessary after we have made an end of projection to set down another method of the Elixir of Life in the next place, and after speak of its virtue and power as we find [it] among all the ancient and modern philosophers.

But that we may come at last to the thing intended[218], observe this manuduction.

You know that no artificer can build, but the earth must be the foundation to his building; for without this groundwork his brick and mortar cannot stand. In the Creation, when God did build, there was no such place to build upon. I ask then, where did He rest His matter and upon what? Certainly He built and founded Nature upon His own supernatural centre. He is in her and through her and with His Eternal Spirit doth He support heaven and earth, as our bodies are supported with our Spirits. This is confirmed by that oracle of the Apostle, *Omnia portat verbo virtutis suae*, He beareth up all things with the word of His power[219]. From this power is He justly styled, ap irodunamis cai pantadunamis dunamo paos[220], The infinitely powerful and the all-powerful power-making power[221].

I say, then, that fire[222] and Spirit are the Pillars of Nature, the props on which the whole fabric rests and without which it could not stand one minute. This fire[223] is the Throne of the Quintessential Light[224], from whence He dilates[225] himself to generation as we see in the effusion of the sunbeams in the great world. In this dilation of the Light consist the joy or pleasure of the Passive Spirit, and in its contraction His melancholy or sorrow. We see in the great body of Nature that in turbulent weather, when the Sun is shut up and clouded, the air is thick and dull and our own Spirits, by secret compassion with the Spirit of the Air, are dull too. On the contrary, in clear, strong sunshine, the air is quick and then the Spirits of all animals are of the same rarified and active temper.

It is plain, then, that our joys and sorrows proceed from the dilation and contraction of our inward Quintessential Light. This is apparent in despairing lovers, who are subject to a certain violent, extraordinary panting of the heart, a timorous trembling of the pulse, which proceeds from the apprehension and fear of the Spirit in relation to his miscarriage. Notwithstanding he desires to be dilated, as it appears by his pulse or sally wherein he doth discharge himself, but his despair checks him again and brings him to a sudden retreat or contraction. Hence it comes to pass that we are subject to sighs, which are occasioned by the sudden pause of the Spirit. For when he stops, the breath stops, but when he loseth himself to an outward motion, we deliver two or three breaths, that have been formerly omitted, in one long expiration, and this we call a sigh.

This passion hath carried many brave men to sad extremities. It is originally occasioned by the Spirit of the Mistress or affected party, for her Spirit ferments or leavens the Spirit of the lover, so that it desires an union as far as Nature will permit. This makes us resent even smiles and frowns like fortunes and misfortunes. Our thoughts are never at home according to that well grounded observation, *Animus est ubi amat, non ubi animat*, the Soul dwells not where she lives but where she loves. We are employed in a continual[226] contemplation of the absent beauty; our very joys and woes are in her power; she can set us to what humour she will[227]. This and many more miraculous sympathies proceed from the attractive nature of the fire; it is a Spirit that can do wonders. And now let us see if there be any possibility to come at him. Suppose then we should dilapidate or discompose some artificial building stone by stone; there is no

question but we come at last to the earth whereupon it is founded. It is just so in Magick; if we open any natural body and separate all the parts thereof one from another[228], we shall come at last to the fire[229], which is the candle and secret Light of God. We shall know the Hidden Intelligence and see the Inexpressible Face, which gives the outward figure to the body. This is the syllogism we should look after, for he that hath once passed the Aquaster enter the fireworld, and sees what is both invisible and incredible to the common man[230]. He shall discover to the eye the miraculous conspiracy between the fire and the Sun. He shall know the secret love of the heaven and earth and the sense of that deep Cabalism, *Non est planta hic inferiora cui non est stella firmamento superius, et ferit eam stella, et dicit ei: Cresce*. There is not an herb here below, but he hath a star in heaven above, and the star strikes him with her beams and says to him: Grow. He shall know how the fire-Spirit hath his root in the spiritual fire-earth and received from it a secret influx upon which he feeds as herbs feed on that juice and liquor which they receive at their roots from this common earth. This is it which our Saviour tells us, Man lives not by bread alone, but by every word that comes out of the mouth of God[231]. He meant not by ink and paper or the dead letter. It is a mystery, and St. Paul hath partly expounded it. He tells the Arthenians that God made man to the end that he should seek the Lord if haply he might feel after Him and find Him[232]. Here is a strange expression you will say, that a man should feel after God and seek Him with his hands. But he goes on and tells you where you shall find Him. He is not far (saith he) from every one of us, in Him we live and move and have our being[233]. For the better understanding of this place I wish you to read Paracelsus, his *Philosophia ad Athenienses*[234]. Again, he that enters the centre shall know why all influx of fire descends against the nature of fire, and comes from heaven downwards. He shall also know why the same fire, having found a body, ascends again towards heaven and goes upwards[235].

To conclude, I say the grand, supreme Mystery of Magic is to multiply[236] the fire and place him in the most serene[237] Aether, which God hath purposely created to qualify the fire. For I would have thee know that this Spirit[238] may be so chafed, and that in most temperate bodies, as to undo thee upon a sudden. This thou mayest guess thyself by the Crnsoceraunos, or Thundering Gold[239] as the chemist calls it. Place him as God hath placed the stars in the condensed Aether of His Chaos, for there he will shine, not burn; he will be vital and calm, not furious and choleric. This, I confess, transcends the common people.

Now I will teach the blessed Pantarva Rosie Crucian, their *Aurum Potabile* or the Elixir of life and also the way of making malleable glass.

1. Elixir of Life. 2. Gold dissolved. 3. Silver dissolved. 4. Gold melted. 5. Melted Silver. 6. Projection of the Red Medicine. 7. Projection of the White Medicine.

I have now fully discovered to you the principles of our Chaos[240]. In the next place I will show you how you are to use them. You must unite them to a new life and they will be regenerated by water and the Spirit. These two are in all things; they are placed [there] by God Himself according to that speech of Trismegistus: *Unumquodque habet in se semen sua regenerationis*[241]. Proceed then patiently but not manually. The work is performed by an invisible artist, for there is a secret incubation of the Spirit of God upon Nature. You must only see that the outward heat fails not, but with the subject itself you have no more to do than the mother hath with the child that is in her womb. The two former principles perform all; the Spirit makes use of the water to purge and wash his body, and he will bring it at last to a celestial, immortal constitution. Do not thou think this is impossible. Remember that in the incarnation of Christ Jesus the *quaternarius*, or four elements as men call them, were united to their Eternal Unity and *Ternarius*[242].

Three and four make seven. This septenary is the true Sabbaoth, the rest into which the creature shall enter. This is the best and greatest manuduction that I can give you. In a word, salvation itself is nothing else but transmutation[243]. Behold (saith the Apostle) I show you a Mystery: we shall not all die, but we shall be changed in a moment, in the twinkling of an eye, at the sound of the last Trumpet[244]. God of His great mercy prepare us for it, that from hard, stubborn flints of this world, we may prove crysolites and jaspers in the new, eternal foundation, that we may ascend from this present distressed Church, which is in captivity with her children, to the free Jerusalem from above, which is the mother of us all.

Hermes, speaking of fermentation, bids us to take the Sun and his shadow[245]. By the shadow he meaneth the Moon, because in respect of dignity, lustre and power she is much more weak and inferior than the Sun. And the Moon followeth the Sun as a shadow doth the body, and is not illuminated except by the light of the Sun. We will first speak of the body, that is to say of Gold, and after come to the shadow, of which Gold it is written in a book of chemical art in this manner: The Rosie Crucian Pantarva is made of Gold alone and only by Nature, and is more sublime than them which the philosophers affirm cureth all infirmities. According to the opinion of this philosopher, I purpose to begin with Gold alone and the Medicine, which is a new and sole nature and ancient and sound Quintessence.

2. But to the end this Gold may be better and more pure, it may be purged two manner of ways, that is to say by Antimony and by dissolution and in corrosive waters with which copper plates are mixed as goldsmiths used to do, which is called Water Gold. When you have thus prepared your gold, project one part of your Red Medicine (or Red Elixir) upon 100 parts thereof, when your Medicine is augmented in virtue and all that weight of molten Gold will be converted into a red, brittle mass, which grind upon a marble to an impalpable powder.

Then dissolve these hundred parts, or so thereof as you please, in distilled Vinegar or in Spirit of Wine, and set it to digest *in Balneo* the space of a day or two. Then distil the Spirit of Wine *in Balneo* and in the bottom will remain the fixed and pure oil of the Gold, which is then true *Aurum Potabile* and spiritual Elixir of Life. If you will give to anyone of this powder presently before it be converted into oil, warm a little white or Rhenish wine and dissolve in either or them so much of the red powder, and the wine so tinctured it will be *Aurum Potabile*, but it would be better and more penetrating if it were tinctured with the aforesaid oil[246].

In like manner is the White Medicine to be projected after the purification of the Silver in a corrosive water as is before declared.
And so the melted Silver will be converted into a brittle powder and white mass, which likewise is to be dissolved and turned into oil, and then the white Elixir or Life is made and potable Silver, curing and healing, so far as it is able in human diseases, for it cannot be supposed that the Elixir of Luna hath so great virtue as the Elixir of Sol hath, or *Aurum Potabile*.

Now whereas among the vulgar and [also the] philosophers Gold hath this report, that being in his first disposition that it cureth the leprosy and [hath] many other virtues, this is not except by[247] its complete digestion, because the excellency of the fire acting in it consumeth all evil humours that are in sick bodies as well in hot as cold causes. But Silver cannot do this because it hath not so much superfluity of fire and is not so much digested and decocted with natural maturity; yet notwithstanding this, it hath a fieriness occultly and virtually in it, but not so fully, because the fire causeth not such elemental qualities as in Gold. And therefore Silver, being in his first disposition, doth not cure leprosy so potently unless it be first digested by art until it have the chief degrees of Gold in all maturity. Wherefore other sick metallic bodies more weakly cure infirmities according as they differ more from them[248] in perfection and maturity. Some differ more, some less, which is by reason of the Sulphur, infected and burning, of which they were made at the beginning in their generation and coagulation, and therefore they cure not, whereas the fire in them is burning, and so infected with the elemental feces [and] the mixtures of other elemental qualities.

4.[249] Seeing, therefore, that Gold is of such vigour amongst the vulgar, and that being in his first disposition, what wonder is it if it, being brought into Medicine (as is experienced) by art and his virtue be[ing] subtiliated by digestion of decoction and purgation of the qualities, but it may then cure more, nay infinite, of all diseases.

It makes an old man young, as our Rosie Crucian *Aurum Potabile* will do; it preserveth health, strengtheneth nature and expelleth all sickness of the body. It driveth poison away from the heart, it moisteneth the arteries and, briefly, preserveth the whole body sound. The manner of using this Medicine according to all the philosophers is thus: If you will use to eat of this Medicine, then take the

weight of two Florence ducats of our *Aurum Potabile* and one pound of any confection, and eat of that confection the quantity of one dram in the winter. And if you do thus it driveth away all bodily infirmities from what cause soever they proceed, whether hot or cold, and conserveth the health and youth in a man and maketh an old man young and maketh grey hairs to fall; it also presently cureth leprosy and diseases of phlegm, mundifieth the blood; it sharpeneth the sight and all the senses after a most wonderful manner, above all the medicines of the Philosophers.

5. To which purpose we thus find in the *Rosary* of the philosophers. In this (that is to say in this *Aurum Potabile*) is completed the precious gift of God, which is the Arcanum of all sciences in the world and the incomparable treasure (for as Plato saith) he that hath the gift of God hath the dominion of the world (that is to say of the Microcosm) because he attaineth to the end of riches and hath broke the bonds of Nature, not only for that he hath power to convert all imperfect metals into pure medicine and[250] preserve both man and animal in perfect health.

To this purpose speaketh Geberhim, Hermes, Arnoldus, Raymundus Lullius, Ripley, Senotus, Augurellus, Aegidius, Valescus, Roger Bacon, Scotus, Laurentius, Venture and divers uncertain authors.

Lastly, I now come to the general consent of all the philosophers and repeat what is found in their writings in the book *De Aurora Consurgens*[251] and in *Clangor Buccinae*. It is to be noted that the ancient philosophers have found four principal effects or virtues in the glorious repository of their treasure:

(1) First it is said to cure man's body of all infirmities.
(2) To cure imperfect metals.
(3) Thirdly to transmute base stones into precious gems.
(4) To make glass malleable.

6. Of the first. All philosophers have consented that when the Elixir is perfectly rubified, it doth not only work miracles in solid bodies, but also in man's body, of which there is no doubt; for being taken inwardly it cureth all infirmities. It cureth outwardly by unction. The philosophers also say if it be given to any in water or wine first warmed, it cureth them of the Phrensy, Dropsy and Leprosy and all kinds of fevers are cured by the Tincture, and [it] taketh away whatsoever is in a weak stomach; in bindeth and consumeth the flux of peccant humours being taken fasting; it driveth away the melancholy and sadness of the mind; it cureth the infirmities of the eyes and dryeth up their moisture and blearedness; it helpeth the purblind, red or bloodshot eyes and all other incident diseases are easily cured by the philosophical Medicine of the Rosie Crucians.

It comforteth the heart and spiritual parts by taking [it] inwardly; it mitigateth the pain of the head by anointing the temples therewith; maketh the deaf to hear and succoureth all pains of the ears; it rectifieth the contracted nerves by unction; it

restoreth rotten teeth by washing; also all kinds of imposthumes[252] are cured by it, by ointments or emplaisters or injecting the dry powder therein.

It cureth ulcers, wounds, cancers, fistulas, *noli me tangere*[253] and such like diseases, and generateth new flesh. If it be mixed with corrupt and sour lime it restores it; it expelleth poison, being taken inwardly; it also killeth worms if it be given in powder; it taketh away wrinkles and spots in the face by anointing therewith and maketh the face seem young; it helpeth women in travail being taken inwardly, and bringeth out the dead child by emplaister. It provokes urine and helpeth generation. It preventeth drunkenness, helpeth memory and augmenteth the radical moisture; it strengtheneth nature and also administereth many other good things to the body.

2. Of the second[254] it is written that it transmuteth all imperfect metals in colour, substance, lasting, weight, ductibility, melting, hardness and softness.

3. Of the third, that is to say of transmuting base and ignoble stones into precious.

4. Of the fourth it is writ that it maketh glass malleable by mixture (that is to say, of the powder of the white corporeal Elixir) when the glass is melted.

Thus far *Aurora Consurgens* and *Clangor Buccinae*.

Now if you desire to make pure and malleable glass, beware of what glass you make your metal; for you must not take glass of flint, wherewith glass of windows are made, but such as your Venice glass is made of, and that is to be chosen out of the first metal of the glass which hath stood molten in the fire in the glass-maker's furnace the space of a night, and then it will be spots and pure. Therefore take as much of the said glass out of the furnace with your iron rod as you have a desire to convert, and when it is cold weigh it and melt it by itself in a pot; and when it is molten, project your white corporeal Elixir upon it and it will be converted into malleable metal and fit and apt glass for all goldsmith's operations. And thus is glass made malleable and prepared for any use; but if this were done with the red Elixir it would be much more during, for there is nothing more precious.

To perfect the Great Work which all philosophers have concealed, observe my direction which by experience I have found true. To calcine, dissolve and separate the elements. After join them together, putrefy them or reduce them into Sulphur; ferment, project, augment in virtue and quantity. This is the work of the philosophers.

This subject[255] I call *Limus Coelestis*[256] and the Middle Nature. The philosophers call it the venerable nature, but amongst all pretenders I have not yet found one that could tell me why. This chaos hath in it the four elements, which of

themselves are contrary natures, but the wisdom of God hath so placed them with their very order reconciles them.

For example air and earth are adverseries, for one is hot and moist, the other cold and dry. Now to reconcile these two God placed the water between them, which is a middle nature, or of a mean complexion between both extremes. For she is cold and moist, and as she is cold she partakes of the nature of the earth, which is cold and dry; but as she is moist she partakes of the nature of air which is hot and moist. Hence it is that the air and earth, which are contraries in themselves, agree and embrace one another in water, as in a middle nature, which is proportionate to them both and tempers their extremities.

But verily this *salvo* makes not up the breach; for though the water reconcileth the two elements. like a friendly third, yet she herself fights with a fourth, namely with the fire. For the fire is hot and dry, but the water is cold and moist, which are contraries.

To prevent distemper of the two, God placed the air between them, which is a substance hot and moist; and as it is hot it agrees with the fire, which is hot and dry; but as it is moist it agrees with the water which is cold and moist, so that by mediation of the air the other two extremes, namely fire and water, are made friends and reconciled. Thus you see, as I told you at first, that contrary elements are united by that order and texture wherein the wise God hath placed them. Now I tell you that this agreement of friendship is but partial, a very weak love, cold and skittish; for whereas those principles agree in one quality, they differ in two as you may easily compute. Much need, therefore, have they of a more strong and powerful[257] mediator to confirm and preserve their weak unity; for upon it depends the very eternity and incorruption of the creature[258]. This blessed cement and balsam is the Spirit of the Living God, which some ignorant scribblers have called Quintessence, for this very Spirit is in the Chaos, and, to speak plainly, the fire is[259] His Throne[260], for in the fire is He seated. This was the reason why the Magi called the First Matter their Venerable Nature and their Blessed Stone. This Blessed Spirit fortifies and perfects that weak disposition which the elements already have to union and pace (for God works with Nature and not against her) and brings them at last to a beauteous, specifical fabric. Now if you will ask me, where is the Soul, or as the schoolmen abuse her, the form, all this while? What doth she do? To this I answer that she is all instrumentals ought to be, subject and obedient to the will of God, expecting the perfection of the body. For it is God that united her to the body and the body to her.

Soul and body are the works of God, the one as well as the other. The Soul is not the artificer of the house, for that which can make a body can also repair it, and hinder death; but the Soul cannot do this, it is the power and wisdom of God. In a word, to say that the Soul formed the body, because she is in the body is to say that the jewel made the cabinet or that the Sun made the world and cherisheth

every part thereof. Learn, therefore, to distinguish between Agents and their instruments, for if you attribute that to the creature which belongs to the Creator, you bring yourselves in danger of hell fire, for God is a jealous God and will not give the glory to another.

If thou dost know the First Matter, know also for certain thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the door; that indeed must be opened. If thy desire lead thee on to the practice, consider well with thyself what manner of man thou art, and what it is that thou wouldst do; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the Spirit of the Living God and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work; for if thy heat exceeds the natural proportion, thou hast stirred the wrath of the moist natures and they will stand up against the central fire and [the central fire] against them and there will be a terrible division in the Chaos; but the sweet Spirit of Peace, the true eternal Quintessence, will depart from the elements leaving both them and thee to confusion; neither will He apply Himself to the Matter as long as it is in thy violent, destroying hands.

I will now lay down plain instructions concerning:

1. The Elixir of Saturn. 2. Putrefaction into Sulphur. 3. The Oil, of the Sulphur. 4. Of the Conjunction. 5. Of the Salt. 6. Of Oil of the Spirit. 7. Of Salt of Saturn, which containeth the Oil or Soul of the *Menstruum*. 8. Of White Mercury. 9. Of Red Water of Paradise. 10. Resolution. 11. Solution. 12. Distillation. 13. Hyle. 14. Purgation. 15. Resolution. 16. Of Sericon. 17. Of the Gum. 18. Of Sericon. 19. Of the Solution. 20. Of Minium Or[e]. 21. Adrop. 22. Of Calcination. 23. Of Minium. 24. Adrop. 25. Of Red Lead. 26. Of Calcination of Lead. 27. Of *Aqua Fortis*.

Now[261] see which way the philosophers move. They commend their secret water and I admire the tears of *Beata Pulchra*[262]. I will tell you truly what she is; she is not any known water whatsoever, but a secret spermatic moisture, or rather the Venus, that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, slimy humidity. But lest ye should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me. Hear him. *Amplius tibi dico, quod nullo modo invenire potuimus, nec similiter invenire potuerunt philosophi, aliquam rem perseverantem videmus de facili evaporare, arida remanet, et ideo separantur, quia non sunt naturales. Si autem eas humiditates consideremus, quae difficulter separantur ab his quae sunt naturales, non invenimus aliquas nisi unctuosas et vi scosas*. I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire, but only the unctuous humidity. A watery humidity, we see, will easily vapour away, and the earth remain behind, and the parts are, therefore, separated, because their composition is not natural. But if we consider those

humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscous humidities.

This viscous humidity[263] is Water of Silver, which some have called Water of the Moon; but it is Mercury of the Sun and partly of Saturn, for it is extracted from these three metals and without them it can never be made[264].

Very many have written of Saturn or Lead, but none that I know of have written fully thereof in any particular treatise. Therefore I do not only here set down what I have gathered from them most briefly and truly, but also those things which I have found and proved by my own experience, which I have annexed to them that the work may be absolute and complete.

Of which, as they say, Mary the prophetess, the sister of Moses, in her *Books of the Work of Saturn* is said to write: Make your water running like the water of the two Zaibeth[265] and fix it upon the Heart of Saturn. And in another place: Marry the Gum with the true Matrimonial Gum and you shall make it like running water; of which process of Mary, George Ripley hath these verses:

Maria mira sonat
Quae nobis talia donat
Gummis cum binis
Fugitivem fugit in imis
Horis in trinis
Tria vinclet fortia finis
Filia plutonis
Confortia jungit Amoris

The Heart of Saturn, you shall find why is his body white and clear; the work is briefly thus described. That a water be made out of the body of Saturn like the water Zaibeth, and that water fixed upon the Heart of Saturn. The direction for drawing out the water of Zaibeth and the way of making the Heart of Saturn is hereafter at large declared, with reduction of the body of Saturn into his Heart or Salt.

Note the power of Saturn and his Angel upon earth, Cambiel, Hanael, Cancer, Tristitia, and Lead thus prepared for Medicines and Telesmas. You see here the wonderful power of God, how he rules heaven and earth by ten names, ten Sephiroth, ten orders of blessed Souls, ten Angels in their ten Spheres, seven Angels that carry their power to seven planets and the earth; and here we teach you knowledge of the seven metals and the miraculous Medicines of the Rosie Crucians.

Having thus described the work, I now come to the explanation and say that the calcination of the body is two-fold, for the calcination thereof in the shorter work for extracting the Heart of Saturn is done on any wise by *Aqua Fortis*.

Take eight or ten ounces of Lead in filings and dissolve it in *Aqua Fortis* in double proportion and justified with Salt Armoniack in an earthen vessel with a narrow neck and set in ashes till it be totally dissolved; and there will remain a white matter in the bottom like grains of white Salt, which is a figure of perfect solution. Then pour your matter that is dissolved in the water into a body and set thereon a limbeck and *in Balneo*, draw away the corrosive water till there remain a dry substance in the bottom, and so you have the body converted white by calcination with corrosive water out of which the Heart of Saturn is to be drawn.

7. The way to wash away and purge the corrosive water from the body. Pour warm water upon the substance in the limbeck and pour it often off till it have no sharpness at all upon the tongue and then the body is prepared for drawing out the Salt.

8. When your matter is well dried, dissolve it again in distilled Vinegar and distil the Vinegar twice or thrice from it and in the bottom you shall have a lucid, clear and white, shining Salt, which is called the Heart of Saturn.

9. Now I come to the practice of the other greater work, that the verity of the Medicine may be found, of which many have made mention in their books, as Raimundus, who called it the Vegetable, Mineral and Animal Medicine. Geber saith there groweth a Saturnian Herb on the top of a hill or mountain, whose blood, if it be extracted, cureth all infirmities[266].

10. Ripley writ a whole book called his *Practical Compendium*, of the practice of the Vegetable Medicine, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error and hath not only deceived me, but all those that followed him, until after a long time I found a way to dissolve Saturn, so that it could never after by distillation be turned into Lead again, which is the choicest and greatest secret of the Vegetable Medicine.

11. But let us hear the words of Mary the prophetess and Ripley taken from her: The Radix of our Matter is a clear and white body, which putrefieth not but congealeth[267] Mercury or Quicksilver with its odour, makes its water like the running water of the two Zabieth (or Zubech) and fix[eth] it upon the fixed Heart of Saturn. Which words do most aptly agree with the properties of Lead, for if anyone be shot or wounded with a bullet and the bullet remain in the body, it will never putrefy.

12. And also if Quicksilver be hanged in a pot over the fume of molten Lead, so as the fumes of the Lead touch the Quicksilver, it will congeal it.

13. Thus far of the preparation of Lead. We now come to its denomination. They bid us fix the water [of] Zabieth upon the fixed body of the Heart of Saturn. Now for the exposition of the body for the name of Saturn. Ripley called it Adrop[268], of which that is made which the Masters call Sericon[269], the water of Sericon they

call their *Menstruum*. The two Zabrieths joined together in one water[270] are the two Mercuries, that is to say white and red, contained in one *Menstruum*, that is to say of the water and oil of the fixed body or Heart of Saturn.

14. Isaacus also writ a treatise of Lead. He worketh chiefly according to the doctrine of Mary the prophetess and laboureth much to fix the earth of Saturn and after to dissolve the body in distilled Vinegar, that by the addition of corroding the sharp things his red oil may be distilled, which he called the Water of Paradise, that he may imbibe his fixed earth therewith: which way is much shorter than Ripley's, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken Isaacus and Ripley in making the earth, instead of which I have given the fixed Heart of Saturn.

15. But that the body may be prepared according to this Table and after my intention and the desire of Ripley, we both will that the pil or Water of Paradise be drawn out of the Gum of Sericon (whose father is Adrop). Sericon is made of red Lead; therefore it is first necessary to show the way of making Minium of Lead. Take the description as followeth and therewith the composition of the Gum of Sericon.

16. Take ten or twelve pounds of Lead and melt it in a great iron vessel as plumbers use to do; and when it is molten, stir it still with an iron spatula till the Lead be turned to powder, which powder will be of a green colour. When you see it thus, take it from the fire and let it get cool and grind that powder upon a marble till it be impalpable, moistening the powder with a little common Vinegar till it be like thick honey, which put into a broad earthen vessel and set it on a trevet over a lent fire to vapour away the Vinegar and dry the powder and it will be of a yellow colour. Grind it again and do as before, till the powder be so red as red Lead, which is called Adrop. And thus is Saturn calcined into red Lead or Minium.

17. Take a pound of red Lead and dissolve it in a gallon of Vinegar and stir it with a stick three or four times in a day. Then take your earthen vessel and set it *in Balneo* twenty-four hours then let it cool and filter the liquor three times; and when it is clear put it in a bottom [and distil away the Vinegar when] the Gum of Sericon will remain like thick honey; which set apart and dissolve now more Lead as before for more Gum till you have ten or twelve pound thereof.

18. Now give careful attention, for we now come to the point and period of Ripley's error; for if you put four pounds of this Sericon to distil in a limbeck, and from thence would draw a *Menstruum* as Ripley teacheth, perhaps you would have scarce one ounce of this oil, and some part of a black earth will remain in the bottom and most of the Gum melted again into Lead, by which you may know that the Sericon is not well dissolved, nor as yet sufficiently prepared that a Chaos may be made thereof fit for distillation because it is not yet well dissolved. Therefore in Isaacus there is found a way, resolving this Gum with distilled Vinegar acuated with calcined Tartar and Salt Armoniack; wherefore, saith he, if

thou be wise resolve the Gum. But I like not this acuation of the Vinegar as I may call it. I rather choose to resolve the Sericon in Raymund's Calcination Water, which is a compound water of Vegetable Mercury, or fire natural, with the fire against nature, as Ripley testifieth; and it is more verified by Raymund in his books of Mercury, where he teacheth how to dissolve bodies with his Calcinative Water.

19. I will reveal unto you this water, which is almost unknown. Note, therefore, that the Vegetable Mercury is the Spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the Fire against Nature is a corrosive water made of Vitriol and Saltpeter.

20. Therefore take which you will, either Spirit of Wine rectified (or *Aqua Vitae*) or distilled Vinegar four pounds and two pounds of corrosive water and mix them together.

In this water thus compounded, resolve half a pound of Gum of Sericon in a circulatory and set it *in Balneo* four or five days, and the Gum will be totally dissolved into the form of water or oil of a duskish red colour.

21. Then distil away the water *in Balneo* and there will remain an oil in the bottom which is the Chaos out of which you may draw a *Menstruum* containing two elements, and this is the true resolution of the Gum of Sericon. In this water you may resolve so much Gum as you please by reiteration.

22. Take two pound of this Chathodical substance and prepare it for distillation in naked fire or sand, and lift up the clear red oil, wherein both the Spirit and Soul secretly lie hid, which Isaacus calleth the Water of Paradise, which, when you have [it], you may rejoice, for you have gone through all the gross work and come to the philosophic work.

Therefore proceed to conjunction and join the white Heart of Saturn with the red oil as it is found in the *Rosary, candida succinto jacet uxor nupta marits*, that is to say the red Mercury to the Salt if you proceed to the red work.

23. Therefore take four ounces of the Salt or Heart of Saturn and as much of the red oil or Water of Paradise, and seal them up in a philosophers' egg; and so soon as they shall feel the heat of the *Balneum*, the Salt will dissolve and be made one with the oil so as you shall not know which was the Salt nor which was the oil.

Set your glass *in Balneo* and there let it stand in an equal degree of fire till all your matter be turned white and stick to the sides of the glass and shine like fishes eyes[271] and then it is white Sulphur of Nature. But if you proceed to the red work, then divide your white Sulphur into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass, well sealed up, set it in ashes till it is turned into a red colour.

24. When your Sulphur is thus converted, imbibe it again with equal weight of its Soul, dissolving and congealing till it remain in an oil and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oil of Gold.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphur before reserved, that we may set down the manner of the white work.

When you have your red oil or Soul, if you desire to make the white Elixir, set part of the said oil in a glass *in Balneo* to digest. Then take it out and put it into a body and in a lent fire distil away the Spirit or white Mercury, which you must try and know whether it arise pure without water or not, as you do when you try the spirit of wine. For if it burn all up it is well; if it do not, rectify it so often till it be without any waterings at all; then have you rectified your Spirit, wherewith dissolve your white Sulphur till it remain fixed and flowing as you did before in the red work. Then ferment it and augment it with the fourth part of the oil of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect Silver.

25. Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body; the second the extraction of the *Menstruum* and the separation of the elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or Heart of Saturn; the fourth is that there be a conjunction of our Salt as is before described.

Here Followeth The Accurtation Of The Work Of Saturn

The way of extracting Quicksilver out of Saturn found in Isaacus, of which I know how to make a special accurtation with his Water of Paradise, which I gathered partly from the aforesaid writer and others. Ripley made his accurtation with Quicksilver precipitated with Gold and imbibition with corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth that it were better for a man to eat the eyes of a Basilisk than taste that Elixir.

26. But because I desire to set down this accurtation of Lead alone with his elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses, I have found out the way of making [it] alone with the Mercury of Saturn and his own proper Tincture; for I make a body of one thing, which is a Spirit, and make that Medicine with its own proper Spirit. Read all the philosophers and you shall never find a word of this process, nor none of the ancients will teach how to make the Mercury of Saturn.

Of the Medicine, Elixir, Fermentation, Imbibition, Precipitation, Quicksilver, Saturn, Lead, The Toad

Sir Christopher Heydon saith in a manuscript of his; *Levi enim arte norunt Alchemistae Mercurium currentem conficere ex plumbo*. The Alchemists know how by an easy art to make current Mercury out of Lead. But what art that was no author of the ancients hath showed unto us. *Quaevite, quaevite*, saith the first alchemist[272] (so Paracelsus was pleased to say in imitation of him) *et invenietis, pulsate et operietur vobis*. I tried many experiments, although they were repugnant to doctrine and philosophy; I almost despaired of that art; yet because nothing is difficult to the industrious, by often knocking at last I found it apart, by which means I attained to the art of such a felicity, that is to say of making Quicksilver of[273] Lead. This art revealed is a great secret. The instruments necessary in this work are[274] a furnace, a crucible and a pair of tongs. Let the furnace be filled with coals, whereunto put fire, and when the coals are well burnt, so that they give a clear flame and fire, take your crucible, well annealed so that it break not with the sudden heat, and put therein three ounces of filed Lead, having twelve ounces of Mercury sublimate well ground, and Salt Armoniack six ounces, mixed together, which put upon the filings of Lead in the crucible, and when the fire is strong and glowing hot, take your tongs and presently take up your crucible and put it into the hole in the top of the furnace till you hear a great noise and buzzing; then so soon as you can (lest the Quicksilver fly away with the Spirits) take away the crucible with the matter therein and set it in an earthen dish filled with ashes to cool; and when it is cold, strike the lower part of the crucible so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quicksilver.

Take of this Quicksilver so much as you please and put it to precipitate in a round glass, well luted; and set it in ashes to the top of the glass. Yet let us stay here a little while [that] the understanding may be more enlightened.

Therefore understand that the intention of this work is to fix the Spirit, which may sooner be done with the Spirit of a fixed body, which before was homogeneal with the body, and which of its own nature desireth to join again with its body.

Therefore Nature requireth that she may be helped by art in this work, to which the artist consenting, he administereth thereto the pure and desired metal, which it delighteth to adhere unto, which metal is Gold, which is thus prepared that it be sooner parted by the Quicksilver and stick thereunto.

Take as much pure Gold as you please and dissolve it in *Aqua Regis* mixed with equal part of *Acetum acerrimum* or *Lac Virginis*. Then set it to digest the space of a day; then put your dissolution into an alembick and set it *in Balneo*. So distil away the water as dry as you can and do thus three times and the third time distil it in ashes that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days *in Balneo*, distil the Vinegar away in ashes that all the substance of the Salt Armoniack may sublime,

and do thus three times, always putting in new Vinegar, until the oil of the dissolved Gold remain in the bottom. Then take of your Quicksilver three times so much as your Gold and pour it upon the solution of the Gold that they may mix together and be united. Then put your Quicksilver with the solution in a round glass, stopped only with a piece of cotton, and with a stick put it down every day as it doth ascend; and keep your glass in ashes for a month till your Quicksilver be turned into a red precipitate. Then again dissolve it in new distilled Vinegar till the whole substance of the Quicksilver be dissolved and the Vinegar be coloured into a golden colour; then distil away the Vinegar in ashes and again precipitate the Quicksilver, which is in the bottom of a gold colour, into a red and fixed body, and so have you the Mercury precipitate of Saturn.

It remaineth now that the body be imbibed with its Soul, that thus being from a Spirit reduced into a body [it] may agin imbibe its Soul that it may be dissolved herewith. Therefore put it into a glass and add thereto equal proportion of its Soul or Water of Paradise, and shut your glass well the space of five days till the body be dissolved with the Soul.

Then dry it in ashes till it penetrate and flow; and when it is dried, try it upon a hot iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water and do so till you make it fusible and piercing by imbibing and drying. And when it will melt in the fire and penetrate, it is then the Medicine and fit for fermentation. And after the fermentation it will be the Elixir.

Then it is to be augmented and projected as is before declared, and thus the work of Saturn is accurtated, of which George Ripley saith: Adrop is the father of the Medicine, Sericon his brother, Lympha his sister, the earth its mother.

But if you desire to know all the secret of Saturn or Lead, I will set you down one process out of Paracelsus: When you have well prepared the Heart of Saturn, saith he, take two or three ounces of that Heart and grind it small with double [the] weight of Saltpeter and put it in a subliming glass with a head well luted to sublime, increasing the fire by little and little as long as anything will ascend or sublime. Thus far Paracelsus. Now if you would find this true, Ripley will tell you what you shall do in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the limbeck, like ice, keep the matter, which hath the property of Sulphur, not burning, and is fit matter for receiving form. You shall give it form after this manner by rectifying it in ashes; and when it is red Sulphur, give it of its Soul until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of Saturn which are found in any of the philosophers' books. To the end, therefore, that the work may be completed with a demonstration of this word *Plumbum Philosophorum* as

appears in the *Practical Compendium* of Ripley, I say that the philosophers' Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

The influence of Jupiter and his Angel upon Hismael, Advachiel, Aquisitio, Letitia and Tin, by art and nature fitted for man's use. Jupiter followeth Saturn's steps, for he is the offspring of Saturn and naturally born from him.

presentat Stannum sub quo aliquando Mercurius Sublimatus et Sal Ammoniarum intelligitur. Cineritius ille probus justus Jupiter influentiam suam habet in terrestrem Jovem, qui post preparationem suam, se claro serio suavi cum sale Sulphureque lunari ostentat, et mortalibus virtutes suas presentat. Habet quoque specialem suam influentiam bonus ille Jupiter in Jecur, sanat propterea illud, omnesque affectus qui inde oriuntur.

To Make the Elixir or Iron

Observe in this work 1. Calcination. 2. Solution. 3. Separation. 4. Conjunction. 5. Putrefaction. 6. Sulphur. 7. Fermentation. 8. Elixir.

Mars being most earthly of all the planets or bodies, it is not to be doubted but that it may easily be reduced into a body with little labour and therefore most easily converted into Salt, which is done by Calcination; therefore I will first show his conversion into Salt. Understand therefore that hence ariseth a two-fold consideration, that is to say that it be calcined one way into its body or Salt, the other way that the body be prepared for solution by calcination.

The practice differs but a little, for whether you calcine Iron for its *Salt* or *Menstruum*, one only manner of preparation[275] sufficeth.

That is to say, that you take filings of Iron or Steel, as much as you please, and mix these with equal weight of Sulphur in an earthen body with a limbeck well luted thereto; then set it in ashes to sublime till all the Sulphur be sublimed from it; then dissolve the filings which remain in the bottom in *Aqua Regis* and it will be converted into Salt, which will be cleansed from the said water if you put thereon distilled Vinegar and distil it away. Do thus three times with new Vinegar and you shall have a yellowish-red Salt in the bottom which then is a body to be joined to the Soul, which keep in warm ashes till you use it.

Now for the practice of Iron for dissolution. Take filings of Iron or Steel, so much as you please, and put it in an iron dish filled with Vinegar and set it in the flaming fire the space of three hours; then take it out and let it cool. Reiterate this work four or five times, then calcine it with Sulphur as you did before.

When it is thus calcined, set it to dissolve in a corrosive water by adding equal weight of our *Acetum acerrimum*, and let it stand till it have dissolved so much as it can in the cold; then set it in hot ashes and let it stand there the space of four or five days. Pour off the water and dry [that] which is not dissolved, and again

calcine it and dissolve it; and when it is dissolved, so as the water be coloured red, pour it out into a body and keep it till you have dissolved as much calcinated Iron as you please.

Then take[276] all your dissolution, and with an alembick distil away the water *in Balneo* and put distilled Vinegar upon the matter remaining in the bottom and let it stand upon it *in Balneo* the space of seven days; then take out your glass and filter the dissolution and then again *in Balneo* distil off the Vinegar and in the bottom will remain a thick oil of Iron or[277] Steel. But if it be not dissolved to your mind, reiterate your solution in Raymund's Calcination Water, but it would be better if it were edulcorated[278] with *Aqua Vitae*, drawing it away again in *in Balneo*, and so you have Iron dissolved into a liquor.

Therefore proceed to distillation, that there may be a separation, and distil it in an earthen vessel in a strong fire increasing the fire as much as you can and receive the oil or Soul or red tincture of Mars, separated from the remaining feces by the nose of the limbeck, which oil is the most permanent tincture for colouring Sulphur for the red work or for exaltation of all Elixirs in colour, for it makes it tinge and colour higher.

When you have thus prepared the tincture, then proceed to conjunction and work with the Salt before reserved, taking three or four ounces of the Salt and equal weight of the Soul.

Then seal it up and set it to putrefy *in Balneo*, and keep it there till it pass through all colours and be white, and then it is Sulphur of Nature.

The nature of Mars and his Angel upon Barzabel, Malchidael, Barchiel, Puer, Rubeus and Iron, with the mixtion of elements. The Medicine must be made when Mars ascends in Aries or Scorpio in the hour of Mars, Puer projected in the Ascendent.

Then take out your glass and set it in ashes in a greater degree of heat till it be red; then dissolving the red Sulphur with its own Soul and again dissolve and fix it; dissolving it *in Balneo*, fixing it under the fire, and so it is prepared for fermentation.

The fermentation is, as hath often been spoke of before, with the resolved oil of the Sulphur of Gold in a four-fold proportion to the Medicine, that by the addition of the ferment it may be made Elixir transmuting all bodies.

And note that the Elixir of Iron excelleth all other Elixirs, for it rubifieth more and tingeth higher and is better for man's body, for it prevaileth against the spleen, constringeth the belly and cureth wounds; it knitteth broken bones together and stoppeth the superfluous flux of the courses etc.

I Will Now Show The Operation Of The Physical And Alchemical Tincture Of The Red Lion And Glue Of The Eagle

It is chiefly to be remembered how I taught you to dissolve Antimony with our *Acetum acerrimum*, which may be also well done if you dissolve it in our Calcination Water; and after that Antimony is calcined, which hereafter shall be at large treated of, also of the Glue of the Eagle. You must understand that we attribute no other beginning to this accur[t]ation except that where before we took the Blood of the Red Lion and the Glue of the Eagle when they were both destroyed, we now join them sound and not hurt together, that they, living, may mortify and dissolve themselves, which I have fitly called Corporeal Matrimony or the Union, for in this wedlock they die together that they may be vivified in the Celestial Antimony. It is not to be wondered if this [work] differ from the other, for this pertaineth to the handling of Spirits, the other way to teacheth the manner of making the Elixir of bodies.

That I may plainly reveal all things unto you, take Antimony well ground, half a pound, and as much Mercury Sublimate likewise well ground, and grind them both together upon a marble till you cannot know them one from the another; then set them in a cold place that the matter dissolving may drop into a glass set underneath, for when the matters are well mixed together, then [I] say that they will both shortly be dissolved; when the water is perfectly dissolved it will be of a greenish colour and loathsome smell.

Put this water with the thick part within into a glass, and let it stand the space of three days in a fixatory under the fire, and in [a] short time you shall have your dissolvedness of a brownish black colour, and after, that is to say in the aforesaid time, it will be red, something higher than red Lead.

Dissolve this calcined matter in Raymund's Calcinative Water, and when you have dissolved it all into a red liquor, or deep yellow, then is your matter brought well into its Chaos.

Put this liquor into a fit body with an alembick and receiver, and by distillation separate the red oil or the red Mercury from the white body which remaineth in the earth, and if any matter ascend into the head of the alembick, despise it not, but try if it [be] fixed; and if it be not fixed enough, sublime it till it be fixed.

Whereunto join equal weight of its Soul, for the Celestial Matrimony, and always leave out the earth in the bottom if you have any sublimate fixed; if not, take the white earth remaining in the bottom, with which proceed as before is said, and join the white body with the Soul. When they are thus joined or married, set them to impregnate and revivify *in Balneo* till it pass through all colours and at last be converted into red, which then is Medicine.
The manner of fermentation [and] augmentation, both in quantity, quality and projection, is spoken already.

And thus I have opened many choice secrets of the ancient philosophers, and also have amended many things in them. Their writings were rather published to conceal the art than to make it manifest or teach it. Although it pleaseth Hermes Trismegistus, the first writer of this art, both to say and protest that he had never revealed, taught nor prophesied anything of this art to any, except fearing the Day of Judgement or the damnation of his Soul for shunning the danger thereof, even as he received the gift of faith from the Author of faith, so he left it to the faithful. Yet when you read his writings either in his *Smaragdine Tablet* or in his *Apocaled* or his *Twelve Golden Gates* and shall find nothing plain, what shall ye think of such an author? Believe me, all the ancients have concealed the secret of their preparations in the gross work, although they writ most famously of the philosophic operation; therefore I have used my endeavour to try, for out of their writings I found that the Elixir might be made of the planets or metals, and also of mean minerals, which came near to a metallic nature. Then, reading more, I found a certain method amongst them all, as it were with one consent or voice on this wise.

First and principally that bodies should be made incorporeal, that is to say discorporated or discompounded, which then is called Hyle or Chaos. Secondly that out of the Chaodical substance, which is one thing, three elements should be separated and purified.

[Thirdly] that the separated and purified elements should be joined, the man and the woman, the body and the Soul, heaven and earth, with infinite other names so called that the ignorant might think they were divers, which only were nothing else but water and Salt, or the Body and Spirit or Soul, that is to say white Mercury and Red, which they joined together that a new and pure body might be created in putrefaction and a Microcosmical infant might be created in imitation of the Creation, that is to say, Sulphur of Nature[279].

Fourthly that it should be fed with Milk, that is to say that its own proper tincture, and after[wards] nourished by fermentation, that it may grow to its perfect strength.

Having learned these I began to practise, and in the practice of every body and Spirit I found divers errors; but reading more and trying more, I at last found the manner and true way of dissolving all bodies, separating and conjoining them, finding the composition of their secret of secrets, that is to say *Lac Virginis* or *Acetum acerrimum*, and Raymund's Calcining Water, wherewith I dissolved all bodies at pleasure and perfected the gross work. Wherefore I purposed, contrary to[280] the customs of the philosophers, [to] reveal the whole work lest I, being envious, should be the author of errors like themselves. Therefore I have added their secrets to my own experiments and inventions, which are plainly and truly writ.

Alchemy revealeth and openeth unto us four other secrets.

The first is the Composition of Pearls, far greater and fairer than natural ones, which cannot be perfectly done without the help of the Elixir.

The second is the manner of making precious stones out of ignoble ones, by the same art as we made malleable glass.

The third is the manner of making artificial Carbuncles in imitation of natural ones, which few or none have spoken of.

The fourth is the manner of making Mineral Amber, of which Paracelsus hath only writ in his *Book of Vexations of Philosophers*[281] and in the last edition of his work in the sixth[282] [book of] his Archidoxes; but because they cannot be made without the help of the Elixirs, therefore they deserve a place among the Elixirs, where I shall discover the virtue or rather the vice of making Amber.

The Operation Of Making Pearls Consisteth Of These Parts. Viz:

Lac Virginis
Dissolved Pearls[283]
Quicksilver and
The White Elixir.

Take *Lac Virginis* or *Acetum acerrimum*, so much as you think sufficient for dissolving the Pearls, as in double proportion to the Pearls, as if there be three ounces of the Pearls let there be six ounces of *Lac Virginis*, wherein dissolve the Pearls and set the glass *in Balneo* to digest the space of a day. Then pour out the solution and distil it *in Balneo*, and in the bottom of the glass you shall find the thick oil of the Pearls, whereunto add so much of your white corporeal Elixir as sufficeth to make the matter like paste, and put thereto equal weight of the pearls of Quicksilver. If the matter be too thin, put more powder of the Elixir; if it be too thick, add more *Lac Virginis* or Quicksilver, till it be like liver. Grind this mass upon a stone till it be brought to a fit thickness.

Then make it up in what form you please, [and] therefore it is necessary that you have a pair of brass or iron moulds in readiness (but it would be better if they were of silver) of what form you will, and fill them with the matter while it is soft; then pierce them through with a needle or such like thing, and put as many of them in a glass as you will (but first hang them upon a thread) and close well the glass and bury it with the pearls therein two foot under the earth and let it stand there the space of six months till they be congealed with the cold into a shining and clear substance like natural Margarites. These Pearls made and compounded in this manner are no less than natural ones, but much greater and more excellent by reason of the white Elixir.

The Operation Of The Magistery Of Carbuncles

Carbuncles have their birth and origin in the pits and golden mines of the earth, of the Spirit of Gold and mineral Salt, indurated and corporeal, being decocted and disgested into the hardness of stone by the Archaeus[284] of Nature, as well by the heat of the climate as by the great heat of the Sun; for they arise from the Spirit of the *minere* of Sol or Gold under the earth, by whose influence they shine as also from [whom] the[y are] hardened into the nature of the stone; whence the philosopher intendeth and endeavoureth as he can to imitate nature by art and to make and compound artificial Carbuncles above the earth with the same materials which nature formeth them of under the earth; therefore he useth the same principles, operating with the Spirit and Soul of Sol undivided, and the most hard Salt of the earth, whereof Venice glass is made, which two are the material organs. For [the] manual [operation] three things are required, that is to say a glass maker furnace[285], a flaming fire and a crucible.

We now come to the materials, which are two and are to be joined together; the first giveth the form, the other receiveth it. That which giveth the form is the Spirit and Soul of Sol or Gold, joined together in the Red Elixir and is the agent and, as it were, the man. That which receiveth the form is the hardest salt of the earth contained in glass, and is the power of heaven impregnating the earth; the patient is the power of the earth retaining the impression of the heaven.

Having thus demonstrated the theory we now lay the foundation[s] of the practice, which are two, whereof the first is the preparation of the Elixir, the other of glass. Therefore your red corporeal Elixir is to dissolved with the oil or tincture of Mars or Iron, because it has the greatest virtue above all other bodies, by whose celestial power the earth, that is to say the glass, is to be brought to the hardness of a stone and converted into stone. And so the Elixir is prepared for projection upon glass; but for the preparation of glass there is no more required but that it be made of the same matter that Venice glass is made of, the composition of which, if ye know not, take as much Venice glass as you please and weigh it exactly, upon which [to] project your Elixir. When you have done so, put your glass in the crucible to melt, and when it is well molten then take your corporeal red Elixir dissolved as before (or if you will, undissolved) as much as sufficeth to tinge the molten glass, and put it tied up in a paper in the glass, stirring it a little with a rod, and there let it stand the space of an hour. Then take out the crucible and pour the matter into an ingot, and it will be malleable but as hard as glass and stone-like to the sight; and you may either cut it like stone or work it with a hammer. This Carbuncle stone or metal hath the property of a Carbuncle in shining and glistring above all natural Carbuncles; and if you touch a Toad or Spider, they presently die, because it taketh virtue from the Elixir against all poisons. And if the sick carry this Carbuncle about with him, so that it doth touch the region of his heart, it taketh away the cardiac passion and diminisheth the strength of the disease.

Of The Composition Of The Mineral Electrum Of[286] Amber As Well Natural As Artificial And Of The Bell Made Of Amber Used By Trithemius

Having finished these two secrets we now come to the Electrum, but whether it is to be reckoned amongst stones or amongst bodies it may be doubted because in the West Indies it is found writ in Spanish Decads of the virtue thereof, for it is affirmed to be the greatest antidote against all poison and far more noble than Gold; but if it be a metal it must necessarily be the chief and supreme of all metals, for other metals have their origin from Sulphur and Mercury, but this metal consisteth of seven metals and is the best of all those which grow by the Ideas of the earth. For where Gold is taken for the most noble of all metals by reason of its perfect digestion and colour, this hath a greater degree of digestion and colour having a higher colour, that is to say, clear red, approaching nearer to the true colour of the Sun. For as Gold is the Sun of other metals, so this Electrum is to Gold as the heaven [is] to the Sun, wherein nature, as it were, in heaven hath created certain stars shining with clear beams of a silver colour, showing plain to the eye that it consisteth of red and white metals mixed in the highest degree of digestion.

On the contrary it may be objected:

Object 1. That there are only six metallic bodies, amongst which this is not to be found[287], therefore it is a rather Spirit than a body.

Also that:

Object 2. The *minere* of every body or metal is converted into metal by fusion, but the *minere* of Electrum in melting always remaineth, therefore it is no metal.

Object 3. There is nothing generated in the earth but stones, Spirits, metals or mean minerals. But Electrum is none of these, therefore it seems to be no mineral.

1. To the first objection it is thus answered. We say that it is not apparent out of the books of any of the ancient philosophers that they even dreamed of this natural and mineral Electrum. But more to the purpose: those that are called Spirits which fly from the fire; but the Electrum flieth not from the fire; therefore it is no Spirit as Quicksilver and the rest and also mean minerals.

2. We now come to the next. We grant that the *minere* of every metal is converted into metal by the fire, which consists of Mercury and Sulphur. This axiom is evident in those metals which are imperfect and fly from the fire either in their *minere* or in themselves after they be reduced to metal; and also the Gold *minere*, although before melting it fly from the fire, before the Gold be molten, but is fixed in all probation, therefore it is accounted the worthiest of all metals which consist of Sulphur and Mercury.

3. Now the third. I say that I think it rather is of a stony and metallic nature joined together, by which mixture it differs from a stone and also from a metal; but because it consisteth of Mercury, earthly Salt and Sulphur mixed, therefore it gets unto it a mixed nature of them, so that it is half stone, half metal[288].

Wherefore it is to be judged that it consisteth of three natures mixed together; that is to say mineral, metallic and stony, and is the best of all those which grow in the Ideas of the earth, for it exceeds mean minerals in fixation and constancy, because they pass away in fume by long melting and vanish to nothing, or else they melt easily in moisture as Salts etc. But this Electrum or[289] Amber remaineth fixed and constant as well in the fire as water.

It exceeds metals in digestion, colour and dignity. In digestion because it is endowed with the sign of greater and more perfect digestion. For as gold is more yellow by reason of his greater heat and more perfect digestion, so the Electrum, because it hath a higher colour than Gold hath, therefore it is more digested in colour; for as Gold exceeds other metals in colour, so Electrum exceeds Gold; for Gold is yellow but Electrum is red, which is a higher colour than yellow. And as Silver is the Luna of white metals, so Gold is the Sol of red metals: so Electrum is to Gold as the heaven is to Sol in dignity and value. For by how much more Gold is more noble than Silver, so much this Electrum is more noble than Gold.

Lastly it exceeds stones in shining and virtue; in shining because these shine by reason of their hardness; so this Electrum showeth many sparks[290], not by reason of its hardness, but by reason of this completeness. And as the heaven is adorned with stars, so this Electrum [is] with sparkling, because it hath the clearness and brightness of all metals. And as the heaven containeth all the stars and planets, so this Electrum, which is the heaven of metals, containeth the Sun and Moon and the rest of the planets in itself, Gold and Silver as it were the greater luminaries, the other bodies or metals as the rest of the planets, mean minerals as stars in virtue.

For although many stones have singular properties and virtues, so that some help the sight, others the spleen, some the heart, some stop blood, some hinder abortiveness, some hasten childbirth, some resist poison, yet there is no one found which takes away all infirmities, as Electrum does more than all mean minerals, metals or[291] stones, according to the three-fold conjunction, that is to mineral, metallic and lapifidic[292].

Therefore, whatsoever others please to think of this natural Electrum, this seemeth most probable to me, that it is not simply a metal, but of a nature exceeding metal; for whereas stones, mean minerals and metals are generated of Salt, Sulphur and Mercury, this Electrum takes his original from stones, minerals and metals. From stones it takes Salt, from minerals Mercury and from Metals Sulphur[293]. These three being brought into one by the Ideas of Nature are

its elements, from a greater virtue and power of nature; which elements have formed a higher degree of perfection than in any other stone, mineral or metal, as it were by the command of God, nature should ascribe a crown of virtue and dignity above all minerals.

But however it be, it is taken two manner of ways among the later Magicians [and] Rosie Crucians, and that is to say, that which is made naturally and [that which is made] artificially. Naturally is that which groweth in the natural Ideas of the earth; the artificial is that which is made by art above the earth in imitation of nature.

Whence Paracelsus, a worthy Master in Magic, seeing fully the nature and the utility of Alchemy, commanding to make the Elixir thereof, when as its natural body cannot anywhere be had, in his *Book of the Vexations of Philosophers*[294] and the sixth of his *Magical Archidoxes*[295], teacheth to compound an Artificial Electrum that the Elixir must be made thereof, as appears more at large in the said books, which I like not at all. He teacheth how to make the Elixir out of Electrum; I contrarily, the Electrum out of Elixir; he would make the Elixir out of the virtue of the Elixir. I leave his way to his own followers, but I desire mine not to weary and vex themselves in such a weak, but [in] a more strong principle.

I make two kinds of Electrum one way, the first whereof is spiritual, the other corporeal. First of the former. After you have made your red corporeal Elixir by projection, in the same crucible melt one ounce of Lead and likewise another of Tin; and when they are hot, take the crucible from the fire and pass therein one ounce of Silver melted in another crucible. And when these three white metals begin to be cold, take two ounces of Mercury well purged and put these two ounces of Quicksilver upon the molten metal by drops, then increase the fire gently so that too much of the Mercury do not fume away[296]. Then in three other several crucibles melt Iron, Copper and Gold, of each one ounce, which you must have in readiness molten. And first put your molten Gold into the crucible where your four white metals stand molten, and pour upon them[297] the Copper and last of all your Iron, stirring the whole mass with a stick, that is may mix together, and let it stand in a melting heat the space of an hour. Then take all out that it may mix together and let it stand in melting in the crucible and consider well the weight of it and according to the goodness of the Elixir make projection for Medicine. And then you have created and compounded spiritual Electrum of the weight of seven ounces, consisting of seven metals, which metals so converted into Medicine, will be the Elixir of Electrum and an universal Medicine, for you need not after regard upon what body (or metal) you project it. It is also the choicest of Medicine for man's body; for although three or four of all the diseases of the Microcosm were united together, yet they may be cured with this one Medicine. If you dissolve part of this in Spirit of Wine and distil away the same Spirit *in Balneo* and the oil of the Medicine of Elixir[298] remain in the bottom, you shall have a most noble Rosie Crucian Medicine of Life.

Note that if your Iron melt not well, then dissolve your Electrum in the oil or tincture of Mars, dissolving and congealing until it have imbibed a sufficient quantity.

But if you desire to make corporeal Electrum, when your Medicine beginneth to fail to convert metals any more into Medicine, then in like manner project your Medicine upon your melted metals or bodies and they will be converted into corporeal Electrum, metallic and malleable. Of the abuse of this Electrum Paracelsus writeth that Virgil Hispanus[299] and Trithemius made a diabolical bell of this Artificial Electrum, upon which, when they would invocate Spirits (which they called by a more decent name of Intelligences) they writ the character of what Spirit they desired and at the third ring of the bell the Spirits obeyed their desires so long as they desired to talk with them; and when they would talk no more, they hid the character, and by the reverse ringing of the bell the Spirits departed. This supernatural Magic is altogether infamous and unlawful[300].

Before I come to the *Particularia*, or the preparations of the seven metals, I will discover some Arcanums belonging to Vitriol, Sulphur and [the] Magnet.

There is a subterranean mineral Salt called Vitriol, which for dyeing of cloths and many other uses we cannot want. It is distinguished from other Salts in its sharpness and quality in eating through. The mineral of this Salt is strange [and] of a very hot and fiery quality as [is] apparent in its Spirit, the like [of which is] not found in other Salts. It is white and red and hath an extraordinary medicinal quality. This Salt containeth a combustible Sulphur, which is not in other Salts. Therefore in metalline affairs, touching their transmutation, it performeth more than others. It not only opens some, but helpeth the generation of others by reason of its innate heat. When Vitriol is separated by fire, then its Spirit at first comes in a white form; after that there comes from its earth a Spirit of a red condition. Staying in the earth, the Salt, being united with its expelled Mercury and Sulphur, can sharpen them; the remainder that stayeth behind is a dead earth of no efficacy. Consider well this now kindled Ternary, for as you find in Vitriol's body three distinct things, as Spirit[301], Oil[302] and Salt, even so you may expect from its own Spirit again (which without the mingling of its oil is driven from its matter) three distinct things as you did formerly from the body of Vitriol, which well deserveth the name of *Speculum Sapientiae Physicae*. Separate this Spirit of Vitriol as it ought, then that affords again unto you three principles, out of which only, without any addition, since the beginning of the world the Philosophers' Stone hath been made. From that you have to expect again a Spirit of a white form, an oil of a red quality [and] after these two a crystalline Salt. These three being duly joined in their perfection generate no less than the Philosophers' great Stone, for that white Spirit is merely Philosophers' Mercury and the red oil is the Soul[303] and the Salt is the true Magnetic Body. As from the Spirit of Vitriol is brought to light the red and white tinctures, so from its oil there is made Venus, her tincture, and in the centre they are much distinct assunder, though they dwell in one body. In this knowledge lieth hid an irrecoverable error;

worldly wit cannot conceive of it that the Spirit of Vitriol and the remaining oil should be of so great distinction in their virtue. Touching their properties, the Spirit being well dissolved and brought into its three principles, Gold and Silver only can be made of it, and out of its oil only Copper, which will be apparent in a proof made.

The condition of the Spirit of Vitriol and its remaining oil is this, that where there is Copper and Iron, the Solar Seed is not far from it commonly; and again where there is Seed of Gold at hand, Copper and Iron are not far from it, by reason of its attractive magnetic quality and love, which they, as tingeing Spirits in a visible manner continually bear one to another. Therefore Venus and Mars are penetrated and tinged with the superabounding tincture of Gold, and in them there is found much more the root of the red tincture than in Gold itself, unto which there belongeth also the *minera* of Vitriol, which goeth beyond these in many degrees, because its Spirit is mere Gold and *rubedo*[304], a crude, indigested tincture, and in very truth is not found out otherwise.

But this Spirit must be divided into certain distinct parts, as into Spirit, Soul and Body. The Spirit is the Philosophic Water, which, though visibly parted assunder, yet can never be separated radically (because of their unavoidable affinity they bear and have one to another) as it appeareth plainly when afterward they are joined, [for] the one, in their mixture, embraceth the other, even as a magnet draweth Iron, but in a meliorated essence better than they had before their dissolution. This Spirit (I can prove) is the essence of Vitriol, because this Spirit and oil do differ so much and were never united radically; [and] because the oil cometh after the Spirit, each can be received apart. This fiery Spirit may rather and more fitly be called an[305] essence, Sulphur and substance of Gold, and it is so, though it lieth lurking in Vitriol as a Spirit.

This golden Water, or Spirit drawn from Vitriol;, contains again a Sulphur and a Magnet; its Sulphur is the *anima*, an incombustible fire; the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the same and are inseparable companions. First in a gentle heat is dissolved the undigested Mercurial Spirit; by this is further extracted after a magnetic way by the Mercurial Spirit[306]; so still the one is a Magnet unto the other, bearing magnetic love one to another, as such things whether the last together with the medium is drawn forth by the first, and are thereby generated and thus take their beginning. In this separation and dissolution the Spirit or Mercury is the first Magnet, showing its magnetic virtue towards the Sulphur and Soul which it, *quasi magnes*, attracteth. This Spirit, *per modem distillationis*, being absolved and freed, showeth again its magnetic power towards the Salt, which it attracteth from the dead earth; after the Spirit is separated from it, then the Salt appeareth in its purity. If that process be further followed, and after a true order and measure the conjunction be undertaken and the Spirit and Salt be set together into the philosophic furnace, then it appears again how the heavenly Spirit striveth in a magnetic way to attract its own Salt, [for] it dissolveth the same within forty days,

bringeth it to an uniform water with itself, even as the Salt hath been before its coagulation. In that destruction and dissolution appeareth the highest blackness and eclipse and darkness of the earth that was ever seen. But in the exchange thereof a bright, glittering whiteness appearing, then the case is altered and the dissolved, fluid, waterish Salt turns into a Magnet; for in that dissolution it layeth hold on its own Spirit, which is the Spirit of Mercury, attracteth the same powerfully like a Magnet, hiding it under a form of a dry, clear body, bringing the same by way of uniting into a deep coagulation and firm fixedness by means of a continued fire and the certain degrees thereof.

Note that from all metals, especially from Mars and Venus, which are very hard and almost fixed metals, of each part can be made Vitriol. This is the reduction of a metal into its mineral. For minerals grow to metals and metals were at first minerals, and so minerals are *proxima materia* of metals, but not *prima*. From these Vitriols may be made other reductions, namely a Spirit is drawn from them by the virtue of the fire.

This Spirit being driven over, then there is again a reduction of a mineral into its spiritual essence, and each Spirit in its reduction keepeth a metalline property; but this Spirit is not the *prima materia*.

Of The Sulphur And Ferment Of The Philosophers

I have formerly told you plainly how the Philosophers' Sulphur is made; [in] *loco masculi* pour this Spirit upon purged and fined Gold. Let it dissolve and putrefy fourteen days, *in Balneo Mariae* distil it and pour the water again on the Gold calx, and cohobate this until the Gold pours over with the water; set this again to distil, abstract the water gently, leave a third part of it in the bottom, then set it into a cellar; let it coagulate and crystallise, wash these crystals with distilled water, amalgamate them with Mercury vive, evaporate the Mercury gently, then you have a subtile powder; put it in a glass, lute it, reverberate it for three days and nights, do[ing] it gently; thus is the philosophers' Sulphur well prepared for your work and this is the Purple Mantle or Philosophic Gold; keep it safe in a glass for your conjunction.

Of The Philosophic Vitriol

After the philosophers' Sulphur is made, which [in] *loco masculi* is to make the King or man, now you must have the female or wife, which is the Mercury of the Philosophers or the *materia prima lapidis*, which must be made artificially; for our Azoth is not common Vinegar, but is extracted with the common Azoth, and there is a Salt made of *materia prima* or Mercury of the Philosophers, which is coagulated in the belly of the earth. When this matter is brought to light it is not clear and it is found everywhere; it is ponderous and hath a scent of a dead body. Take this matter, distil, calcine, sublime [and] reduce it to ashes, for if an artist want ashes, how can he make a Salt, and he that hath not a metalline Salt, how can he make the philosophers' Mercury?

Therefore if you have calcined the matter, then extract its Salt, rectify it well, let it shoot into the Vitriol, which must be sweet without any corrosiveness or sharpness of Salt. Then you get the philosophers' Vitriol or Philosophic Oil. Make further of it a mercurial water. Thus you have performed an artificial work. This is called the philosophers' Azoth, which purgeth Laton[307] that[308] is not yet washed. For Azoth washeth Laton, as the ancient philosophers have told two or three thousand years agone. For the philosophical Salt or Laton must with its own humidity, or its own mercurial water be purged, dissolved, distilled, attract its Magnet and stay with it. And this is the philosophers' Mercury or *Mercurius duplicatus*, and it consists of[309] two Spirits, or a Spirit and a water of the Salt of Metals. Then this water beareth the name of *Succus Lunaris*[310]*, Aqua Coelestis, Acetum Philosophorum, Aqua Sulphuris, Aqua Permanens, Aqua Benedicta*. Take eight or ten parts of this water and one part of the Ferment or Sulphur of Sol; set it in the philosophers' egg, lute it well; put it in the athanor, into that vaprous yet dry fire; govern it to the appearance of a black, white and red colour; then you get the Philosophers' Stone.

Of The Philosophic Magnet

Hermes, the father of the philosophers, had this art and was the first that wrote of it and prepared the Stone out of Mercury, Sol and Luna of the philosophers, whom some hundred laborators have imitated. I do assure you for a truth that the philosophers' Stone is composed of two bodies; the beginning and ending of it must be with philosophic Mercury.
And this is now *prima materia* and is coagulated in the entrails of the earth, first into Mercury, then into Lead, then into Tin and Copper, then into Iron, etc. Thus the coagulated Mercury must by art be turned into its *prima materia* or water, that is mercurial water.

This is a stone and no stone[311], of which is made a volatile fire in [the] form of a water, which drowneth and dissolveth its fixed father and its volatile mother. Mettaline Salt is an imperfect body which turneth to philosophic Mercury, that is a permanent or blessed water, and is the philosophers' Magnet, which loveth its philosophic Mars, sucketh unto him and abideth with him. Thus our Sol hath a Magnet also, which Magnet is the first root and matter of our Stone. If you conceive of and understand my saying and what Hermes saith, three things are required for the work; first a volatile or mercurial water, *aqua coelestis*, then *Leo viridis*, which is the philosophic Lune, thirdly *oes Hermetis*, Sol or Ferment.

Lastly note philosophers had two ways, a wet one, which I made use of, and a dry one. Herein you must proceed philosophically; you must purge well the philosophers' Mercury and make Mercury with Mercury, adding the philosophic Salt, Ferment or Sulphur of philosophers and then you have [firstly] the philosophers' magnet, that is the philosophers' Mercury, secondly the metalline Salt or philosophic Salt, thirdly *oes Hermetis* or philosophic Sulphur.

A Process Upon The Philosophic Work Of Vitriol[312]

Take ten pound of Vitriol dissolved in distilled rain water; being warmed let it stand for a day and a night. At that time many feces were settled. I filtered the matter, evaporated it gently *ad cuticulum usque*. I set it in a cool place to crystallise. This onshot[313] Vitriol I exiccated, dissolved it again in distilled rain water, let it shoot again, which work I iterated so till the Vitriol got a celestial green colour, having no more any feces about it, and lost all his corrosiveness and was of a very pleasant taste.

This highly putrefied Vitriol, thus crude and not calcined. I put into a coated retort, distilled it in open fire, drove it over in twelve hours space by an exact government of fire in a white fume. When no more of these fumes came and the red corrosive oil began to come, then I let the fire go out. The next morning, all being cold, I took off the receiver, poured the gift in the receiver into a body, and some of the lute being fallen in too, I filtered it and had a fair menstrual water, which had some phlegm because I took that Vitriol uncalcined, which I abstracted *in Balneo*, not leaving one drop.

I found my Chaos in the bottom of a dark redness, very ponderous, which I poured into a viol, sealed it *hermeticê*, set it on a three-foot into a wooden globe into a vaprous bath made of water, where I left it so long till all was dissolved. After some weeks it separated into two parts, into a bright, transparent water and into an earth, which settled to the bottom of the glass in [the form of] a thick, black corrosive like pitch.

I separated the white spirit from it and the fluid black matter I set in again to be dissolved. The white Spirit which was dissolved [out] of it I separated again. This work I reiterated, leaving nothing in the bottom save a dry, red earth. After that I purged my white Spirit *per distillationem* very exactly; it was as pure as the tear that falls from the eye. The remaining earth I exiccated under a muffle; it was porous and as dry as dust. On this I poured again my white Spirit [and] set it in a digestion. This Spirit extracted the Sulphur or philosophic Gold and was tinged of a red yellow. I canted it off from the matter and in a body I abstracted the Spirit from the Sulphur. That Sulphur stayed behind in [the] form of an oil, very fiery, nothing [being] like unto its heat, as red as Ruby. The[314] abstracted white Spirit I poured on the earth again, extracted further in Sulphur and put it to the former. After this that *corpus terrae* looked of a paler colour, which I calcined for some hours under a muffle [and] put it into a body; on it I poured my white Spirit [and] extracted its pure, white, fixed Salt. The remaining earth was very porous, [and] good for nothing, which I flung away; thus these three principles were fully and perfectly separated.

After this I took my astral, clarified Salt, which weighed half an ounce after the weight at Strasbourg in Germany, and of the white Spirit, which weighed four ounces, of Mercury one ounce and a quarter of an ounce. These I divided into two parts, whose quantity was half an ounce and one dram. I put this Salt to one

part of the other in a viol and nipped it [and] set it in digestion; there I saw perfectly how the Salt dissolved itself again in this Spirit, therefore I poured to it the other part, which was half an ounce and one dram. No sooner this was put to it than presently the body, together with the Spirit, turned as black as coal, ascended to the end of the glass, and having no room to go any further, it moved to and fro. Sometimes it settled to the bottom; by and by it rose to the middle; then it rose higher. Thus it moved from the fourth of July to the seventh of August, namely thirty-four days, which wonderful work I beheld with admiration. At last these were[315] united and turned to a black powder staying on the bottom and was dry. Seeing that it was so I increased my fire in one degree, took it out of the wet and set it in ashes; after ten days the matter on the bottom began to look somewhat white, at which I rejoiced heartily. This degree of fire I continued till the matter above and below became as white as the glittering snow. But it was not yet fix[ed as I discovered upon] making trial of it, [so I] set it in again [and] increased my fire one degree higher; then the matter began to ascend and descend, moved on high, stayed in the middle of the glass, not touching the bottom of it. This lasted thirty-eight days and nights, [and] I beheld them as well as formerly, at the thirty days, a variety of colours which I am not able to express.

At last this powder fell to the bottom [and] became fix[ed]. [I] made projection with it, putting one grain of it to one and a quarter ounce of Mercury, transmuting the same into very good Lune. Now it was time to restore unto this white tincture her true *anima*, and imbibe it, to bring it from its whiteness unto redness and to its perfect virtue.

Thereupon I took the third principle, namely the *anima*, which hitherto I had reserved, (in quantity it was one ounce and one dram) poured it to my reserved Spirit of Mercury, (whose quantity was one ounce and a quarter of an ounce) [and] drew it over several times *per alembicum* so that they in the end united together. I then divided[316] them into seven equal parts; one part I poured on my clarified earth or tincture, which greedily embraced its *anima*, together with its Spirit, and turned to a ruddiness in twelve days and nights, but had no tingeing quality as yet, saving [that] Mercury vive and Saturn it transmuted into Lune, which Lune at the separating yielded three grains of Gold. I proceeded further with my imbibation and carried all the seven parts of the *anima* into [my tincture]; at the fourth imbibation one part of my work tinged ten parts of Copper into Gold; at the fifth imbibation one part tinged an hundred parts; at the sixth it tinged a thousand parts; at the seventh it tinged ten thousand parts. At this time I got of the true Medicine four ounces, half an ounce and one dram.

Of The Preparation Of The Seven Metals. And First Of The Sulphur Of Sol, Whereby Luna Is Tinged Into Good Gold

Take of pure Gold, which is three times cast through Antimony, and of well purged Mercury vive, being pressed through leather, six parts; make of it an *Amalgama*; to the quantity of this *Amalgama* grind twice as much of common Sulphur; let it evaporate on a broad pan in a gentle heat under a muffle, stirring it

well with an Iron hook; let the fire be modified that the matter do not melt together. This Gold calx must be brought to the colour of a Marigold flower, then it is right. Then take one part of Saltpeter, one part of Sal Armoniack, half a part of grinded pebbles[317] [and] draw a water from it. Note this water must be drawn warily and exactly; to draw it after the common way will not do; he that is used to chemic preparations knows what he hath to do. And note you must have a strong stone retort, which must be coated, to hold the Spirit closely; its upper part must have a pipe upward of half a span's length; its wideness must bear two fingers breadth; it must be set first in a distilling furnace, which must be open above that the upper pipe may stand out directly; apply a large receiver [and] lute it well; let your first fire be gentle, then increase it that the retort look glowing hot; put a spoonful of this ground matter in at the pipe suddenly with a wet clout [and] the Spirits come rushingly into the receiver. These Spirits being settled, then carry in another spoonful; in this manner you proceed till you have distilled all. At last give time to the Spirits to be settled [and] to turn into water. This water is a hellish, dissolving, strong one, which dissolveth instantly prepared Gold Calx and laminated Gold into a thick solution. This is that water which dissolves not only Gold but bringeth it to a volatility, carrying it over the helmet, whose *anima* may afterwards be drawn from its torn body.

Note the Spirit of common Salt effecteth the same if drawn in that manner which I shall mention afterwards. If three parts of this Salt Spirit be taken, and one part of *Spiritus Nitri*, it is stronger than Sal Armoniack water, and is better because it is not so corrosive, dissolveth Gold the sooner, carrieth it over the helmet, [and] maketh it volatile and fit to part with its Soul. You have your choice to use which you think best and may easier be prepared thus: Take one part of the prepared Gold calx and three parts of the water which you make choice of. Put it into a deep body, lute a helmet of it, set it in warm ashes [and] let it dissolve; that which is not dissolved, pour three times as much water upon, that all dissolve. Let it cool, separate the feces, put the solution into a body, lute a helmet to it [and] let it stand in a gentle heat day and night *in Balneo Marine*. If more feces be settled separate them, digest them again *in Balneo* nine days and nights, then abstract the water gently to a spissitude like unto an oil in the bottom. This abstracted water must be poured on that spissitude [and] this must be iterated again and often that it grow weary and weak; remember to lute well at all times. To the oleity on the bottom pour fresh water which was not yet used; digest day and night, firmly closed, then set it in a sand cupel [and] distil the water from it [till it be reduced] to a thickness; make the abstracted water warm, put it in a body, lute it, abstract it, iterate this work and make all the Gold come over the helmet.

Note, at the next drawing always the fire must have one degree more. The Gold being come over into the water, abstract the water gently from it in the Balney to the oleity [and] set the glass into a cool place; there will shoot transparent crystals; these are the Vitriol of Gold. Pour the water from it, distil it again unto an oleity [and] sat it by for shooting; more crystals will shoot; iterate it as long as any do shoot. Dissolve these crystals in distilled water, put to it of purged Mercury

three times as much, shake it about, many colours will appear, an *Amalgama* falls to the ground [and] the water cleareth up. Evaporate the *Amalgama* gently under a muffle, stirring it still with a wire; at last you get a purple coloured powder, scarlet like; it dissolveth in Vinegar into a blood redness. Extract its *anima* with prepared Spirit of Wine mixed with the Spirit of common Salt, entered together into a sweetness. This tincture of Sol is like a transparent Ruby, leaving a white body behind.

Note that without information you cannot attain unto the Spirit of Salt; if it be not sweet it hath no attractive power; to the attaining hereof observe these following manuals: Take good Spirit of Salt, dephlegmed exactly, driven forth in that manner as ye shall hear anon. Take one part of it, add half a part to it of the best Spirit of Wine, which must not have any phlegm, but be a mere Sulphur of Wine and must be prepared in that manner as I shall tell you anon. Lute a helmet to it, draw it over strongly, leave nothing behind. To the abstracted [part] put more Spirit of Wine, draw it over somewhat stronger than you did the first time, weigh it, put a third time more [Spirit of Wine] to it [and] draw it over again well luted; putrefy this for half a month, or so long as it be sweet, and it is done in Balney very gently. Thus the Spirit of Wine and Salt is prepared, loses[318] its corrosity and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared Spirit of Salt and Wine so much that it stand two fingers breadth over it, set it in a gentle heat [and] the Spirit will be red tinged; this Spirit must be canted off. Pour a new Spirit on that which remaineth on the bottom, set it luted into a gentle heat, let it be tinged deeply, then cant it off; this work must be iterated (till) that the body of Sol remain on the bottom like Calx vive, which keep, for therein sticketh more Salt of Gold, which is effectual in ways of Medicine, as shall be showed anon.

Those tinged Spirits put together, abstract them gently *in Balneo* [and] there will be left a red subtile powder in the bottom, which is the true tincture animated, or Sulphur of Gold. Dulcify it with distilled rain water [and] it will be very subtile, tender and fair. Take this extracted Sulphur of Sol as you were taught, and as much of the Sulphur of Mars, as you shall hear anon when I treat of Mars. Grind them together, put it in a pure glass, pour on it so much of Spirit of Mercury - let it stand over it two fingers breadth - that the matter may be dissolved; see to it that all dissolve into a Ruby-like Gold water, jointly drive it over, then it is one and were at first of one stem. Keep it well, that nothing of it evaporate; put it in separated Silver calx, being precipitated with pure Salt and afterwards well edulcorated and dried; fix it together in a fiery fixation that it sublime no more; then take it and melt it in a wind-oven; let it stream well; then you have united Bride and Bridegroom and brought them unto Gold of a high degree. Be thankful to God for it as long as you shall live.

I shall hereafter at large set forth how this extracted Soul of Sol may be made potable. I will now set forth how the white solar body shall further be anatomised,

and that by art its Mercury vive and its Salt may be obtained. The process of it is thus.

Take the white body of Sol, from which you have drawn its *anima*, reverberate it gently for half an hour, let it become corporeal, then pour on it well rectified honey-water, which is corrosive [and] extract its Salt in a gentle heat. It is done in ten days space. The Salt being all extracted, abstract the water from it *in Balneo*, edulcorate the Salt with iterated distillings with common distilled water, clarify it with Spirits of Wine, then you have *Sol auri*, of which you shall hear more in its due place [and] of the good qualities in hath by way of medicine upon man. On the remaining matter pour Spirit of Tartar, of which elsewhere because it belongeth unto medicinals. Digest these for a month's time, drive it through a glass retort into cold water, then you have quick Mercury of Sol; many strive to get it but in vain.

There is one mystery more in Nature, that the white solar body, having once lost its *anima*, may be tinged again and brought to be pure Gold, which mystery is revealed to very few. I shall briefly declare it, as also about the universal Stone of [the] Philosophers, how it resteth merely upon the white Spirit of Vitriol, and how that all three principles are found only in this Spirit and how you are to proceed in and to bring each into its certain state and order.

Take the philosophic Sulphur, which in order is the second principle and is extracted with the Spirit of Mercury; pour it on the white body of the King[319], digest it for a month in a gentle Balny, then fix it in ashes and at last in sand, that the brown powder may appear; then melt it with a fluxing powder made of Saturn; then it will be malleable and fair Gold as it was formerly, in colour and virtue nothing defective. But note, the Salt must not be taken from the Solar body.

There may be prepared yet in another manner a transparent Vitriol from Gold in the following manner.

Take good *Aqua Regis* made with Sal Armoniack one pound, *id est* dissolve four ounces Sal Armoniack in *Aqua Fortis*, then you have a strong *Aqua Regis*. Distil and rectify it often over the helmet, let no feces remain behind; let all that ascends be transparent. Then take thinly beaten Gold rolls, cast formerly through Antimony, put them into a body, pour on it *Aqua Regis*, let it dissolve as much as it will or as you can dissolve in it. Having dissolved all the Gold, pour into it some oil of Tartar or Salt of Tartar dissolved in fountain water till it begins to hiss. Having done hissing, then pour in again of the oil. Do it so long till all the dissolved Gold fallen to the bottom and nothing more of it precipitate, and the *Aqua Regis* clear up. This being done, then cant off the *Aqua Regis* from the Gold calx, edulcorate it with common water eight, ten or twelve times. The Gold calx being well settled, cant off that water and dry the Gold calx in the air where the Sun doth not shine. Do it not over a fire, for as soon as it feeleth the least heat in kindleth and great damage is done, for it would fly away forcibly that no

man could stay it. This powder being ready also, then take strong Vinegar, pour it on, boil it continually, over [the fire] in a good quantity of Vinegar, still stirring it that it may not stick unto the bottom, for twenty-four hours together, then the fulminating quality is taken from it; be careful you do not endanger yourself; cant off the Vinegar, dulcify the powder, and dry it. This powder may be driven *per Alembicum* without any corrosive, blood-red, transparent and fair, which is strange and uniteth unwillingly with the Spirit of Wine and by means of coagulation may be brought to a solar body.

Do not speak much of it to the vulgar. If you receive any benefit by my plain and open information, keep these mysteries secret to thy dying day. I will impart unto thee this arcanum also and entrust thee on thy conscience with it.

Take good Spirit of Wine, being brought to the highest degree, let fall into it some drops of Spirit of Tartar; then take thy Gold powder, put to it three times as much of the best and subtilest common Flowers of Sulphur, grind these together, set it on a flat pan under a muffle, give to it a gentle fire, let the Gold powder be in a glowing heat, put it thus glowing into the Spirit of Wine, cant off the Spirit of Wine [and] dry the powder against a heat. It will be porous being dried. Then add to it again three parts of *Flores Sulphurii* let them evaporate under a muffle, neal the remaining powder in a strong heat and put it in Spirit of Wine; iterate this work six times [and] at last this Gold powder will be so soft and porous as firm butter; dry it gently, because it melteth easily. Then take a coated body, which in its hinder part hath a pipe; lute a helmet to it, apply a receiver, set it freely in a strong capel; let your first fire be gentle, then increase it; let the body be almost in a glowing heat, then put in the softened, well dried Gold powder, being made warm, behind at the hollow pipe. Shoot it in nimbly. There come instantly red drops into the helmet. Keep the fire in this degree so long till nothing more ascendeth and no more drops fall into the receiver. Note, in the receiver there must be of the best Spirit of Wine into which the drops of Gold are to fall.

Then take this Spirit of Wine, into which the Gold drops did fall, put it in a pelican, seal it *hermeticé* [and] circulate it for a month; it turneth then to a blood red Stone, which melteth in the fire like wax. Beat it small, grind among it lunar calx [and] melt it. Then you find (as) much good Gold as the Gold powder and the spirit of wine together with the moiety of[320] the added lunar calx did weigh, but one moiety of the lunar calx is not tinged and[321] is as good as it was to be used. If you hit this rightly, then be thankful to God. If not, do not blame me; I could not make it plainer.

Now if you will make this Vitriol, then take the powder formerly made, boiled in Vinegar; pour on it good Spirit of common Salt, mingled with Saltpeter water and the Spirit of Salt of Nitre. This Saltpeter water is made as *Aqua Tartaris* is made, using[322] Saltpeter. Gold is dissolved in this water, which being done then abstract the water to a thickness [and] set in a cellar; then there shooteth a pure Vitriol of Sol. The water which stayeth with the Vitriol must be canted off, [then]

distil it again to a spissitude, set it in the cellar [and] more of the Vitriol will shoot. Iterate this work as long as the Vitriol shooteth. If you are minded to make the Philosophers' Stone out of solar Vitriol, as some fantastic men endeavour in that way, then be first acquainted and ask counsel of thy purse and prepare ten or twelve pounds of this Vitriol, then you may perform the work very well, and the Hungarian Vitriol and others digged out of the mines will permit thee to do it. You may extract from this Vitriol also its Sulphur and Salt with spirit of wine, which is all easy work.

The Particular Of Lune And Of The Extraction Of Its Sulphur And Salts

Take of Calx vive and common Salt and[323], neal them together in a wind oven; then extract the Salt purely from the Calx with warm water; coagulate it again, put to it an equal quantity of new Calx, neal it, extract the Salt from it, iterate it three times, then is the Salt prepared.

Then take the prepared Lunar Calx, stratify the Calx with prepared Salt in a glass viol, pour strong water on it, made of equal quantities of Vitriol and Saltpeter, abstract the *aqua fort* from it, iterate this three times[324], at last drive it strongly, let the matter melt well in the glass, then take it forth [and] your Lune is transparent and blueish like an Ultramarine. Having brought Lune thus far, then pour on it strong distilled Vinegar [and] set it in a warm place, the Vinegar is tinged with a transparent blue, like a Saphire and attracteth the tincture of Lune, being separated from the Salt [and] all which comes from Lune goeth again into the Vinegar, which must be done by edulcoration; then you will find the Sulphur of Lune fair and clear. Take one part of this Sulphur of Lune, one half part of the extracted Sulphur of Sol [and] six parts of the Spirit of Mercury; join all these in a body, lute it well [and] set it in a gentle heat in digestion; that liquor will turn to a red-brown colour, having all driven over the helmet, and nothing [will] stand in the bottom; then pour it on the water[325] remaining of the Silver you drew your Sulphur from, lute it well, set it in ashes for to coagulate and to fix it eleven days and nights, or when you see the lunar body be quite dry, brown and nothing of it doth any more rise or fume; then it will melt quickly with a sudden flux [at the] fire before the blast; cast it forth; then you [will have] transmuted[326] the whole substance of Silver into the best, most malleable Gold.

I formerly told you that the Spirit of Salt can destroy Lune, so that a potable Lune can be made of it, of which potable Lune shall hereafter be set forth as to the preparation and the use thereof in medicine.

When you perceive that the Sulphur of Lune is wholly extracted and the Vinegar take no more tincture from her nor the Vinegar doth taste any more of Salt, then dry the remaining calx of Silver, put it into a glass, pour on it corrosive Honey water as you did to the Gold[327], yet it must be clear and without any feces; set it in warmth for four or five days, extract Lune's Salt, which you may perceive when the water groweth white. The Salt being all out of it, then abstract the Honey

water, edulcorate the corrosiveness by distilling and clarify the Salt with Spirit of Wine. The remaining matter must be edulcorated and dried; pour upon it the Spirit of Tartar, digest it for half a month, then proceed as you did with the Gold. Then you have Mercury of Lune. The said Sal[328] of Lune hath excellent virtues upon man's body. The efficacy of its Salt and Sulphur may be learned by the following process.

Take of the sky-coloured Sulphur, which you extracted from Lune and is rectified with Spirit of Wine, put it in a glass, pour on it twice as much of Spirit of Mercury, which is made of the white Spirit of Vitriol. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much of Spirit of Mercury. Lute well both glasses [and] set them in a gentle Balney for eight days and nights. Look to it that the Sulphur and Salt lose nothing, but keep their quantity as they were driven out of the Silver. Having stood these eight days and nights, then put them together into a glass, seal it *Hermeticê*, set it in gentle ashes, let all be dissolved and let it be brought again into a clear and white coagulation. At last fix them by the degrees of fire, then the matter will be as white as snow. Thus you have the white tincture, which with the volatile dissolved *anima* of Sol you may animate, fix, bring to the deepest redness and at last ferment and augment the same *ad infinitum*, the Spirit of Mercury being added thereunto. And note that upon Gold a process is to be ordered with its Sulphur and Salt.

If you understood how their *primum mobile*[329] is to be known, then is it needless in this manner and to that purpose to destroy metals; but you may prepare everything from or of the first essence and bring them to their full perfection.

Of The Particulars Of Mars Together With The Extraction Of Its Anima And Salt

Take of red Vitriol oil or oil of Sulphur one part and two parts of ordinary well water. Put these together [and] dissolve therein filings of Steel. This dissolution must be filtered. Being warmed, let it gently evaporate a third part of it, then set the glass in a cool place [and] there will shoot crystals as sweet as sugar, which is the true Vitriol of Mars. Cant off that water, let it evaporate more, set it again in a cold place [and] more crystals will shoot. Neal them gently under a muffle, stirring it still with an Iron wire; then you get a fair, purple coloured powder. On this powder cast distilled Vinegar, extract the *anima* of Mars in a gentle Balney, abstract again the Vinegar and dulcorate the *anima*. This is the *anima* of Mars, which, being added to the Spirit of Mercury and united with the *anima* of Sol, tingeth Lune into Sol as you heard about the Gold.

Of The Particular Of Venus What Mysteries There Are Hid Therein And Of The Extraction Of Its Sulphur And Salt

Take as much of Venus as you will and make Vitriol of it, after the usual and common practice; or take good Verdigris sold in shops - it effecteth the same; grind it very small, pour on it good distilled Vinegar [and] set it in a warmth; the

Vinegar will be [coloured a] transparent green, cant it off [and] pour on the remaining matter on the bottom new Vinegar; iterate this work as long as the Vinegar taketh out any tincture and the matter of the Verdigris on the bottom lieth very black. Put the tinged Vinegar together, distil the Vinegar from it to a dryness, else a black Vitriol will shoot, thus you get a purified Verdigris. Grind it small, pour on it the juice of immature grapes [and] let it stand in a gentle heat; this juice maketh the transparent tincture as green as a Smaragd and attracteth the red tincture of Venus, which affords an excellent colour for painters, limners and others for their several uses.

When the juice extracts no more of the tincture, then put all the extraction together, abstract a moiety of this juice gently, set it into a cool place [and] there shooteth a very fair Vitriol. If you have enough of that, then you have matter enough to reduce the same and to make of it the Philosophers' Stone, in case you should make a doubt to perform this great mystery by any other Vitriol. The common Azoth is not the matter of our Stone, but our Azoth or *materia prima* is extracted with the common Azoth and with the wine, which is the outpressed juice of unripe grapes, and with other waters also must be prepared. These are the waters wherewith the body of Venus must be broken and be made into Vitriol, which you must observe very well, then you may free yourselves from many troubles and perplexities.

But especially note that it may be done with great profit if you drive forth the red oil of Vitriol and dissolve Mars in it and crystallise the solution as you were told when I treated of Mars. For in this dissolution and coagulation Venus and Mars are united. This Vitriol must be nealed under a muffle unto a pure red powder and must be extracted further with distilled Vinegar as long as there is any redness in it.

Then you get the *anima* of Mars and Venus doubled. Of[330] this doubled virtue, after the addition of the *anima* of Sol, which you made in the before quoted quantity, take twice as much of Silver Calx and fix it. But note that there must be twice as much of the Spirit of Mercury than there was allowed in that place but in the rest the process is alike. The Salt of Venus must be extracted when the juice taketh no more of the green tincture; then take the remaining matter, dry it, pour Honey Water upon it, then that Salt goeth in that heat for five or six days and clarify it with Spirit of Wine; then is the Salt ready for your Medicine.

Of The Particular Of Saturn Together With The Extraction Of Its Soul And Salt

Saturn, the highest of the Celestial Planets, hath the meanest authority in our Magistery, yet is the chiefest key in the whole art. Saturn is not to be slighted by reason of its external despicable form; if he be wrought in a due process after the philosophers' way, he is able to requite all the labourer's pains bestowed upon him, for the great virtues of it in Medicine for man's health and for meliorating of metals[331]. The preparation of it is thus:

Take red Minium or Ceruse, laminate it thinly, hang these lamens in a large glass filled with strong Vinegar, in which is dissolved a like quantity of the best Sal armoniack, sublimed thrice with common Salt. Stop the glass' mouth very closely that nothing evaporate, set the glass in ashes in a gentle heat, otherwise the Spirits of the Vinegar and Sal armoniack ascend and touch the Saturnal lamens. At the tenth or twelfth day you will spy a subtile Ceruse hanging on those lamens; brush them off with a hare's foot [and] go on and get enough of this Cerus. Take a quantity of it [and] put it in a body; pour strong Vinegar on it, which several times hath been rectified and was fortified at the last rectification with a sixteenth part of Spirit of vulgar Salt, dephlegmed and drawn over. Spot the body well, or, which is better, lute a blind head to it, set the body in ashes to be digested, swing it often about and in a few days the Vinegar begins to look yellow and sweet at the first. Iterate three times[332], it is sufficient.

The remnant of the Ceruse stayeth in the body's bottom, unshapely; filter the tinged Vinegar clearly, that is of a transparent yellowness, put all the tinged Vinegar together, abstract two parts of it *in Balneo Mariae*, [but] let the third part stay behind. This third part is of a reasonable *rubedo*. Set the glass in cold water, then the crystals will shoot off the sooner; being shot, take them out with a wooden spoon [and] lay them on a paper for to dry; these are as sweet as sugar and are of great energy against inflamed symptoms. Abstract the Vinegar further *in Balneo*, in which the crystals did shoot, set the distillation aside for the shooting of more crystals and proceed with these as you did formerly.

Now take all these crystals together; they in their appearance are like unto clarified sugar or Saltpeter; beat them in a mortar of glass or Iron, or grind them on a marble unto unpalpableness, reverberate it in a gentle heat to a bloodlike redness. Provided[333] they do not turn to blackness. Having them in a scarlet colour, put [them] in a glass, pour on them a good Spirit of Juniper abstracted from its oil and rectified several time into a fair, white, bright manner; lute the glass above, set it in a gentle heat [and] let the Spirit of Juniper be tinged with a transparent redness like blood; then cant it off neatly from the feces into a pure glass, with that proviso that no impure thing run therewith; on the feces pour over the Spirit of Juniper [and] extract still as long as any Spirit taketh the tincture. Keep the feces; they contain the Salt.

Take all these tinged Spirits together, filter them, abstract them gently *in Balneo* [and] there remaineth in the bottom a neat Carnation powder, which is the *anima* of Saturn. Pour on it rain water, often distilled; distil it strongly several times to get off that which stayed with the Spirit of Juniper, and so this subtile powder will be edulcorated delicately. Keep it in a strong boiling, cant it off, then let it go off neatly. Let it dry gently; for safety's sake reverberate it again gently for its better exiccation; let all impurity evaporate, let it grow cold, put it in a viol, put twice as much of Spirit of Mercury to it, seal it *hermeticê*; set it in a vaporous bath called the philosophers' *fimus equinus*, let it stand in the mystical furnace for a month,

then the *anima* of Saturn closeth daily with the Spirit of Mercury and both become inseparable, making up a fair, transparent, deeply tinged, red oil. Look to the government of the fire; be not too high with it, else you put the Spirit of Mercury as a volatile Spirit to betake himself to his wings, forcing him to the breaking of the glass. But if these be well united, then no such fear look for, for one nature embraceth and holdeth up the other.

Then take this oil or dissolved *anima* of Saturn out of the viol. It is of a gallant fragrancy. Put it into a body, apply a helmet to it, lute it well, drive it over, then Soul and Spirit are united together and fit to transmute Mercury precipitated into Sol.

The precipitation of Mercury is done thus: Take one part of the Spirit of Salt Nitre and three parts of oil of Vitriol; put these together, cast into half a part of quick Mercury, being very well purged, set it in sand, put a reasonable strong fire to it, so that the Spirits may not fly away [and] let it stand a whole day and night; then abstract all this Spirit, then you find in the bottom a precipitated Mercury, somewhat red. Pour the Spirit on it again, let it stand day and night, abstract it again and then your precipitate is at the highest *rubedo*; dulcify it with distilled water [and] let it strongly be exiccated. Then take two parts of this precipitated Mercury, one part of the dissolved Saturnal oil, put these together, set it in ashes [and] let all be fixed; not one drop must stick anywhere to the glass. Then it must be melted with due additionals of Lead; they close together and afford Gold, which afterward, at the casting through Antimony, may be exalted.

Note that Mercury must not be precipitated unless with pure oil of Vitriol or oil of Venus, with the addition of the Spirit of Salt Nitre. Albeit such Mercury cannot be brought to its highest fixation by way of precipitating but its fixed coagulation is found in Saturn.

Beat the above said Mercury small, grind it on a stone, put it in a viol, pour on it the Saturnal dissolved oil [and] it entereth instantly, if so be you proceeded aright in the precipitation. Seal the viol *hermeticê*, fix it in ashes [and] at (the) last in sand, to its highest fixation. Then you have bound Mercury with a true knot and brought him into a fix[ed] coagulation, which brought its form and substance into a melioration with an abundance of riches. If you carry it on a white precipitate, then you get only Silver, which holds but little Gold.

One thing more I must tell thee about this process, that there is yet a better way to deal upon Saturn with more profit. Take two parts of the above said dissolved oil, or oil of the Saturnal Soul, one part of *Astrum Solis* and of Antimonial Sulphur, whose preparation followeth afterwards, two parts, half as much of Salt of Mars as all those are, weigh them together, put them into a glass viol and let the third part of it be empty; set them in together to be fixed, then the Salt of Mars openeth in this compound, is fermented by it and the matter begins to incline to blackness. For ten or twelve days it is eclipsed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound. Coagulate it first

into a deep brown mass, let it stand thus unstirred in a continual heat [and] it turneth to a blood-red body? increase the fire that you may see the *Astrum Solis* to be predominant, which appeareth in a greenish colour, like unto a Rainbow; keep this fire continually, let all these colours vanish [and] it turneth to a transparent red stone, very ponderous, needless to be projected upon Mercury, but [which] tingeth after its perfection and fixation all white metals into the purest Gold. Then take of the prepared, fixed, red Stone or of the powder, one part and four parts of the white metal. First let the metal melt half an hour and let it be well clarified; then project the powder upon it [and] let it drive well so that it be entered into the metal and the metal begin to congeal; then is it transmuted into Gold. Beat the pot in pieces [and] take it out; if it hath any slacks[334] drive them with Saturn, then it is pure and malleable. If you carry it on Lune, then put more of the powder on it than you do upon Jupiter and Saturn, as half an ounce of the powder tingeth five ounces of Lune into Sol. Let this be a miracle. Fool not thy Soul with imparting this mystery unto others that are unworthy of it. Proceed with Salt of Saturn as you were informed about Mars and Venus, only [note that] distilled Vinegar performeth that which Honey Water did by the others and clarify it with Spirit of Wine.

Of The Particular Of Jupiter With The Extraction Of Its Anima And Salt

Take pumice stones sold in shops, neal them, quench them in old good wine, neal them again and quench them as you did formerly [and] let this nealing be iterated a third time; the stronger the wine is you quench withal, the better it is. After that dry them gently; thus are they prepared for that purpose. Pulverise these pumice stones subtilly, then take good Tin, laminate it, stratify it in a cementing way, in a reverberating furnace reverberate this matter for five days and nights in a flaming fire [till] it draweth the tincture of the metal. Then grind it small, first scraping the Tin lamens; put it in a glass body, pour on it good distilled Vinegar and set it in digestion [when] the Vinegar draweth the tincture, which is red-yellow. Abstract the Vinegar *in Balneo*, edulcorate the *anima* of Jupiter with distilled water, exiccate gently and proceed in the rest as you did with the *anima* of Saturn, viz., dissolve radically in or with the Spirit of Mercury, drive them over, pour that upon two parts of red Mercury precipitated; being precipitated with this Venerean, sanguine quality, then coagulate and fix; if done successfully you may acknowledge Jupiter's bounty that gave leave to transmute this precipitate into Gold, which will be apparent at their melting. It performeth this also, it transmuteth ten parts of Lune into Gold, if other Sulphurs be added thereunto; force no more upon Jupiter, it is all he is able to do; being of a peaceable disposition he told all what he could do.

The process about this Salt is to extract it with distilled rain water, clarified with Spirit of Wine.

Of The Particular Of Mercury Vive And Of Its Sulphur And Salt

Take of quick Mercury, sublimed several times, half a pound[335], grind it very small, pour on it a good quantity of sharp Vinegar, boil it on the fire for an hour or upward, stirring the matter with a wooden spatula, [then] take it from the fire and let it be cold, [when] the Mercury settleth to the bottom and the Vinegar cleareth up. If it be slow in the clearing, let some drops of Spirit of Vitriol fall into the Vinegar; it doth precipitate the other, for Vitriol precipitateth Mercury Vive, Salt of Tartar precipitateth Sol, Venus and common Salt doth precipitate Lune and Mars does the like to Venus; a lixivium[336] of Beech ashes doth it to Vitriol and Vinegar is for common Sulphur, and Mars for Tartar and Saltpeter for Antimony. Cant off the Vinegar from the precipitate [and] you will find the Mercury like a pure washed sand. Pour on it Vinegar, iterate this work a third time, then edulcorate the matter [and] let it dry gently.

Take two ounces of *anima* of Mars, one ounce of *anima* of Saturn, one ounce of *anima* of Jupiter, dissolve these in six ounces of Mercurial Spirit [and] let all be dissolved; then drive it over, leaving nothing behind [and] it will be a golden water like a transparent dissolution of Sol; your prepared and edulcorated Mercury must be warmed in a strong viol, pass this warmed water gently upon [the other][337], a hissing[338] will be, stop the viol and then the hissing[338] is gone; then seal it *hermeticê*, set it in a gentle Balney [and] in ten days the Mercury is dissolved into a grass-green oil. Set the viol in ashes for a day and a night [and] rule the fire gently; this green colour [then] turneth into a yellow oil; in this colour is hid the *rubedo*; keep it in this fire and let the matter turn to a yellow powder like unto Orpiment; when no more comes over, then set the glass in sand for a day and a night; give a strong fire to it, let the fairest ruby *rubedo* appear, melt it to a fixedness with a fluxing powder made of Saturn [and] it comes now to a malleableness; one pound of it containeth two ounces of good Gold, as deep as ever Nature produced any.

An Oil Made Of Mercury And Its Salt

Take quick Mercury, often sublimed and rectified with Calx Vive, put it in a body, dissolve it in a heat in strong nitrous water, [and] abstract the water from it; the corrosiveness which stayeth there must be extracted with good Vinegar well boiled in it. At last abstract the Vinegar, [when] the remainder of it must be dulcified with distilled water and then exiccated. Afterward on each pound must be poured one pound of the best Spirit of Wine. Let it stand luted in putrefaction, then drive over what may be driven, first gently, then more strongly. From that which is come over abstract the Spirit of Wine *per Balneum* [and] there stayeth behind a fragrant[339] oil, which is *Astrum Mercurii*, an excellent remedy against venereal diseases.

Seeing the Salt and *Astrum* of Mercury is of the same medicinal operation, I hold it needful to write of each in particular and will join their operation into one and

declare of it in the last part about the Salt of Mercury, because they are of one effect in medicinal operations. Take the made oil or *Astrum Mercurri*, which by reason of its great heat keeps its own body in a perpetual running, casting it on the next standing earth, from which you formerly drew the oil; set it in a low heat [and] and the oil draweth its own Salt. That being done, put to it a reasonable quantity of Spirit of Wine [and] abstract it again; the Salt stayeth behind, dissolved in the fresh Spirit of Wine, being dulcified by cohobation. Then is the Mercurial Salt ready and prepared for the Medicine. Mercury is able to do no more, neither *particulariter* nor *universaliter*, because he is far off from philosophers' Mercury, although many are deceived in their fancies to the contrary.

Of The Particular Of Antimony Together With The Extraction Of Its Sulphur And Salt

Take good Hungarian Antimony, pulverise it subtilly to a meal, calcine it over a gentle heat, stirring it still with an Iron wire, and let it be albified and [become so] that at last it may be able to hold out in a strong fire. Then put it into a melting pot, melt it, cast it forth, turn it to a transparent glass, beat that glass, grind it subtilly, put it in a glass body of a broad, flat bottom, pour on it distilled Vinegar [and] let it stand luted in a gentle heat for a good while. The Vinegar extracteth the antimonial tincture, which is of a deep redness; abstract the Vinegar [and] there remaineth a sweet, yellow, subtile powder, which must be edulcorated with distilled water. All acidity must be taken off. Exiccate it, pour on it the best graduated Spirit of Wine [and] set it in a gentle heat. You have a new extraction, which is fair and yellow; cant it off, pour on other Spirit, let it extract as long as it can, then abstract the Spirit of Wine. Exiccate [and] you find a tender, deep yellow, subtile powder of an admirable medicinal operation, [which] is nothing inferior unto potable Sol.

Take two parts of this powder [and] one part of Solar Sulphur; grind these small, then take three parts of Sulphur of Mars, pour on it six parts of Spirit of Mercury, set it in digestion, well luted, let the Sulphur of Mars be dissolved totally, then carry in a fourth part of the ground matter of the Sulphur of Antimony and of Sol. Lute and digest. Let all be dissolved, then carry in more of your ground Sulphur [and] proceed as formerly, iterating it so long till all be dissolved; then the matter becomes a thick, brown oil. Drive all over jointly into one, leave nothing behind in the bottom; then pour it on a purely separated Lunary Calx, fix it by degrees of fire, then melt it into a body, separate it with an *aqua fort* [and] six times as much [more] of Sol is precipitated than did enter by weight into the ponderosity of the above compound[340]. The remainder of Lune serveth for such works as you please to put it unto.

The Antimonial tincture being extracted totally from its *vitrum*, and [when] no Vinegar takes more hold of any tincture, then exiccate the remaining powder, which is of a black colour; put it into a melting pot, lute it, let it stand in a reasonable heat [and] all the Sulphurous part burn away; grind the remaining

matter, pour on it new distilled Vinegar, extract its Salt, abstract the Vinegar, edulcorate the acidity by cohobation [and] clarify it so long that the water be white and clear. If you have proceeded well in your manuals, then the lesser time will be required to extract the antimonial Salt as you shall hear of it, whereby you may observe that the antimonial Sulphur is extracted in the following manner and is of the same medicinal operation, but is of a quicker and speedier work, worthy to be observed.

A Short Way To Make Antimonial Sulphur And Salt

Take good Vitriol, common Salt and unslaked Lime, of each one pound, [and] four ounces of Sal Armoniack. Beat them small, put them in a glass body, pour on it three pound[s] of common Vinegar [and] let it stand in digestion, stopped, for a day. Put it afterwards into a retort, apply a receiver to it [and] distil it as usually an *aqua fort* is distilled. Take of the off-drawn liquor and of common Salt one pound of each, rectify them once more; let no muddiness come over with it; all must come clear. Then take one pound of pulverised antimonial glass, pour this Spirit on it, lute it well, digest and let all be dissolved. Then abstract the water *in Balneo Mariae* [and] there remains in the bottom a black, thick, fluid matter, but somewhat dry. Lay it on a glass table [and] set it in a cellar [and] a red oil floweth from it, leaving some feces behind. Coagulate this red oil gently upon ashes, let it be exiccated there, then pour the best Spirit of Wine on it [and] it extracteth a tincture which is blood-red. Cant off that which is tinged, pour other Spirit of Wine on the remainder and [by iteration] let all redness be extracted. Thus you have the tincture of antimonial Sulphur, which is of a wonderful medicinal efficacy and is equivalent unto potable gold as you were told before[341]. This black matter which stayed behind after the extraction of the Sulphur must be well exiccated. Extract its snow-white Salt with distilled Vinegar, edulcorate it, clarify it with Spirit of Wine and observe its virtues in medicine.

I have mentioned and demonstrated that all things are made and compounded of three essences, viz., of Mercury, Sulphur and Salt. But know this that the Stone is made of one, two, three, four and five[342].

Of five, that is the quintessence of its matter; of four are understood the four elements; of three are the three principles of all things; of two, for that is the double mercurial substance; of one, that is the *Ens Primum* of all things, which flowed from the *fiat* of the first creation[343].

Many well-minded artists may be doubtful, by all these sayings, to attain the foundation and discovery thereof. Therefore I shall first very briefly speak of Mercury, secondly of Sulphur, thirdly of Salt; for these are essences of our matter of the Stone.

First know that no common Argent Vive is made of the best metal by the Spagyric Art[344], [but one that is] pure, subtile, clear, splendent as a fountain, transparent as crystal, without any impurity. Of this make a water or

incombustible oil[345], for Mercury was at the first water, as all the philosophers agree.

In this mercurial oil dissolve its proper Mercury, out of which the water was made, and precipitate that Mercury with its proper oil; then have you a double mercurial substance. And know that your Gold must be first dissolved in a certain water after its purification and must be reduced into a subtile Calx as hereafter shall be declared at large. And then the said Calx must be sublimed by Spirit of Salt precipitated again and by reverberation reduced into a subtile powder; then its own proper Sulphur will the more easily enter into its own substance and be in amity with it, for they wonderfully love each other. So have you two substances in one and [it] is called the Mercury of the Philosophers and yet it is but one substance, that is, the first Ferment.

Your Sulphur you must seek in the like metal, then you must know how to extract it out of the body of the metal by purification and destruction of its form and reverberation without any corrosive. Then dissolve this Sulphur in its own proper blood, whereof it was made before its fixation, according to its due weight; then you have nourished and dissolved the true Lion[346] with the blood of the Green Lion[347]; for the fixed blood of the Red Lion is made out of the volatile blood of the Green Lion, therefore are they of one nature. And the volatile blood maketh the fixed blood volatile, and the fixed likewise maketh the volatile blood fixed as it was before its solution. Then set them together in a gentle heat until the whole Sulphur be dissolved; then have you the Second Ferment, nourishing the fixed Sulphur with the volatile as all philosophers agree with me herein. This afterwards is driven over with Spirit of Wine, red as blood, and is called *Aurum Potabile*, whereof there is no reduction to a body.

Of The Salt Of The Philosophers

Salt maketh fixed and volatile according as in its degree it is ordered and prepared. For the Spirit of Salt of Tartar, if it be drawn per se and without addition, maketh all metals volatile by resolution and putrefaction and resolveth them into a true vive or current Mercury, as my practice declares.

Salt of Tartar *per se* fixeth most firmly, especially if the heat of Calx vive be incorporated with it, for both then have a singular degree of fixing.

So also the vegetable Salt of Wine both fixeth and maketh volatile according to the divers[e] preparation thereof, as its use requireth, which certainly is a great Mystery of Nature and a wonder of the philosophic Art.

If a man drink Wine and out of his urine a clear Salt be made, that is volatile and maketh other fixed things volatile and carrieth them[348] over the helmet with it, but it fixeth them[348] not, and although the man drink nothing but Wine, out of whose urine the Salt was made, yet it hath another property than the Salt of tartar or of the feces of Wine. For there is made a transmutation in the body of man, so that

out of a vegetable, that is out of a Spirit of Wine, an animal Spirit of Salt is made. Horses, by the corroboration of their natural virtue, do transmute oats, hay and such like and convert it into fat and flesh; so doth the bee make honey out of the best of flowers and herbs. So understand of other things. This key and cause consisteth only in putrefaction, from whence such a separation and transmutation taketh its original.

The Spirit of common Salt, which is drawn after a peculiar manner, maketh Gold and Silver volatile; if a small quantity of the Spirit of Dragon[349] be added to it, it dissolveth it and carrieth it over with it *per alembicum*, as also doth the Eagle with the Dragon's Spirit, which dwelleth in stony places; but if anything be melted with Salt before the Spirit be separated from its body, it fixeth much more than it volatiliseth.

If the Spirit of common Salt be united with Spirit of Wine and both be three times distilled over together, then it waxeth sweet and loseth its acrimony. This prepared Spirit doth not corporeally dissolve Gold; but if it be poured on a prepared Calx of Gold it extracteth its highest tincture and redness, which, if it be rightly done, it reduceth pure and white Luna into the same colour, whereof its[350] body was before it[351] was extracted. Also the old body[352] will again attain its colour by the love of enticing Venus, being descended from the same original, state and blood[353].

Know also [that] the Spirit of Salt destroyeth Luna and reduceth it into a spiritual essence, from whence afterwards *Luna potabile* may be prepared, which Spirit of Luna is appropriated to the Spirit of Sol as man and wife by the copulation and conjunction of the Spirit of Mercury or its oil.

The Spirit lieth in Mercury; seek the tincture in Sulphur[354] and the coagulation in Salt[355]; then have you three matters, which may again produce some perfect thing, that is the Spirit of[356] Gold fermented with its own proper oil. Sulphur is plentifully found in the propriety of most precious Venus, which inflameth the fixed blood gotten of her. The Spirit of the philosophic Salt gives victory to coagulation, although the Spirit of Tartar and Spirit of Urine, together with the true *acetum*, may do much; for the Spirit of Vinegar is cold and the Spirit of Calx vive is very hot, therefore are they esteemed and found to be of contrary nature. This I faithfully declare. Seek your matter in a metalline substance, make thereof Mercury, which ferment with Mercury; then a Sulphur, which ferment with its proper Sulphur, and with Salt reduce it into order[357]; distil them together [and] conjoin them all according to their due proportion, then will it become one thing, which before came from one; coagulate and fix it by a continual heat, then multiply and ferment it three times.

The Key of the process discovering the Tincture is thus. When the Medicine and Stone of the philosophers is made and perfectly prepared out of the true *Lac Virginis*, take thereof one part, of the best and purest Gold, melted and purged by Antimony, three parts and reduce it into as thin plates as possibly you can; put

these together into a crucible wherein you use to melt metals. First give a gentle fire for twelve hours, then let it stand three days and nights continually in a melting fire; then are the pure Gold and the Stone made a mere Medicine of a subtile, a spiritual and penetrating quality. For without the ferment of Gold the Stone cannot operate or exercise its tingeing quality, being too subtle and penetrative; but being fermented and united with its like ferment, the prepared tincture obtaineth an ingress in operating upon other bodies. Then take of the prepared ferment one part to a thousand parts of melted metal, if you will tinge it, then know for a very certain truth that it shall be transmuted into good and fixed Gold; for one body embraceth the other, although they be not alike, yet by the force and power added to it, it is made like unto it, like having its origin from its like.

Note well that out of Black Saturn and friendly Jove a Spirit may be extracted, which is afterwards reduced into a sweet oil as its noblest part, which Medicine, *particulariter*, doth most absolutely take way the nimble, running quality from common Mercury and bringeth him to a melioration.

Having thus attained the matter, nothing remains but that you look well to the fire, that you observe its regimen, for herein is the highest concernment and the end of the work. For our fire is a common fire and our furnace is a common furnace, although some philosophers, to conceal the art, write the contrary[358]. The fire of the lamp with the Spirit of Wine is unprofitable; the expense thereof would be incredible. *Fimus Equinus* spoileth it, for it cannot perfect the work by the right degree of fire.

Many and various furnaces are not convenient, for in our threefold furnace only the degrees of heat are proportionately observed. And as our furnace is common so is our fire common and as our matter is common, so is our Glass likened to the Globe of the Earth.

Of Mercury

There are several sorts of Mercury. Mercury of animals and vegetables is merely a fume of an incomprehensible being unless it be caught and reduced to an oil; then it is for use. But Mercury of metals is of another condition, as [is] that also of minerals, though the same, also, may be compared with a fume, yet it is comprehensible and running. One Mercury is better and nobler than the other, for the Solar Mercury is the best of them all. Next unto that is the Lunar Mercury and so forth. There is a difference, also, among Salts and Sulphurs. Among the mineral Salts that carrieth away the bell which is made of Antimony and that Sulphur which is drawn from Vitriol is preferred before all others. Mercury of metals is hot and dry, cold and moist; it containeth the four qualities.

There are medicaments prepared of it of a wonderful efficacy, of several sorts and forms, which is the reason why there is such a variety of virtues therein. In Mercury lieth the highest arcanum for man's health, but [it] is not to be used crude, but must first be prepared into its essence. It is sublimed with Copper water and is further reduced into an oil. There is an oil made of it *per se*, without

any corrosiveness, which is pleasant and fragrant. Several sorts of oils, with additionals, can be made of it, good for many things. It is prepared also with Gold, being first made into an *Amalgama*; there is made a precipitate of it in water, wherein it dissolveth green, like unto a Smaragd or Chrysolite. The volatile Mercury serveth for outward use, if a separation is made by some means and [if it] is brought into [a] subtile, clear liquor and then to a red-brown powder and its received corrosiveness is separated, then it may do well for other uses.

The mixed Mercury serveth for inward use. Mercury, being purged, is precipitated with the blood of Venus, is well digested with distilled Vinegar, and thus his corroding quality is taken off. Have a care what quantity you minister; if it is[359] given in a true dose, then it does its part very well. But for its operation it is not equally sublimed unto the fixed, its coagulation is found in Saturn, his malleableness is apparent when he is robbed of his life; he containeth his own tincture upon white and red, being brought in his fixed coagulation unto a white body, is tinged again by Vitriol water and being reduced to Gold is graduated by Antimony. Though that bloodthirsty Iron Captain with his spear assaulteth Mercury very much, yet he alone cannot conquer him unless cold Saturn come in to hide him and Jupiter command the peace with his sceptre. Such process being finished, when[360] the Angel Gabriel, the Strength of the Lord, and Uriel, the Light of the Lord, hath showed Mercury unto humble Michael, then Raphael can make right use of the highest Medicine[361].

Of Antimony[362]

It is very difficult to find out all the mysteries that are hid therein. Its virtue is miraculous; its power is great; its colour, hidden therein, is various; its crude body is poisonous; yet its essence is an antidote against poison [and] is like unto Quicksilver, which ignorant physicians can neither comprehend nor find, but the knowing physician believeth it to be true, having made many experiments with it.

This mineral containeth much of Mercury, much of Sulphur and little of Salt, which is the cause why it is so brittle and appliable; for there is no malleableness in it by reason of the small quantity of Salt. The most amity it beareth unto Saturn is by reason of Mercury, for philosophers' Lead is made out of it and is affected unto Gold by reason of its Sulphur; for it purgeth Gold, leaving no impurity in it. There is an equal operation in it with Gold if well prepared and [ad]ministered to man medicinally. It flieth out of the fire or[363] keeps firmly in the fire if it be prepared accordingly. Its volatile Spirit is poisonous, purgeth grievously [and] not without damage unto the body. Its remaining, fixed redness purgeth also, but not in that manner as the former did, provoketh not to stool but seeketh merely the disease whatever it is, penetrateth all the body and the members thereof, suffers no evil to abide there, expels it and brings the body to a better condition. In brief Antimony is the Lord in medicinals. There is made out of it a *Regulus* out of Tartar and Salt; if at the meeting of Antimony some Iron filings be added, by a manual used there cometh forth a wonderful Star, which philosophers before me called the Signet Star[364]. This Star being several times melted with cold earth

Salt, it groweth then yellowish, is of a fiery quality and of a wonderful efficacy. This Salt afterwards affords a liquor, which further is brought to a fix[ed], incombustible oil, which serveth for several uses.

Besides there are made of common Regulus of Antimony curious flowers, either red or yellow or white, according as the fire hath been governed. These flowers being extracted and the extract, without any addition, *per se* being driven into an oil, have an admirable efficacy. This extraction may be made also with Vinegar of crude Antimony or of its *Regulus*, but it requireth a longer time, neither is it so good as the former preparation.

And being reduced into a *Philistea* there is a glass made of it *per se*, which [if it] is extracted also, [and] then abstracted, there remaineth a powder of incredible operation, which may safely be used after it hath been edulcorated. This powder, being dissolved, healeth wounds, sores etc., causing no pains. This powder being extracted once more with Spirit of Wine, or driven through the helmet with some other matter, affords a sweet oil.

Antimony is melted also with cold earth Salt, dissolved and digested for a time in Spirit of Wine. It [then] affords a white fixed powder [which] is effectual against *Morbus Gallicus* [and] breaks inward imposthumes. It hath several virtues besides.

There is made an oil also of Antimony, the Flying Dragon[365] being added thereunto, which, being rectified thrice, then it is prepared. Though a cancer were never so bad and the wolf[366] never so biting, yet they, with all their fellows, be they fistulas or old ulcers, must fly and be gone. The little powder of the Flying Dragon prepared with the Lion's Blood, must be [ad]ministered also, three or four grains for a dose according to the party's age and complexion.

A further process may be made with this oil with the addition of a water made of stone serpents[367] and other necessary spices, not those that are transported from the Indies. This powder is of that efficacy that it radically cureth many chronical diseases. There is made a red oil of Antimony, Calx vive, Sal armoniack and common Sulphur, which hath done great cures in old ulcers; with stone Salt or with common Salt there is forced from Antimony a red oil which is admirable good for outward symptoms.

There is made a sublimate of Antimony with Spirit of Tartar and Salmiac[368], being digested for a time, which by means of Mars is turned into quick Mercury. This antimonial Mercury hath sought of many but few have gotten it, which is the reason why his praise is not divulged, much less is his operative quantity[369] known. If you know how to precipitate it well, then your arrow will hit the mark to perform great matters; its qualities ought not to be made common [knowledge]. It is needless to describe its combustible Sulphur, how that is made out of Antimony; it is easy and known; but that which is fixed is a secret and hidden

from many. If an oil be made of it in which its own Sulphur be dissolved and these be fixed together, then you have a Medicine of rare qualities, in virtue, operation and ability far beyond vegetables.

Quicksilver being imbibed with Quicksilver melted with Antimony for some hours in a wind oven, the Salt of the remainder being extracted with distilled Vinegar, then you have the philosophers' Salt, which cureth all manner of agues.

There is an *acetum* made of Antimony, of an acidity as other *acetums* are; if its own Salt be dissolved in this *acetum* and distilled over, then this *acetum* is sharpened, which is an excellent cooler in hot swellings and other inflamed symptoms about wounds, especially if there be made an unguent of it together with *anima* of Saturn.

There is a quintessence of Antimony, which is the highest Medicine, the noblest and subtilest found in it and [it] is the fourth part of an Universal Medicine. Let the preparation of it be still a mystery. Its quantity or dose is three grains. There belong four instruments to the making of it; the furnace is the fifth, in which Vulcan dwelleth; the manuals and the government of the fire afford the ordering of it.

Of Copper -- water

Copper is a mineral whose Salt is set forth in the highest manner, whose[370] great and good qualities are of the transcendency that reason is not able to comprehend or to conceive of them. It went generally by the name of Copper-water to make the meaning and sense of it plain. And be thus informed that Vitriol containeth two Spirits, a white and a red one; the white is the white Sulphur upon white, the red Spirit is the Red Sulphur upon red.

Observe it diligently. The white Spirit is sour, causeth an appetite and a good digestion in a man's stomach; the red Spirit is yet sourer and is more ponderous than the white; in its distilling a longer fire must be continued because it is more fixed[371] in its degree. Of the white, by distilling with[372] Sulphur of Lune, is made *Argentum potabile*. In the like manner the Gold[373], being destroyed in the Spirit of common Salt and made spiritual by distilling and its Sulphur taken away from it and joined with a red Spirit in a due dose, that it may be dissolved and then for a time putrefied in Spirit of Wine, to be further digested and often abstracted that nothing remain in the bottom, then you have made an *Aurum potabile* of which great volumes have been written, but very few of their processes were right.

Note that the red Spirit must be rectified from its acidity and brought into a sweetness subtily penetrating? of a pleasant taste and sweet fragrancy.

The sweet Sulphur is made of Sulphur of Vitriol, which is combustible like other Sulphur before it is destroyed. For the Sulphur of the philosophers is not combustible. Note this well. The preparation is easy [and] requireth no great

pains nor great expenses to get a combustible Sulphur out of Vitriol. This sweet oil is the essence of Vitriol and is such a Medicine which is worthy the name of the Third Pillar of the Universal Medicine. The Salt is drawn from Colchotar[374] and is dissolved in the red or white oil or in both and is distilled again; if it be fermented with Venus it performeth its office very well, for it affords such a Medicine which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto [the] healing of perished wounds, which otherwise are hardly brought to any healing, and such sores which by reason of a long continued white redness will admit of no healing. Colchotar affords an ingress thereunto, setting a new foundation that quality and virtue are not in the Colchotar, but the Spirit, together with the Salt, are the matters which dwell therein.

There is made of Copper and Verdigris a Vitriol of a high degree, which[375] is far spread in its tincture. There is a Vitriol made of Iron also, which is of a strange quality; for Iron and Copper are very nigh kind[376] one to another, belong[ing] together as man and wife. This mystery I would have concealed.

[When] Vitriol [is] corroded with Sal Armoniack in its sublimation, there ariseth a combustible Sulphur together with its Mercury, of which there is but little because it hath most of Sulphur. If the same Sulphur be set at liberty again by the Eagle[377] with Spirit of Wine, there can be made a Medicine of it, as I told you before, though there be a nearer way to make combustible Sulphur out of Vitriol, as of its precipitation upon a precedent dissolution by the Salt or Liquor of Tartar, as also by a common *lixivium* made of Beech-ashes; yet this is the best reason, because the body of Vitriol is better and more opened with the Key of the Eagle[377]. There is not found in its nature either cold or moist quality, but [it] is of a hot and dry, substantial quality and [this] is the reason why, by its superabounding calidity, it heateth other things, digesteth them and at last it bringeth them to a full maturity, the fire being continued for a certain time.

Of Common Sulphur

The usual common Sulphur is not so perfectly exalted in its degree and brought into maturity as [when] it is found in Antimony and Vitriol. There is made of it *per se* an oil against putrid, stinking wounds, destroying such worms which grow in them, especially if the little Salt in it be dissolved from its Sulphur.

There is made of it a balsam with Sallet oil[378] or oil of Juniper, in like manner with the white Spirit of Turpentine, and [it] is of a red colour [and] is made thus. Take o? Flowers of Sulphur made with Colchotar of Vitriol and digest them for a time in horse-dung. This balsam may safely be used for such that are in a consumption of the lungs, especially [if it] be rectified several times with Spirit of Wine, drawn over and separated, that it be blood red. This balsam is a preservative against corruption and rottenness.

The quintessence of Sulphur is [found] in a mineral where a sulphureous flint is generated. Thus [let] beaten pebbles [be] put in a glass and on it be poured a strong *aqua fort*, made of Vitriol and Saltpeter, and let dissolve what may be dissolved, [then] abstract the water; the remainder must be well dulcified and reverberated to a redness; pour on that Spirit of Wine, extract its tincture [and] afterwards circulate for a time in the Pelican; let all the essence of Sulphur be separated, it stayeth below the Spirit of Wine like [a] fat Sallet oil, by reason of its ponderousness; its dose of six grains is found to work sufficiently. If you digest in this essence of Sulphur, Myrrh, Aloes and other Spirits, it extracts their virtues and makes them[379] into a balsam, which suffers no flesh or other parts that are subject to putrefaction to fall into rottenness, for which reason the ancients have put this name to it, *Balsamus mortuorum*. There may be made an oil of it[380] which is found very useful. The Sulphur may be sublimed in a high instrument with a good heat, which sublimation in a long time changeth [it] into a liquor or oil [if left] standing in a humid place.

There may be cocted a Liver out of common Sulphur, which is turned into milk, and it may also be changed into a red oil. Many other Medicinals may be made out of Sulphur. Its Flowers, Essence and Oil are preferred before the rest, together with the white and red fixed Cinnabar[381] which are made of it, because in them is found a mighty virtue.

Of Calx Vive

The secrets of Quicklime are known to few men and few there are which attained to a perfect knowledge of its qualities. But though Lime is contemptible, yet there lieth great matters therein and [it] requireth an understanding master to take out of it what lieth buried in it. [By this] I mean to expel its pure Spirit, which colaterally stands in affinity with minerals, is able to bind and help to make fix[ed] the volatile Spirits of minerals, for it is of a fiery essence [and] heateth, concocteth and bringeth [them] unto maturity in a short time, when in many years they could not [otherwise] be brought to it. The gross, earthly body of it doth not do the feat, but its Spirit doth it, which is drawn out of it. This Spirit is of that ability that he bindeth and fixeth other volatile Spirits.

For note, the Spirit dissolveth *Occuli cancròrum*[382], dissolveth crystals into a liquor. These two being duly brought into an unity *per modum distillationis* (I will say nothing now of Diamonds and such-like stones) that water dissolveth and breaketh the stones in the bladder and the gouty Tartar settled into the joints of hands and feet [and] suffers not any gout to take root in those parts. This is a rare secret. Quick Lime is strengthened and made more fiery and hot by a pure and unsophisticated Spirit of Wine, which is often [to be] poured on it and abstracted again; then the white Salt of Tartar must be grinded with it, together with its additionals which must be dead and contain nothing, then you will draw a very hellish Spirit, in which great mysteries lie hid.

Of Arsenick

Arsenick is in the kindred of Mercury and Antimony as a bastard in a family may be. Its whole substance is poisonous and volatile, even as the former two; in its external colour to the eye it is white, yellow and red, but inwardly it is adorned with all manner of colours, like to its metals, which it was fain to forsake, being forced thereunto by fire. It is sublimed *per se* without additions and also in its subliming there are added several other matters as occasion requireth. If it be sublimed with Salt and Mars, then it looks like a transparent crystal, but its poison stayeth still with it, unfit to be joined or added to metals [and it] hath very little efficacy to transmute any metals.

The subterranean Serpent bindeth it in the union of fire, but cannot quite force it that it might serve for a Medicine for man and beast. If it be further mixed with the Salt of a Vegetable Stone[383], which is with Tartar[384], and is made like unto an oil, it is of great efficacy in wounds which are of an hard healing. It can make a coat for deceitful Venus, to trim her handsomely, that the inconsistency of her false heart may [not?] be disclosed by her wavering servants, without gain, with her prejudice and damage. When Antimony and Mars are made my companions [saith Arsenick], and [I] am exalted by then to the top of Olympus, then I afford a Ruby in transparence and colour [like un]to that which cometh from [the] Orient and I am not to be esteemed less than it. If I am proved by affliction, then I fall off like a flower which is cut off and withers, therefore nothing can be made of me to fix any metal or tinge it to any profit.

Of Salt Peter

Two elements are predominant in me, as fire and air; the lesser quantity is water and earth. I am fiery, burning and volatile. There is in me a subtile Spirit, I am altogether like unto Mercury, hot in the inside[385] and cold in the outside. [I] am slippery and very nimble at the expelling of my enemies. My greatest enemy is common Sulphur and yet is [he] my best friend also, for being purged by him and clarified in the fire, then am I able to allay all heats of the body within and without and am one of the best Medicaments to expel and keep off the poisonous plague.

I am a greater cooler outwardly than Saturn, but my Spirit is more hot than any. I cool and burn according as men will make use of me and according as I am prepared. When metals are to be broken I must be a help, else no victory can be obtained, be the understandings great or small. Before I am destroyed I am a mere ice, but when I am anatomised, then am I an hellish fire.

Of Sal-armoniack

Sal-armoniack is none of the meanest Keys to open metals thereby, therefore the ancients have compared it with a volatile Bird. It must be prepared, else you can do no feats with it, for if it be not prepared it doth more hurt than good unto metals [and] carrieth them away out of the chimney hole. It can elevate and sublime with its swift wings the tincture of minerals and of some metals to the very mountains, where store of snow is found usually, even at the greatest heat

of summer. If it be sublimed with common Salt, then it purgeth and cleareth and may be used safely.

He that supposeth to transmute metals with this Salt, which is so volatile, surely he doth not hit the nail on the head, for it hath no such power; but to destroy the metals and make them fit for transmutation, in that respect it hath sufficient power, for no metal can be transmuted unless it be first prepared thereunto.

Of Tartar

This Salt is not set down in the book of minerals but is generated of a vegetable seed[386], but its Creator hath put such virtue into it that it beareth a wonderful love and friendship unto metals, making them malleable. It purgeth Lune unto a whiteness and incorporateth into her such additionals which are convenient for her; being digested for a time with minerals or metals and then sublimed and vilified[387], they all come into a quick Mercury, which to do there is not any vegetable Salt besides it. Many mysteries lie hid in it. It is a good remedy either outwardly or inwardly in Medicine; its Salt being made spiritual and sweet it dissolveth and reaketh the stone in the bladder and dissolveth the coagulated Tartar of the gout settled into the joints or anywhere else besides. Its ordinary Spirit, which is used for [the] opening of metals, being used and applied outwardly, layeth a foundation for healing such ulcers which admit hardly any healing, as fistulas, cancers, wolves and such-like.

Of Vinegar

In Alchemy and Medicine nothing, almost, can be prepared but Vinegar must set a helping hand to it. In Alchemy it is used to set metals and minerals into putrefaction. It is used also for to extract their essences and tinctures, being first prepared thereunto even as the Spirit of Wine is usual to extract the tinctures from vegetables.

In Physic it deserveth its praise also, for it taketh the pure from [the] impure and is a separator and taketh from the mineral Medicaments their sharpness and corrosiveness, fixeth that which is volatile and is a great defender against poison. Vinegar is used inwardly also and both men and beasts are benefited thereby. Outwardly it is applied to hot inflammations and swellings for a cooler. Spirit of Wine and Vinegar are of great use both in Alchemy and Physic. Both have their descent from the Urine [and] are of one substance, but differ in the quality by reason of [the] putrefaction the Vinegar got there. But this is not the philosophers' Vinegar. Our Vinegar or *Acetum* is another liquor, namely a matter itself[388] for the Stone of [the] Philosophers is made out of the Azot of [the] Philosophers, which must be prepared with ordinary distilled Azot, with Spirit of Wine and with other waters besides and must be reduced unto a certain order.

Note this for a memorandum. If distilled, pure Vinegar be poured upon destroyed Saturn and is kept warm in Mary's Bath, it looseth its acidity altogether [and] is as sweet as sugar; then abstract two or three parts of that Vinegar, set it in a cellar

[and] then you will find white, transparent stones like unto crystals. These are an excellent cooler and healer of all adust[389] and inflamed symptoms.

If these crystals are reduced into a red oil and poured upon Mercury precipitated by Venus and proceeded in further as it ought; if that [I say] be done[390] rightly, then neither Sol nor Lune will hinder thee from getting riches.

Of Wine

The true Vegetable Stone is found in Wine, which is the noblest of all vegetables. It containeth three sorts of Salt, three sorts of Mercury and three sorts of Sulphur.

The first Salt sticketh in the wood of the Wine, which, if [it be] burnt to ashes and a *lixivium* made of it [is able to] have its Salt drawn forth, which must be coagulated. This is the first Salt.

The second Salt is found in Tartar, if that be incinerated; then draw its Salt forth, dissolve and coagulate it several times and let it be sufficiently clarified.

The third Salt is this. When the Wine is distilled it leaveth feces behind, which are [to be] made to powder; its Salt can [then] be drawn out with warm water.

Each of these Salts hath a special property. In their centre they stand in a harmony, because they descend from one root.

It hath three sorts of Mercury and three sorts of Sulphur. The first oil is made of the steam, the second oil is made out of crude Tartar, the third is the oil of Wine.

There is a strange property in the Spirit of Wine, for without it there cannot be extracted any true tincture of Sol, nor can there be made without it any true *Aurum Potabile*; but few men know how a true Spirit of Wine is made, much less can its property be found out wholly. Several ways have been tried to draw and to get the Spirit of Wine without sophistication, as by several instruments and distillings with metalline Serpents and other strange inventions, of sponges, papers and the like. Some caused a rectified *Aqua vitae* [to] be frozen in the greatest frost, expecting the phlegm thereof should turn to ice [and] the spirit thereof to keep liquid, but nothing was done to any purpose.

To Make A True Spirit Of Wine

Take *Vinum Adustum*[391] and put it into a strong Vessel, which will endure the fire; light it with a match of Brimstone and put quickly a head of Iron or Copper upon it and the true, fiery Spirit will be resolved into a water in the receiver, which must be large. This is the true aerial, fiery Spirit of Wine. It must be subtile, penetrating, without any phlegm, pure, aerial and volatile, so that air in a magnetic quality may attract it; therefore it had need to be kept close in. It is of a penetrating and effectual operation.

There are three which are the noblest creatures in the world; these three have a wonderful affection one to another[392]. Among animals it is man, out of whose Mummy is made an Animal Stone, in which [the] Microcosm is contained. Among minerals Gold is the noblest, whose fixedness is a sufficient testimony of its noble offspring[393] and kindred. Among vegetables there lieth hid a Vegetable Stone[394]. Man loveth Gold and Wine above all other creatures, which may be beheld with the eyes. Gold loveth Man and Wine, because it lets go its noble part if Spirit of Wine be put to it, being made potable, which giveth strength to Man and prolongeth his life in health. Wine beareth affection to Man also and to Gold, because it easily uniteth with the tincture of Sol, expelleth melancholy and sadness [and] refresheth and rejoiceth Man's heart. These Stones renew men and beasts, cure leprous metals and cause barreness to become fruitful with a new birth.

The True Preparation Of Aurum Potabile Without Sophistication

First [I will describe] what is that true and highest *Aurum potabile* and Universal Medicine. After this in order there followeth another *Aurum potabile* made of the fixed red Sulphur or Soul of the corporeal Gold, most highly purged, and [it] is prepared with the conjunction of the Universal Spirit of Mercury. After this there followeth another particular Medicine, which is half an *Aurum potabile*, showing its efficacy and power in many trials. Then I will add thereunto a description of *Aurum potabile*, because it traceth the steps of Gold and it showeth wonderfully its great energy and virtues.

The highest and chiefest *Aurum potabile* which the Lord god hath laid into Nature is the excocted, prepared and fixed substance of our Stone before it is fermented. A higher, greater and more excellent Universal Medicine and *Aurum potabile* cannot be found nor had in the circumference of the whole world; for it is a heavenly balsam because its first principles and original cometh from heaven, made formal in earth or under ground, and is afterwards, being exactly prepared, brought into a *plusquam* perfection, of which first principle and nativity of this heavenly substance I have already writ sufficiently.

Now as this excocted and perfect substance is the highest, chiefest and greatest Universal Medicine unto man, even so, on the other side, the same matter, after its fermentation, is a tincture also and the chiefest, greatest and most powerful Universal Medicine upon all metals whatsoever and thereby [they] may be transmuted into their highest melioration and health, namely into the purest Gold.

This is the first, chiefest and greatest *Aurum potabile* and Universal Medicine of the whole world, of which alone great volumes could be writ, whose preparation is already written.

Now I will declare the true and full process how a true *Aurum potabile* is to be made.

How true *Aurum potabile* is to be had and prepared from Gold, which in the best manner is exactly putrefied. Take the extracted Soul of Gold, draw[n] forth with the sweet Spirit of common Salt, as I informed you about the Particular of Gold[395], where the body of Gold appeared very white; abstract the Spirit of Salt from it; edulcorate the *anima* of Sol ten or twelve times [and] at last let it be exiccated. Weigh it; pour on it four times as much of Spirit of Mercury; lute it well; set it in the Vaprous bath [and] putrefy it gently. Let the *anima* of Sol be quite dissolved and be turned into water or its *prima materia*. Both will turn into a blood-red liquor, fair and transparent, no Ruby on the earth [being] comparable unto it.

But note, when the *anima* of Sol begins to be dissolved and brought into its *prima materia*, that at the first, on the side round the glass where the matter lieth there [will] be seen a green circle, on it a blue, then a yellow. Afterwards all the colours of the rainbow join and make appearance, which do but last a little while[396]. The *anima* of Sol being wholly dissolved into the Mercurial Spirit, and [when] nothing is seen in the bottom, then pour to it twice as much of the best rectified Spirit of Wine, brought to its highest degree. The glass must be luted exactly. Digest and putrefy gently for twelve or fifteen days together, then abstract *per alembicum*, [when] the matter cometh over in a blood-red, transparent colour. This abstracting must be iterated; nothing must be left in the bottom which is corporeal; then you have the true *Aurum potabile*, which can never be reduced into a body.

But note, the Gold, before its destruction and [the] extraction of its Soul, must be purged in the highest degree. There is made another *Aurum potabile* and [one that is] artificially prepared, which, though it cannot be said or set down in writing to be the full and true potable Gold, yet is it [counted] more than half an *Aurum potabile* because it is transcending effectual in many diseases in which Nature might have stood in great doubts. This half *Aurum potabile* is made in a two-fold manner, where the latter is better and more effectual than the former and asketh more pains and time than the former.

Take this extracted Soul of Gold drawn forth with the sweet Spirit of common Salt, edulcorate it most purely and exactly [and] at last exiccate it [and] put it in a spacious viol or body of glass. Pour on it red oil of Vitriol, which was dephlegmed and rectified *per retortam* that it be transparent, clear and white and you see that it seizeth on the Gold and dissolveth it and is tinged deeply red. Put so much of this oil to it that in it may be dissolved [the] Sulphur or the Soul of Gold. Let it putrefy in *Balneo Mariae* [and] put a reasonable fire to it, that you may see that the Soul of Gold is quite dissolved in the oil of Vitriol. The feces which it hath settled must be separated from it; then put twice as much of the best rectified Spirit of Wine to it, which rectification you shall be further informed of, seal the glass, let no Spirits of Wine evaporate [and] set it again in putrefaction in the *balneum*; let it be there for a month, then the sharpness of the Vitriol is mitigated by the Spirit of Wine and loseth its acidity and sharpness [and] both together

make an excellent Medicine; drive both over [and] let nothing stay behind in the bottom, then you get more than half an *Aurum potabile*, in form and colour of a deep yellow liquor.

Note that some metals in this manner may be proceeded withal. First a Vitriol may be gotten out of the metal, then a Spirit is further driven from it and joined in this manner with the Soul [and] dissolved and further digested with Spirit of Wine. All must enter into a Medicine as I formerly said, which [Medicines] have their special efficacy.

The second way to prepare this half *Aurum potabile*, which though it be but half an *Aurum potabile*, yet in virtue and efficacy, is far preferred before the other now spoken of, is done as followeth[397].

Take the extracted solar Soul spoken of above, put it into a viol [and] pour on it the extracted philosophic Sulphur, which is the second principle, which is drawn with Spirit of Mercury from the philosophers' earth and Mercury, or Spirit of Mercury, unto an oleity, which now is Sulphur again and must be abstracted gently *per modum distillationis*.

Of this philosophic Sulphur pour on it as much that the solar Soul may be dissolved. Let it stand in a gentle bath, let the dissolution be made, then pour more of the best Spirit of Wine to it, digest gently, draw these over, let nothing stay
behind in the bottom [and] then you have a Medicine that shall not want above two grains of the right and true *Aurum potabile*.

Those are the chiefest ways to make the corporeal *Aurum potabile*. This I close and proceed further with a short but true process how the Silver, which is the next to Gold concerning perfection, is made potable also. This process must be done in the following manner.

Take the sky-coloured Sulphur or Spirit of Lune, which was extracted with distilled Vinegar as I informed you in the particular of Lune[398], edulcorate it, rectify it with Spirit of Wine, exiccate it, put it in a viol, pour to it three times as much of Spirit of Mercury, which is prepared from the white Spirit of Vitriol as I taught you before, lute the glass firmly, set it in putrefaction in the vaprous bath [and] let all be dissolved and nothing more see in the bottom. Then put to it an equal quantity of the best Spirit of Wine, set it in digestion for half a month, drive all over, let nothing stay behind [and] then you have the true potable Luna which in its efficiency is admirable and doth wonders when it is used.

A Description Of The Fiery Tartar

Distil of good Wine a Spirit of Wine, rectify it with white calcined Tartar, let all come over [and] put that which is distilled over into a viol. Pour four ounces of well sublimed Sal-armoniack to one quart of Spirit of wine, set a helmet upon [it],

set a great receiver into cold water [and] drive the volatile Spirits into [it] gently *in Balneo Mariae*. Leave but a little quantity of it behind. Note the alembick must always be cooled with wet cloths, then the Spirits will be dissolved and turn into a liquor. Thus is prepared this hot Spirit of Wine.

Of The Salt Of Tartar

First you must note that the philosophers' Tartar is not the vulgar Tartar, wherewith the lock is opened, but it is a Salt which cometh from root[399] and is the only mystical Key for all metals and is prepared thus: Make a sharp *lixivium* of the ashes of Sarments[400] or twigs of the vine[401], boil away all its moisture [and] there stayeth behind a ruddy matter, which must be reverberated for three hours in a flaming fire. Stirring it still, let it come to a whiteness, which white matter must be dissolved in distilled rain water; let the feces of its settle [and] filter and coagulate them in a glass, that the matter in it be dry, which dry matter is the Salt of Tartar from which the true Spirit is driven[402].

Note. As precious stones have many rare virtues and qualities, so there are many despicable and ignoble stones, which have great virtues, [as] for example the Limestone, Calx vive, which in men's judgements is held of no great value and lieth contemptibly in obscurity; however there is a might virtue and efficacy in it which appeareth if application be made of it to the most heaviest diseases, seeing that its triumphant and transcendent efficacy is almost unknown for the generality; therefore for the good of such which are inquisitive into natural and supernatural mysteries I will discover this mystery concerning Calx vive and show how its Spirit is driven from it, which work, indeed, requireth an expert artist who is well informed aforehand of its preparation.

Take unslaked Lime as much as you will; beat and grind it on a well dried stone to an impalpable powder [and] put on it so much of Spirit of Wine as the pulverised Calx is able to drink. There must not stand any of that Spirit upon it. Apply a helmet to it and lute it well and put a receiver before it [and] abstract the Spirit from it gently *in Balneo*; this abstracting must be iterated eight or ten times. This Spirit of Wine strengtheneth the Spirit of Calx mightily and [it] is made more fiery hot. Take the remaining Calx out of the body, grind it very small and put to it a tenth part of Salt of Tartar, which is pure, not containing any feces.

As much as this matter weigheth together, add as much of the additional of Salt of Tartar thereunto, namely the remaining matter from which was extracted the Salt of Tartar, and it must be well exiccated. All this must be mingled together and put in a well coated retort. Three parts of the retort must be empty. Lute[403] a great receiver or body to it very strongly. Note [that] the body into which the retort's nose is put must have a pipe of a finger's breadth unto which may be applied another body and a quantity of Spirit of Wine in it. Then give a gentle fire to it. At first there comes over some of the phlegm, which falls into the first applied body. The phlegm being all come over, then increase the fire [and] there cometh a white Spirit to the upper part of the body, like unto the white Spirit of

Vitriol, which doth not fall among the phlegm but slideth through the pipe into the other body [and] draweth itself into the Spirit of Wine, embracing the same as one fire doth join with the other. Note [that] if the Spirit of Calx be not prepared first by the Spirit of Wine and drawn off and on as I told, then he does not so, but falleth among the phlegm where he is quenched [and] loseth also all his efficacy. Thus difficult a matter is it to search Nature th[o]roughly, [she] reserving [as she does] many things unto herself. This Spirit being fully entered into the Spirit of Wine, then take off the body [and] put away the phlegm, but keep carefully the Spirit of Wine and Spirit of Calx.

Note both these Spirits are hardly separated because they embrace closely one another and being distilled they come over jointly.

Therefore take these mixed and united Spirits, put them into a jar-glass [and] kindle it; the Spirit of Wine burneth away, [but] the Spirit of Calx stayeth in the glass; keep it carefully. This is the great arcanum; few of other Spirits go beyond its efficacy if you know how to make good use of it. This Spirit dissolves *occuli cancrorum*[404] [and] the hardest crystals. These three being driven over together and often iterated in that distilling, three drops of that liquor being ministered in warm wine break and dissolve any gravel and stone in man's body, expelling their very roots [and] not putting the patient to any pain.

This Spirit of Calx at the beginning looks bluish [but] being gently rectified [it] looks white, transparent and clear, leaving few feces behind. This Spirit dissolveth the most fixed jewels and precious stones. On the other side he fixeth all volatile Spirits with his transcendent heat.

This Spirit conquereth all manner of podagrical[405] symptoms, be they never so nodose[406] and tartarous; [it] dissolves them and expels them radically.

Of Vitriol And Its Preparation As Also Of Its Power And Virtue

Take good Hungarian Vitriol, calcine it till it be of a yellowish colour and no higher; grind this calcined Vitriol very small, put it into a distilling vessel with a long neck, well luted, *luto sapientiae*. Put thereto a large receiver and begin to distil day and night with a very gentle fire, that gives not a stronger heat than the Sun doth in a hot day. Afterwards increase the fire by degrees, forcing at last the Spirits with the strongest fire, till red, visible drops do come over, which work hath taken up three days and nights. This being done take that which is left in the distilling vessel, commonly called *Caput Mortuum*, and grind it small. Pour on it clean rain water, first distilled, and boil therein the Cholcotar and the Salt of Vitriol will go into the water. The water being settled and clear, filter it that the feces may be separated. Let the water vapour away in some glass vessel till the Salt be dry, [then] dissolve the Salt again in rain water, first distilled and let it vapour away again to dryness. Repeat this operation the third time and the Salt of Vitriol will be very fair, clean and clear. Put this dry Salt into a crucible of glass and pour

on it the above made Spirit of Vitriol; lute the glass *luto sapientiae* and set it in digestion for some days. This being done, open the glass and put the materials together into a retort of glass and distil them [at] first gently; and when it ceaseth to drop, increase the fire and force it over till nothing will come more. Let it become cold and then take the Spirit out of the receiver, which must be somewhat large and strong. Put the Spirit into a glass body and rectify it by distillation till it be freed from the phlegm and the matter in the glass body appear to be of a red-brown colour.

Then take the glass body and set it with the said matter in a cellar and there will shoot from it very clear, white, transparent crystals. Put these transparent crystals into a large phial with a very large and long neck and pour on them the first white Spirit of Turpentine and it will boil up and foam; therefore you must be careful and not over hasty in doing this. The crystals will dissolve and the Spirit of Turpentine will grow transparent [and] as red as blood. This being done, pour on it three times the weight of common Spirit of Wine freed fully from its phlegm, so that it stand two fingers high above it. Then put a little head of glass upon the neck of the phial, luting it well, join it to a receiver and distil very gently the Spirit of Wine *in Balneo Mariae* and the tincture of Vitriol comes over very pleasant[ly] with the Spirit of Wine and that which is corrosive remains behind with the oily parts of the Spirit of Turpentine. The Spirit of Wine being come with the tincture, put it together into another phial and pour on it some fresh Spirit of Wine and distil again gently *in Balneo Mariae* as you did before; if any corrosive be come over with the fire it will now stay behind. Repeat this operation the third time and the work is done and perfect. Put this fair, red, transparent Spirit of Vitriol into a Pelican, add to it at once half an ounce of well pulverised Unicorn's horn[407] and let it stand in circulation in a gentle heat a whole month. Then pour it off very clear from the feces and the tincture of Vitriol is prepared for the Medicine, of a very pleasant taste, and is to be used after this manner following, to wit: Let him that is troubled with the falling sickness[408] take half a dram of it in a spoonful of *Lillum Convallium* water when the fit is coming upon him. Thus let him use it three times and the Medicine will cure him by the help of God. He that is mad and distracted should take it likewise in Wine for the space of eight days and he will have reason to give God thanks for it. Moreover if it be taken in wine it doth resolve any hardness settled in the nerves and if it be constantly used for some time, even the gout itself is consumed and cured thereby.

Likewise it maketh those who are melancholy and troubled with sadness, if it be used as before, very cheerful and light-hearted; it dispelleth all sadness and breedeth good and pure blood. It hath been found very excellent in swimmings and giddiness in the head; it comforteth the brain and preserveth the memory. If it be administered in consumptions of the lungs and any other coughs in the manner aforesaid, it will cure those distempers and is very useful for many other things.

An Addition

Take Sal Armoniack, dissolve a considerable quantity of it in the strongest Vinegar and add to it filings of Copper. Let it putrefy in heat till the filings are all grown friable so that they may be grinded into powder and you will have a yellow powder, which edulcorate well.

Having done so, dry the powder and pour on it the red *Aqua Vitae Vitrioli*, which hath been distilled over with its proper Salt, so that it cover it all over. Set it thus in heat and the powder of the Copper will be dissolved in the oil, but there must be some fair water be mixed with it. Then draw it off in sand to dryness and the phlegm comes over. The remainder force out of a retort in an open fire and you will find an *Oleum Veneris*, green [and] transparent like an Emerald. Put again into this *Oleum* some of the powder of Copper and it will be dissolved in it. Then coagulate to dryness and you have a powder, half an ounce whereof will transmute a whole pound of Iron, being in flux, into very good Copper.

Of The Sweet Essence Of Vitriol

The sweet Essence of Vitriol, whereby many wonderful cures may be wrought, is only prepared out of its Sulphur, which burneth like other Brimstone. To obtain this proceed after this manner. Take of the best Vitriol you can get [and] dissolve it in fair fountain water; after this take Pot-ashes, such as dyers use for their dyeing [and] these dissolve likewise in fair fountain water; let it settle well and then pour off the clear from the dregs and add it to the solution of Vitriol and one will enflame the other and cause a separation. For the Sulphur of Vitriol doth separate itself by precipitation. Make a considerable quantity of it and edulcorate it from all impurity. Afterwards dry the same Sulphur, which will burn like other Sulphur, being cast upon glowing coals.

Take now this Sulphur and sublime it by itself without any addition and there will remain some feces, which separate and put away. Then take the Sulphur and grind together with it half its weight of common Salt of Tartar and distil them together through a retort and there will come over a reddish oil. Pour to this oil some distilled Vinegar and there will precipitate a brown powder and the Spirit of Tartar remaineth in the water. Edulcorate the same powder very well, for therein is the treasure to be looked after. This work being done, pour some Spirit of Wine on the said powder and let it circulate in heat for eight days. Thus the excellent sweet Essence of the Sulphur of Vitriol goeth into the Spirit of Wine and swimmeth upon the top, *in forma olei*, like an oil of cinnamon. Then separate the essence from the Spirit of Wine by means of a separating glass and keep it very carefully for use, it being a great treasure.

The Use Of This Medicine

This Essence of Sulphur, four grains of it being taken in Balm water, drieth up the bad humours of the blood, strengtheneth and incites men and women to copulation, cleanseth the womb, hindreth the rising of the mother and breedeth good sense for the procreation of children.

The same quantity being taken in parsley water and continued for a fortnight, doth consume all phlegmatic humours of the whole body cures the dropsy radically, drives out the putrefied blood [and] openeth imposthumes, yea you will find it do wonderful cures if you will be industrious and careful in the preparation thereof; but you must never whilst you live forget God your Creator, to call upon Him for a blessing and to render to Him thanks for all His fatherly benefits He hath bestowed upon you.

The Preparation Of The Stone Ignis[409]

Now I will teach you the chiefest preparation of Antimony and the use of it in Medicine. In this Antimony are hidden and found so many wonderful mysteries that there is none too old to learn and to search to find them out. I will instruct you to make some preparations which are also required to other things.

Take pure mineral Antimony, which is brought from Hungary, grind it very small and wash it very clean, that the earth may be separated from it. Take then a pound of it, mix with it as much of fluxing powder and melt it once again and then the *Regulus* will be clean and pure.

Add to this *Regulus* its weight of Nitre and melt it down. Pour it out together and beat off the *Scoriae* and put again to the *Regulus* its weight of Nitre and melt it.

Repeat this till all is gone into *Scoriae*, which you must carefully keep; they will burn upon the tongue like fire. This being done, take the matter so gathered, grind it small and edulcorate the Salt-peter from it and there remaineth a brown-yellow powder, which dry and keep; it looketh like grinded glass. Take now a common *Regulus* of Antimony made with Salt-peter and Tartar, grind it small and put it into a round glass, which must not be too high, and fasten a head to it. Sublime your *Regulus* in sand by itself without any addition, sweep the sublimate with a feather again into the glass and sublime it again. Repeat this so long till nothing do rise, but [the matter] remain red and fixed in the bottom. Then take this fixed Antimony and put it upon a stone in a cellar and in time it will be dissolved into water, which distil *in Balneo Mariae* until the sixth part only of the water do remain in the glass. Set this in a cold place and there will shoot reddish crystals, which dissolve in rain water. Filter it and draw off the phlegm to a thickness, set it to dry as before and the crystals will shoot white and very pure, like unti Salt peter. This is the Salt of Antimony.

Take these crystals and pour upon them pure distilled Vinegar and they will dissolve in the Vinegar. Then distil the Vinegar, the glass being very close luted, forcing at last the Spirits into the Vinegar and then the Vinegar is prepared. Take this Vinegar and pour it in the prepared brown-yellow powder and set it in some warm place and the Vinegar will draw out the tincture of Antimony, altogether red, within half or quarter of an hour. Pour off this extraction together and set it to digest twenty-eight days *in Balneo Mariae*.

Afterwards distil from it the Vinegar through an Alembick in sand, forcing in the end the oil into another glass, which comes over with many strange and wonderful veins. Rectify this oil in ashes and the rest of the Vinegar, if any be left, will come off and the oil remaineth very sweet and of a pleasant red colour like a Ruby. Thus have you joined the Sulphur with the Salt of Antimony and brought it over like an *Aqua Vitae*, which keep very carefully. Furthermore take again a common *Regulus* of Antimony made with Salt-peter and Tartar and beat it to [a] powder. Then take of strong distilled Vinegar four quarts and a half. Put into it of Sal Armoniack [and] of Salt of Tartar likewise eight ounces (I shall teach how to make it at the end of the directions). Digest this to the evaporation of the Vinegar and mingle with the Salts three parts of Venice Tripoli and distil the Spirit, which is of a singular nature and property.

Pour this Spirit on the pulverised *Regulus* of Antimony and having the glass well luted let it stand in digestion sixteen days; then distil the Spirit from the matter to a dryness and grind four times the weight of filings of steel with the same. Put it into a retort and putting thereto a large receiver full of water, distil it, forcing at last with a strong fire, and the Mercury comes over in fumes and is quickened in the water, which is the true Mercury of Antimony.

Take common Spirit of Vitriol, add a little common water to it and put your filings of steel into it. Let it stand till the filings are dissolved, then pour it off clean and put away the feces. Afterwards distil the Spirit in ashes to a thickness and set the glass in a cold place and there will shoot good Vitriol of Iron, which take, and having first vapoured away the phlegm mingle with it three parts of the powder made of burned potsherds of broken pots, put it into a retort, draw off the phlegm first, then force the Spirit with a strong fire into a proper glass, which rectify to the height and there will remain an oil in the bottom. Pour this oil upon the Mercury made before and draw off the phlegm in hot ashes and the tincture of the *Aqua vitae* remains behind and doth precipitate the Mercury into a fair, high-coloured powder of very great virtues in curing old running sores.

The Conjunction Of The Three Principles Sulphur, Salt And Mercury Of Antimony

Take of this precipitate, well edulcorated with Spirit of Wine, one part and pour on it of the above mentioned sweet oil, three parts, in a phial, so that the phial be not above one half full.

Then seal it hermetically and place it in a philosophical furnace and the precipitate will be dissolved in that continual heat. Open then the glass and continue a strong fire till the matter become a fixed powder and do fix and then the Stone *Ignis* is prepared of which I have written. This Stone is a particular tincture in men's bodies as well as in those of metal[s]. This may be used in many hard and dangerous distempers. Take of this Stone or particular tincture half an ounce, cast it upon twelve ounces and a half of pure Silver or upon as

much Pewter or Lead, let it flow very well for four and twenty hours, then drive it off clean and quart[410] it as tryers and refiners do and you will find in the Silver two ounces and a half of very good Gold and in the Pewter or Lead one ounce upon the cupel.

Another Medicine Made Out Of Antimony And Mercury And Of Its Effects In Outward Sores

Take Hungarian Antimony and sublimed Mercury and grind them well together and distil them through an earthen retort, forcing them at last with the strongest fire imaginable and you will obtain an oil, which separate and keep apart. Put away the quick Mercury, if so there be any; and the Cinnabar you will find in the neck of the retort. But as for the *Caput Mortuum*, grind it small and put it into a new retort and having poured on it the oil, first made warm, distil it again from it. Repeat so often till the *Caput Mortuum* remain behind like ashes and then your oil is prepared.

After this take so much fresh Antimony as first of all the *Caput Mortuum* did weigh, grind it small and put on it the oil, first warmed, and so many times distil[411] as before till the oil come over as red as a Ruby and the *Caput Mortuum* likewise remain like ashes in the bottom of the glass and then the oil is prepared.

The Preparation Of The Sublimate For This Work

Take one pound and a half of Hungarian Vitriol, one pound of common Salt and four ounces of Salt-peter; grind this together and put [with?] one pound of Quicksilver into the bottom of a glass body; place it in sand so that the sand do not come above the matter in the glass; put a head thereupon and give it a convenient fire and the sublimate will stick to the sides of the glass, which is to be used in your work.

Take the above prepared *Aqua vitae*[412] and add to eight ounces of it three ounces of Salt-peter water and distil it out of a coated, glass retort and you will have an ounce of the *Aqua vitae*[412] remain behind fixed. Then put again to the *Aqua vitae*[412] one ounce of fresh Salt-peter water into a retort and distil as before and there will stay more behind. This addition of fresh Salt-peter water to the *Aqua vitae*[412] and[413] distillation out of a coated retort, as has been said before, repeat so often till all remains fixed in the retort.

The Salt-Peter Water Is Made Thus

Take unburned potsherds grinded small and with three part of the same grind one part of purified Salt-peter. Put into the receiver half a pound of water to one pound of Salt-peter and force the Spirits over into it. That which is fixed with this water[414], put into a glass body and pour upon it the common *Aqua vitae Vitrioli* so that it be four fingers high upon it. Then distil it till the matter become dry. Take out this matter and dry it yet more that the rest of those corrosive Spirits may evaporate, then edulcorate it well with Spirit of Wine and the Medicine is prepared.

The Use

Three or four grains of this Medicine being taken in some good treacle for some days cureth the French pox; there [be] no sore so old and festered but is cured infallibly by it. I have cured with it likewise many spreading, old, running ulcers, as fistulas, cancers, the wolf[415] and the like. The Name of the Lord be praised therefore.

The Preparation Of A Medicine Out Of Common Sulphur

Take common Sulphur and grind it small, then grind with it three parts of calcined Vitriol, put it together into a high cucurbite and sublime it in sand till nothing will sublime more. Take then these flowers, put them into a glass and pour on them a common *Aqua vitae Tartari*, which hath been dissolved in a cellar, so that it swim on the top of its a hand's breadth. Place it in a convenient heat and the Sulphur will open itself in [a] few hours and become transparent red like a Ruby. This being done pour off the extraction into another glass and put to it very good distilled Vinegar and the Sulphur falls to the bottom with a great stink.

Pour off the *Aqua vitae* and edulcorate well the Sulphur and dry it gently. Put this Sulphur again into another glass cucurbite and pour upon it Spirit of Wine, which is prepared with philosophical Tartar, set it in heat for three days and the Spirit of Wine imbibeth again that excellent tincture of the Sulphur. Then pour off the extraction and draw off the Spirit of Wine with a pretty strong fire in sand and there will come over with it a pleasant, sweet smelling *Aqua vitae*. Having done so, rectify the oil *in Balneo Mariae* and draw off the Spirit of Wine gently and the *Aqua vitae Sulphuris* remaineth in the bottom.

The Use Of This Medicine

Six or eight drops of this oil being taken in a spoonful of Wine are good for those that are in a consumption. It is good likewise for coughs, openeth the breast and ulcers of the breast, likewise imposthumes. It relieveth against whatsoever may occasion any putrefaction in a man's body if the use of it be continued for some time.

The Preparation Of The Tincture Of Corals

Take red Corals, break them into pieces and pour on them a common Spirit of Salt and the Corals will be dissolved. This being done, draw off by distillation the Spirit of Salt and edulcorate them well. Then take to one marck[416] of this powder half an ounce of common Sulphur, pulverised, and having mingled it together, reverberate it very gently till all the Sulphur be burned away. Having done so, grind as much Camphor with the Corals and burn the Camphor likewise away. Then edulcorate well the Corals and pour upon them high rectified Spirit of Wine and digest them for eight days and the tincture of the Corals will elevate itself into the Spirit of Wine. Then pour off that which you have extracted and after that draw off the Spirit of Wine from it and there remaineth the tincture of Corals behind in the bottom like a red, fat oil of Olives.

The Use Of The Medicine

Six drops of this tincture given in a spoonful of Wine to those that are bereaved of their senses restoreth them again. This tincture comforteth likewise the brain and strengthens the memory, dispelleth sadness and melancholy, makes light-hearted, breedeth good blood and strengtheneth the heart. It is such a noble Medicine for which we are bound indeed to bless Almighty God.

Of The True Solution Of Pearls

Take very good Verdigris, grind it small and dissolve it in distilled Vinegar; pour off the clean and throw away the feces. Then distil off the Vinegar out of a glass body to a thickness and put it into a cold place and there will shoot from it a fair Vitriol. Put this Vitriol into another glass and pour on it a high rectified Spirit of Wine and dissolve therein the Vitriol very well. Separate the feces from it [and] afterwards distil off likewise the Spirit of Wine to a thickness and set it again in a cold place and the Vitriol shooteth again. Put then the Vitriol into a glass body and draw off by distillation the phlegm *in Balneo Mariae* till the matter becomes dry. Take it out, put it into a glass retort and distil once more with a stronger fire in sand and you will obtain a pleasant Vinegar. Dissolve in this Vinegar as many Pearls as it will dissolve, for this Vinegar worketh very well upon them, dissolveth the substance but not the shells. The Pearls being dissolved, draw off the Vinegar *in Balneo Mariae* till the Pearls be very dry, then take them out and edulcorate them with Rose-water. Put these Pearls thus prepared into a glass body and pour some Spirit of Wine upon them and digest them in [a] gentle heat four and twenty hours and there riseth a pleasant liquor from the Pearls which doth mount and swimmeth upon the Spirit of Wine like an *Aqua vitae* made of Cinnamon. Pour it off together with the Spirit of Wine and keep it.

The Use Of This Medicine

Take of this Spirit of Wine half a spoonful so that four or five drops of the oil may go with it. It comforteth the heart, gives strength to the very marrow and bones [and] cureth swimming in the head and whatsoever may be hurtful to the eyes. [It] dispelleth rheums in the head and the noise in the ears, openeth the passage to hearing and is, moreover, a most precious treasure in many distempers.

A Certain Cure Of The Stone

Recipe. Of common Salt-peter, well purified, one pound and as much of common white Spirit of Vitriol. Pour the Spirit of Vitriol upon the Salt-peter and the Salt-peter will be dissolved together. This being done, distil from thence the Spirit of Vitriol in ashes to a thickness and set it in some cold place and the Salt-peter will shoot again from it. Take two ounces of this Salt-peter and the like quantity of the Salt of Wormwood; pour on them a little of the oil of Sulphur made *per campanam* so that the Salts may be like a poultice. Mix with it likewise one dram of Anniseed oil and as much of white Amber, adding thereto a pound of Canary sugar and mix all these ingredients very well together. Let him that is tormented with the stone take of this powder every day five or six time[s] as much as will lie

upon a point of a knife, twice repeated, and this medicine will work upon the stone and break it and throw it out radically.

Of The Soul Or The Sulphur Of Lune Or The Philosopher's Silver

Take common Salt(-peter) and quick or unslaked Lime, reverberate them together in a wind furnace with the strongest fire, extract again the Salt-peter with warm rain water and coagulate it to dryness; mingle again with it new quick Lime, reverberate it and extract again; repeat this the third time. This being done take Calx of Silver, being after the dissolution in an *Aqua fort* prepared, and mix it with prepared Salt[-peter]; put it into a glass viol, pour on it common *Aqua fort* such as the goldsmiths use, made of Salt-peter and Vitriol, and draw it off by distillation in hot sand. Pour on it some fresh *Aqua fort* and having distilled it likewise, repeat it the third time, giving at last [a] very strong fire, that the matter in the glass may flow very well. Let it cool of itself in the furnace and the Silver will become transparent blue in one piece. Extract this with Vinegar till you can extract no more. Edulcorate that which is extracted with water, that the Salt may be separated from it.

Cohobate Vinegar upon the dry Sulphur till it come over like a Saphire. Reduce the same Silver into small filings and add to it its weight of Sal-armoniack and sublime it in a glass body and the Sal-armoniack carrieth with it the Sulphur of Lune of a very pleasant sky-colour. Put this sublimate into a dish of glass, edulcorate it well with rain water, first distilled, and the Sal-armoniack will be separated. Then dry the Sulphur of Lune, put it into a little body and pour on it good rectified Spirit of Wine and set it twenty-four hours in heat and the Spirit of Wine doth imbibe the Sulphur of Lune, [a] fine transparent blue, like a Saphire or Ultramarine, and leaveth some few feces behind, which separate from it.

The Use

Five or six drops of this tincture being taken in Wine doth dispel sad and melancholy thoughts. It preventeth unquiet sleep, cureth those as use to rise and wander up and down in the night and likewise that are lunatics and giveth rest to all such as are restless in the night.

The Secret Of The Quick Or Unslaked Lime

Take good, pure Chalk [and] burn it in a potter's furnace with a very strong fire to bring it to an exact maturity. Then grind it small upon a warm stone and pour on it, in a glass body, Spirit of Wine made with philosophical Tartar that the Chalk become like a thin poultice.

This being done, distil from thence the phlegm to the dryness of the Chalk, pour fresh Spirit of Wine on it and distil it off again. Repeat this six times, then grind the matter small and lay it on a stone in a cellar to dissolve and there will flow in a few days from it a liquor, which, when you have gathered, put it into a retort of

glass and distil it in sand and the phlegm comes over first, which keep apart. After this there cometh a spiritual liquor which is likewise to be kept by itself.

Moreover take crystal stones, pulverise them and grind their weight of live or mineral Sulphur with them. Put then this matter upon a broad, earthen platter, stirring it continually, and burn away the Sulphur from it. Then reverberate it in an open, flaming fire for three hours. This being done, likewise put the matter into a glass and pour the liquor upon it. Take likewise crabs eyes[417], put them into another glass and pour on them of the same liquor; let it stand pretty hot for fourteen days and nights and there will rise from both a moisture, which pour off together very clean into a little body of glass and rectify it *in Balneo Mariae* and the liquor remaineth behind. Three grains of which, being taken in wine, have wrought very great and admirable effects. This Medicine cureth likewise radically the stone of the bladder and kidneys, both in men and women.

Take this burned Chalk, pour upon it and then draw from it again several times an *Aqua fort* made of Vitriol and Salt-peter. Dissolve it afterwards in a cellar. Distil that which is dissolved into an oil with a strong fire. Digest with this oil a Calx of Lune, opened with *Aqua fort*, for a month. Reduce this Calx by melting down with Salt-peter and Sal armoniack and refine it with Saturn; then separate it and you will have a white, fixed Lune, which lay for a day and a night in an *Aqua fort* and you have good Gold, which endureth all trials. *Laus Deo*.

The Preparation Of The Great Philosophic Stone

Our Stone is made out of its own proper Essence; for its transmuteth other metals into real and true Gold, which Gold must be prepared and become a better Stone. And though nothing of another nature must be used in the preparation of our Stone, which might obstruct its majestic excellency, yet the preparation of it in the beginning cannot be made without means. But observe that, as you will hear afterwards, all corrosives must be washed away from it and separated, so that our Stone may be severed from all poison and be prepared to be the greatest Medicine. Now I will show the work itself.

Take of the very best Gold you can have, one part; of good Hungarian Antimony, six parts; melt these[418] together upon a fire and pour it out into such a pot as the goldsmiths use; when you have poured it out it becometh a *Regulus*. This same *Regulus* must be melted again that the Antimony may be separated from it.

This being done, add to it Mercury and melt it again and cleanse it again. Repeat this the third time and the Gold is purged and purified enough for the beginning of the work. Then beat the Gold very thin as goldsmiths do when they gild and make an amalgam with common Quicksilver, which must be squeezed through a leather. Let the Quicksilver fume away little by little upon a gentle fire, that nothing of it may remain with the Gold and stir it about continually with a small Iron [rod] and the Gold is become subtile so that its water may the better work upon it and open it.

The Preparation Of The Water

Take one part of Salt-peter, well purified, and grind with it the like quantity of Sal-armoniack and half as much of pebbles, very well cleansed and washed. Mingle all these ingredients together and put them into an earthen retort, that the Spirits may not come through and put the same into a distilling furnace. The retort must have a pipe behind and put as large a receiver as you can get to the retort. The receiver must lie in a vessel full of cold water and a wet linen cloth must be put round about it, which you must continually [change] with another wet cloth. Then again so much matter [must be put] into the retort [at intervals] till all is gone into it[419] and then your water is prepared.

Take then of the prepared Calx of Gold one part, put it into a glass body and pour three parts of the above made water upon it and place it in warm ashes and the Gold will dissolve in it; but if it should not altogether be dissolved, pour more fresh water upon it and it will dissolve it all. This being done, pour it out into another glass and let it stand till it become cold and it will let fall some feces, which separate by pouring the water from them to another glass. Set this glass *in Balneo Mariae* and put a head upon it. Let it stand in heat day and night and more feces will settle, which separate from it as before. Close up your glass very well after you have put on the head and lute another glass to the head and let it stand for fourteen days in a gentle heat that the body may be well opened. This being done, increase the fire and distil off the phlegm to a thickness that it remain in the bottom like an *Aqua vitae*. That which hath been distilled pour again into the body, having first made it warm, and lute again the head to it and let it stand to digest a day and night. Then draw off the water again by distillation and pour it again warm, upon it. Repeat this so long till the Gold is come over altogether into a low body with a flat bottom. Put this spiritualised solution of Gold again into a glass and pour on it a considerable quantity of rain water, putting thereto three parts of live Mercury to one of Gold but you must squeeze first the Mercury through a leather, and stir it very well together and you will see many wonderful colours. And if you do repeat this, stirring several times, there will fall an *Amalgama* to the bottom and the water will become clear.

This being done, decant the water and dry gently the *Amalgama*, which, having edulcorated it very well, put upon a broad, shallow, earthen platter under a cover. Stir it about continually with an Iron wire till all the Quicksilver be fumed away and there will remain upon the earthen [platter] a very fair powder of a purple colour[420].

Afterwards You Must Prepare Your Spirit Of Wine With The Philosophical Tartar In The Manner Following:

First you are to know that the Tartar of the philosophers, whereby the lock is unopened, is not like unto common Tartar as many do think; but it is another Salt and springeth from one root and is the only Key to open and to dissolve metals and is prepared as followeth. Take ashes of a vine which hath borne grapes that have yielded good wine; make of them with warm water as strong a lee[421] as possibly can be made. When you have a considerable quantity of this lee, boil it

away and coagulate it to a dryness and there remaineth a reddish matter. Put this matter into a reverberating furnace and reverberate it for three days or thereabouts in an open fire, that the flame may play very well upon it and stir it continually till the matter is become white.

Afterwards dissolve this [re]verberated matter in fountain water and let it settle, pour off the clear [liquid] and filter it, that all the feces may be separated and coagulate it in a glass body and you will have a pure, white Salt of Tartar from which a true Spirit is drawn[422].

Take now high rectified Spirit of Wine, fully freed from its phlegm, [and] put the same into a glass phial with as long a neck as possibly you can get. But first of all put into it your Salt of Tartar and then the Spirit to the supereminency of three fingers. Lute a head to the phial and put thereto another glass, let it stand in a gentle heat, then distil gently off the phlegm, and the Spirit of Tartar is opened by the Spirit of Wine and by reason of their reciprocal, wonderful love it comes over with the Spirit of Wine and is united with it. The remaining feces and some phlegm staying behind with them are to be put away.

This is now the right Spirit of Wine, wherewith you may open that which the lover of Art desireth to know, for it is become penetrant by preparation.

Take now the powder of Gold of a purple colour and having put it into another phial, pour on it your Spirit of Wine. Put it, very close luted, in a gentle heat and it will extract the Sulphur of Gold within twenty-four hours of a high red colour like blood. Having done so [so often] that it doth not yield any tincture more, pour off the extraction very clear into a little glass body. The remainder is a white Calx. Pour upon this Calx the aforesaid Spirit of Wine and let it stand in putrefaction, having the glass well stopped, for fourteen days and nights and the Spirit of Wine will become of a white colour like milk, which pour off clear and pour upon it[423] fresh Spirit of Wine and let it stand a day and [a] night longer and it will be coloured again, but not much. Add this to the first and what remaineth do not dry, but leave it in the glass. Put the white extraction into a little body and distil the phlegm from it till it be reduced to a small quantity.

This being done, put the glass in a cellar and there will shoot from it fair and transparent crystals, which having taken out, put the remainder again in a cellar and you will have more crystals, which put together into a body of glass, for it is the Salt of the Philosophers, and pour half the extraction of the Sulphur of Gold upon them and they will dissolve immediately and melt like butter in hot water. And then distil it together out of a glass body in hot ashes and it will come over together in the form of a red oil, which falls to the bottom and the Spirit of Wine swimmeth upon the top, which separate from it.

This (oil) is the true Potable Gold, not reducible into a body, and my *Phalaia*, whereby I have cured many by the blessing of God, giving but three grains of it in Wine.

The other half of the extraction must be distilled gently *in Balneo Mariae* to a dryness [that] the Spirit of Wine may be separated. Pour on it this Oil of Gold or Potable Gold and it taketh the powder in a moment and becomes of a much higher colour than it was before; and this will dissolve in common Spirit of Wine and other Wine as red as a Ruby, which constantly and wonderfully cureth all such distempers of the body as have their origin from within.

Then take that other part of Mercury of Pure Gold which you have kept and pour all this, being its own oil, upon it and distil by an alembick, but not too strongly; and there comes over some phlegm and the oil doth precipitate its own Mercury and becomes white again, the greenness[424] being lost and gone.

This work being done likewise, get a philosophical egg, which the philosophers call their Heaven and you will find two parts of the oil in weight to one part of the precipitated Mercury. Put then the Mercury into a glass and add the oil of Gold to it, so that one part of the glass may be filled and three parts remain empty. Seal it well as Hermes teacheth and put it into the three-fold furnace so that it standeth not hotter than an egg which is under an hen to be hatched, and the matter will begin to putrefy within a month, and doth become very black which, when it doth appear, it is then certain that the matter is open by putrefaction and you may be glad of the happy beginning. Increase now the fire to the second degree and the blackness will vanish away in time and change into many admirable colours. These colours being gone likewise, increase the fire to the third degree and your glass will look like Silver and the rays will become ponderous. Then, increasing the fire to the fourth degree, the fumes will cease by little and little and your glass will shine as [if] it were beset within with cloth of Gold. Continue this fire and the rays will disappear likewise and there will be no more rays be seen to rise, but you will see your matter lie beneath like a brown oil, which at length being become dry, doth appear like into a Granat[425], which is both fixed and liquid like wax, penetrant like oil and mighty ponderous.

He that hath obtained this may render thanks to God his Creator, for poverty hath forsaken him, diseases will fly from him and wisdom hath taken possession of him.

Having thus prepared your Medicine, if you intend to multiply it proceed as follows. Take of the prepared powder of Gold of a purple colour, as you have done before, three parts. Add to it of the prepared tincture, one part, in a new Heaven or philosophers' egg. Seal it again hermetically and set it again into the furnace as before and the matter will unite itself and dissolve and be brought to perfection within thirty-one days, which is a month, which otherwise will take up

ten months. Thus you may multiply the Medicine *in infinitum* so that you may perform things which the world will account incredible.

Lastly you must know that this Medicine is a very spiritual and piercing one, which cureth any distempers of this world in all creatures whatsoever. One only grain of it being taken, it penetrateth the whole body like a fume, cleareth out of the body all that is bad and bringeth that that is good in the room of it, reneweth the man and maketh of him, as it were, a new man, which it preserveth without any accidents to his age and the term prefixed by the Most High. *Contra mortem remedium non est*.

This Medicine, being first fermented with other pure Gold, doth likewise tinge many thousand parts of all other metals into very good Gold as I showed in a former process, whereby such Gold likewise becometh such a penetrant Medicine that one part doth tinge and transmute a thousand parts of other metals, and much more beyond belief, into perfect Gold. God be blessed and praised both now and for ever more. Amen.

Additional Preparations For A Fuller Declaration Of The Same

Spirit Of Mercury By Itself Or Mercurial Water

Put running Mercury into a retort and put to it a receiver, which must stand in a glass with water in it. Distil then, and the Spirit will precipitate itself and is resolved into a water. Pour out this water and put the Mercury which sticketh to the neck of the retort back again into the retort. Distil and rectify till you have brought and reduced it to a water. This spirit of Mercury cureth almost all distempers and doth extract the essence out of minerals and metals.

A Tincture Both Upon Men And Metals

Take the spiritual Gold of a purple colour, extract its Sulphur with distilled Vinegar and separate the Vinegar again from it that it become a powder. This powder being dissolved in Spirit of Red Mercury, that is Gold, put thereto Salt of Gold and fix it. This is an universal Medicine for sick and diseased bodies of men, likewise it is excellent to exalt metals to the highest degrees.

A Tincture Upon White

Calcine Silver with Salt and Quicklime and extract its blue Sulphur, which elevate and rectify with Spirit of Wine that it remain a liquor. Dissolve this in the white Spirit of Vitriol and in the Spirit of mineral Mercury.

I do not understand here the red Mercury, but the common, white, mineral Mercury, or rather that [which] is extracted out of Vitriol.

Fix it then, and you have an universal Medicine against all distempers and a tincture which doth tinge Lead, Pewter, Mercury and Copper into Silver.

To Make An Ounce Of Gold Out Of Half An Ounce

Take Spirit of Salt, rectify it with Spirit of Wine and it become sweetish. Pour this upon the Spiritual Gold of a purple colour and it will extract only the Soul or Sulphur of the Gold, but doth not touch the body of Gold. The Sulphur of Gold doth graduate Silver into Gold, yet no greater quantity of it than there hath been of Gold. The body of Gold must be as white as Silver. Reduce it upon a cupel with Saturn and a little Copper and the white body of Gold doth recover again its colour and property and becometh good Gold.

To Make Mercury Of Gold Or The Philosophical Mercury

Take the Gold of a purple colour out of which the Sulphur is already extracted, digest it with the following water for a month, then revive it again by driving it through a retort in the neck whereof are to be laid Iron plates. Drive it into a receiver with some water in it and it runneth together and becometh a Quick Mercury of Gold.

The Water Is Made As Followeth

Take Salt of Urine of a young man that drinketh nothing but Wine and likewise Salt of Tartar and Sal-armoniack, *ana*[426]. Let all this dissolve into a liquor, which rectify with Sprit of Wine that it become very sweet. This is the Arcanum wherewith the body of Gold is reduced into a running Mercury.

To Make The Salt Of Gold

Pour[427] Gold three times through Antimony, beat it into thin plates and dissolve them in *Aqua Regis*. Dissolve likewise Salt of Tartar in Spirit of Wine and draw off the phlegm that it remain like an oil. With this oil precipitate your Gold and separate again the Salt of Tartar from it by ablutions, then reverberate it fourteen days. Pour upon this Calx of Gold distilled Vinegar; let it boil gently a day and night and the Vinegar doth dissolve the Salt of the reverberated Gold. What remaineth in the bottom undissolved must be reverberated again eight days. Then boil it again in new Vinegar (and) put this afterwards to the first solution.

If anything remaineth behind it must be reverberated eight days more till the body is gone into the Vinegar. Then draw off the Vinegar *in Balneo Mariae* and you have the Salt of Gold in a yellowish powder which cureth all distempers.

Soli Deo Gloria
To Conclude These Preparations With A Brief Discovery Of The First Tincture, Root Aand Spirit Of Metals And Minerals, How They Are Conceived, Ripened, Brought Forth, Changed And Augmented

Of The First Tincture, THhe Root Of Metals

Observe that the tincture which is the root of all metals is a supernatural, flying, fiery Spirit. It hath its sustenance and natural habitation in the earth and water, where it may rest and work. And this Spirit is found in all metals, and more abundant in other metals than Gold; for the Gold is very close, solid and compact by reason of its well digested, ripened and fixed body; therefore it can no more enter into the body than the body doth need. But other metals have not such a fixed body, but their pores are open and dispersed, therefore can the tingeing Spirit abundantly more penetrate and possess them. But because the bodies of other metals are unfixed, the tincture likewise cannot stay with these unfixed bodies, but must go out of them, and [it] being [the case that] the tincture of Gold doth in no other metal abound more than in Iron and Copper, as husband and wife, their bodies are destroyed and the tingeing Spirit from thence [is] expelled, which breedeth much blood in the opened, prepared Gold, and by its feeding doth make it volatile. Therefore when the volatile Gold is filled by its meat and drink, it taketh up its own blood, doth dry it up through its own internal fire with [the] help and addition of a moist fire and is again a conquest, which doth fix, nay produceth the highest fixedness, so that the Gold becometh a high fixed Medicine and cannot make a body again by reason of the superabundant blood, except there be added to it a superfluous body into which this [super] abundant fixed blood doth disperse itself, which joined metallic body is penetrated by the exceeding great heat of the fixed blood of the Lion, like fire, [is] cleansed from all impurity and immediately is ripened to a perfect maturity and fixedness.

I now pass to the birth and to the generation, how the *Archeus* doth show and pour forth its power and displayeth it, by which all metallic and mineral forms are exposed to the view and are made formal, palpable and corporeal through the mineral, incomprehensible, flying, fiery Spirits.

First you are to know that all the metals and minerals of the earth have one only matter and one only mother, by which they in general altogether have received their conception and perfect bodily birth. And this matter, which cometh from the centre, doth divide itself in the beginning into three parts to produce some corporeal thing and a certain form of every metal. These three parts are fed and nourished by the elements in the earth out of its body till they become perfect. But the matter, which hath its original from the centre, is framed by the Stars, wrought by the elements and formed by that which is terrestrial and is a known matter and the true mother of metals and minerals and is such a matter and mother out of which man himself hath been conceived, born, nourished and made corporeal, and may be altogether compared to the Middle World[428]; for whatsoever is in the Great World, that is known likewise in the Little and whatsoever is in the Little World, that is likewise in the Great. And thus what is in the Great and Little World together, that is found in the Middle World, which joineth the Great and Little Worlds and is a Soul, which doth unite and copulate the Spirit with the body. This Soul is compared to water and is indeed a right true water, yet doth it not wet like other water, but it is an heavenly water, found dry in a metallic, liquid substance, and a soul-like water, which loveth all Spirits and

doth unite them with their bodies and bringeth them to a perfect life. Therefore it is certain that the water is a mother of all metals, which, being heated by a warm, aerial fire[429], as is the Spirit of Sulphur, bringeth life into the terrestrial body through its ripening, wherein the Salt is apparently found, which doth preserve from putrefaction, that nothing may be consumed by corruption. In the beginning and in the birth is wrought first the Quicksilver, which yet lieth open with a subtile coagulation, because there is but little of the Salt communicated to it, whereby it showeth more a spiritual than a corporeal body. Other metals, which are all derived from its essence and have more Salt, which maketh them corporeal, do follow after this. I begin with the Spirit of Mercury.

Of The Spirit Of Mercury

All visible and palpable things are made out of the Spirit of Mercury, which is beyond all the terrestrial things of the whole world, and all things are made out of it and have their original from it. For herein is all to be found that can do all that the Artist doth desire to enquire into. It is the principle to work metals, being made a spiritual Essence, which is a mere Air, and flyeth to and fro without wings and is a moving wind, which, after its expulsion out of its habitation by Vulcan, is driven into its Chaos, into which it entereth again and doth resolve itself into the elements, where it is attracted by the Stars after a magnetical manner, out of love, from whence it went forth and was wrought out before, because it desireth to be united again with its like. But when this Spirit of Mercury can be taken and made corporeal, it doth then resolve itself into a body and becometh a clear, fair and transparent water, which is a true spiritual water and the first Mercurial Root of minerals and metals, spiritual, unperceivable, incombustible, without any commixtion of the terrestrial aquosity. It is that heavenly water of which much hath been written. For by the Spirit of Mercury all metals may be, if need requireth, dissolved, opened and without any corrosive reduced or resolved into their first matter. This Spirit reneweth both men and beast[s] like the Eagle[430], consumeth whatsoever is bad and produceth a great age to a long life.

To declare further the Essence, matter and form of this Spirit of Mercury, I must tell you that its Essence is Soul-like, its matter spiritual and its form terrestrial, which yet must be understood by some incomprehensible thing[431].

Touching the beginning of this Spirit of Mercury, this is needless to know because it is of no benefit, nor can it do you any good. But observe that its beginning is supernaturally from Heaven, the Stars and Elements, granted in the beginning of the first Creation to enter further into a terrestrial being. And because this is needless as I have told you, leave that which is heavenly to the Soul and apprehend it by faith. That which is of the Stars, leave likewise alone, because such impressions of the Stars are invisible and incomprehensible. The Elements have already brought forth this Spirit perfect into the World, through the nourishment of it, therefore do not meddle with them either, for no man can make any Element, but the Creator alone; and insist upon thy Spirit already produced, which is both formal and not formal, comprehensible and incomprehensible and

yet doth appear visibly, and you have the first matter, out of which are grown all metals and minerals and is one only thing and such a matter which doth unite itself with the Sulphur of Venus or Copper and is coagulated with the Salt of Mars, so that it becometh one body and a perfect Medicine of all metals, not only to generate [them] in the beginning in the earth, as in the great world[432], but also by [the] help of a moist fire to change and transmute [them], together with the augmentation, in the little world. Let this not seem strange to you, because the Most High hath thus permitted it and Nature hath wrought it.

But [as to] how the Archaeus worketh further by the Spirit of Mercury in the earth, you are to understand that after the spiritual seed is framed from above by the impression of the Stars and fed and nourished through the Elements, this seed is changed into and is become a mercurial water: as in the beginning the great world[433] likewise was made of nothing[434]; for the Spirit moved upon the water and thus was this cold, waterish and terrestrial creature revived to life by an heavenly warmth[435]. It[436] was in the great world the power and the operation of the Light of Heaven[437]; in the little world likewise, the power of God and the operation by His Divine and Holy Breath[438] to work in the earth. Furthermore the Almighty did grant and ordain means for performing of the same that the creature might get power to work upon another creature[439] and one might help and promote the other for the forming and perfecting of all the works of the Lord. Thus was granted to the earth an influence to generate by the Luminaries of Heaven and likewise an internal heat to warm and to ripen that which was too cold for the earth by reason of its aquosity. And thus to every creature a peculiar Genius [is granted] according to its kind, that so there is raised a subtile, sulphureous steam by the starry heaven, not a common, but another, clarified, cleaned and pure steam, separated from others, which doth unite itself with the mercurial substance, by which warm property in a long time the humidity is dried up by little and little and then the Soul-like property[440], being joined with it, which giveth the body and balsam of maintenance and worketh before too upon the earth by a spiritual and starry influence. Thus happeneth, then, a generation of metals according to the commixtion of the three principles and according as they take in more or less of these three, so the body is formed. If so be the Spirit of Mercury is directed and formed from above upon animals, then there is produced an animal being[441], but if it seizeth upon vegetables, a vegetable work is brought forth. And if it falls upon minerals, by reason of its infused nature there will spring thence minerals and metals. Nevertheless everyone is differently wrought, the animals by another form by themselves, the vegetables after a manner proper to themselves and the minerals likewise on another fashion, every one after a singular way. Now I shall faithfully discover how this Spirit of Mercury may be had and obtained, the manner how to prepare it, that it may cure diseases and change and alter all metals of the ignoble kind, as they are generated in the little world by a transmutation and augmentation of their seed.

Take, in the Name of the Lord, red mineral Quicksilver which looketh like Cinnabar and the best mineral Gold that can be gotten. Take an equal quantity of

them both and grind them together before they have been in any fire; pour upon them an oil of Mercury made by itself out of the common, putrefied and sublimed Quicksilver; digest them for a month and you will have an extraction which is more heavenly then terrestrial. Distil gently this extraction *in Balneo Mariae* and the phlegm cometh over and the ponderous oil remaineth in the bottom, which taketh up into itself all metals in a moment. Add to this three times the quantity of Spirit of Wine, circulate it in a pelican till it becometh blood-red and hath recovered an incomparable sweetness. Pour off the Spirit of Wine and add to it fresh Spirit of Wine. Repeat this so long till the whole matter be dissolved into an exceeding sweet and ruby colour[ed], transparent liquor, which mingle afterwards together. Pour it upon white, calcined Tartar and distil it with a strong fire in ashes and the Spirit of Wine remaineth behind with the Tartar, but the Spirit of Mercury cometh over. This Spirit of Mercury being mixed with the Spirit of Sulphur Solis, together with its Salt, whosoever shall bring them over joined and united together, that they may not be separated *in infinitum*, he will have such work (if so be it doth receive its Ferment in a due measure and prefixed term, with Gold, by a solution, and is brought in its proper maturity to a *plusquam* perfection) to which nothing may be compared for the preventing of diseases and poverty. This Spirit of Mercury cureth the dropsy, consumption, gout, stone, French pox and all other lasting sores. It is the only Key to make the corporeal Gold[442] potable.

Of The Spirit Of Copper

Venus is clothed with a heavenly Sulphur, which doth far exceed the Splendour of the Sun, because there is found much more Sulphur in her than in Gold. But learn what the matter is of the said Sulphur of Gold, which dwelleth and reigneth abundantly in Venus. [It] is a flying and very hot Spirit, which can search and penetrate all, as also digest, ripen and bring to maturity, namely [bring] the imperfect metals into [the] perfect. If you ask how the Spirit of Copper can ripen and bring to perfection other imperfect metals, it being itself, in its body, imperfect and not fixed, I answer that this Spirit cannot have or hold in Copper a fixed body for an habitation; therefore the habitation being burned by the fire the guest goeth out of it likewise and must leave his habitation with impatience, for he dwelleth therein like an hireling. But in the fixed body of Gold he hath a protection that nothing can drive him out without the sentence of a peculiar Judge, because he hath taken possession like an heir and hath taken root in that fixed body [so] that [he] cannot be cast out so easily. The tincture which Venus hath obtained is likewise to be found in Mars, yea much more powerful, higher and more excellent[443] for Mars is the husband, Venus the wife. This tincture is likewise to be found in Verdigris and Vitriol as in a mineral. of which a volume might be writ; and in all things there is found a Sulphur which doth burn and yet another Sulphur which doth not burn, which is a wonderful work. The one is white, the other red in the operating birth, but the right and true Sulphur is incombustible, for it is a mere and true Spirit, out of which is prepared an incombustible oil and [it] is indeed the Sulphur out of which the Sulphur of Gold, out of one and the same root, is made and prepared.

This Sulphur may be very well called and christened the Sulphur of the Wise, because in it is found all wisdom[444], if you except the Mercurial Spirit, which is to be preferred[445], and with which it, together with the Salt[446] of Mars[447] must be united through a spiritual copulation[448] and [these] three may be brought to a correspondency and be exalted into one operation[449].

This Spiritual Sulphur doth likewise and in the same manner derive its original from the Upper Region[450], as the Spirit of Mercury doth, but with another form and fashion, whereby the Stars do show a separation in fixed and unfixed, in tinged and not tinged things. The tincture doth consist only in the Spirit of Copper and chiefly of its consort[451] and is a mere steam, stinking and of a very ill scent in the beginning. And this must be resolved in a liquid manner, that the stinking, incombustible oil may be prepared out of it. This oil is easily joined with the Spirit of Mercury and do[es] soon take up all metallic bodies, being first prepared according to the account I formerly declared. Venus hath much Sulphur; she hath been, together with Mars, digested and ripened sooner than any other metals, but because they have had but little help from the inconsistent Mercury, being he had no room left him to work harder, by reason of superabundant Sulphur, they could not receive or obtain a melioration of their unfixed bodies. Now I will discover a mystery to you, that Gold, Venus and Mars have in them one and the same Sulphur, one tincture and the same matter of their tincture, which matter of the tincture is a Spirit, a Mist and a Fume, which hath penetrated and doth penetrate all bodies. If you can bring it into captivity and do accuate it with the Spirit which is found in the Salt of Mars and then do join with the same the Spirit of Mercury according to their weight and do separate them from all impurity, that they become sweet and sweet-smelling, without any corrosive, you have then a Medicine to which nothing in the world may be compared. If you ferment this Medicine with the shining Sun you have made an ingress which is penetrant to work and to transmute all metals.

Lastly take notice that the root of the philosophical Sulphur, which is an heavenly Spirit, together with the root of the spiritual, supernatural Mercury and the principle of the supernatural Salt, is in one and is found in one matter, out of which the Stone, which hath been found before me, is made, and not in many things although the Mercury be drawn by itself by all the philosophers and the Sulphur by itself, besides the Salt apart[452], that so [it may appear that] Mercury is found in one and the Sulphur in one and the Salt in one. Notwithstanding all this do I tell you that this is to be understood of the superfluity, which is found [al]most in every one - and particularly in many ways may be used profitably and prepared to a Medicine and [for the] transmutation of metals. But the universal, as the greatest treasure of terrestrial knowledge and wisdom and of all the three principles, is one only thing and is found in one only thing and is drawn out of it, which can reduce all metals into one only thing and is the true Spirit of Mercury and the Soul of Sulphur, joined together with the spiritual Salt, enclosed under one heaven and dwelling in one body; and [it] is the Dragon and the Eagle; it is

the King and the Lion; it is the Spirit and the body, which must tinge the body of Gold to be a Medicine, whereby it getteth abundant power to tinge others its consorts.

Concerning the generation of Copper, observe that Copper is generated out of much Brimstone, but its Mercury and Salt are equal in the same, for there is neither more nor less in quantity of one and the other to be found. Now because the Brimstone doth exceed in quantity the Salt and Mercury, there ariseth from thence a great tingeing redness, which great redness hath so possessed the metal that the Mercury could not perfect its fixedness, that a more fixed body might have been produced out of it. You are further to know that the form of Venus' body is of the same condition that a tree is which hath and doth yield abundance of Gum, as in the pine and fir-tree, with other sorts of trees, which Gum is the Sulphur of the tree, which drives out sometimes this Gum at the sides of it by reason of its too great abundance and because it cannot harbour it all. Such a tree now, that is tinged with so much fatness by Nature and the ripening of the elements, burneth and taketh fire immediately; neither is it heavy and [it] is never so durable as oak and the like hard wood, which is solid and compact and hath not his pores so open[453] as that sort of light wood, that the Brimstone might abundantly reign in it. But therefore hath the oak wood more Mercury and a better Salt than the pine or fir-tree. And such wood is never so much apt to swim upon the water as the fir-tree is, because it is [so] close, solid and compact that the air in it cannot bear it up. The same is to understood of metals, but especially of Gold, which, by reason of its much fixed and well ripened Quicksilver, hath a most solid, compact, close, fixed and invincible body, to which neither fire nor water, neither air nor any putrefaction of the earth can do any hurt because its pores are closed up and the corrupting power of the elements cannot injure it. Which fixedness and solid and compact conjunction do demonstrate its natural ponderosity, which is not to be found or proved in other metals, which may be discerned not only by weighing it in a pair of scales, but you will find it likewise if you put but a scruple of pure Gold upon a hundred pound weight of Quicksilver, it will fall presently to the bottom, whereas all other ponderous metals laid upon Quicksilver swim upon it and do not sink to the bottom because their pores are more largely extended that the air or wind may pass through them to bear them up.

Concerning the Spirit of Venus or Copper in physick, you are, in fine, to observe that it is found very necessary and wholesome in its virtue and efficacy; not only that Spirit that lieth *in primo Ente*, but that Spirit likewise which is found in the last matter. Its virtue, power and operation is such that in the rising of the Mother it is to be preferred before any Medicine whatsoever: also against the falling sickness, the dropsy, the stone. If you have a special care of this Spirit of Copper it will work such wonders both inwardly and outwardly as will be accounted of all incredible and supernatural.

To conclude, the Spirit of Copper is a hot Spirit, penetrant and searching, consuming all the bad humours and phlegm both in men and metals and may justly be accounted the Crown of physick. It is very fiery and piercing,

incombustible yet spiritual and without form and, therefore, is capable, like a Spirit, to further in particular the ignition, digestion and ripening of things without a form.

Of The Generation Of Mars, Its Spirit And Tincture

Mars and Venus have one and the same Spirit and tincture as the Gold and other metals have. Though this Spirit be found in every metal, in some [there is] a greater, in some a smaller quantity. It is undeniable and confessed of all that there are divers men and divers opinions, although men in the beginning are made out of one first matter and generated and born out of one seed, yet there is a manifold difference of their opinions because the operation of the Stars hath occasioned this and not without a cause. For the influence of the Great World worketh the other (namely the difference of opinions) after itself in the Little World, because all the opinions, nature and thoughts, together with the whole complexion of man, do derive their original from the influence of the Stars of Heaven and do show themselves according to the Planets and Stars, where nothing can withstand nor obstruct such an influence because the generation of their perfection is already performed and brought to a period or finished. For example, a man is naturally inclined to study, one hath a mind in Divinity, another for the study of the Law, the third for Physick, the fourth will be a Philosopher. Besides all this, there are many wits that have a natural inclination for mechanical arts, as one turneth a limner, another a goldsmith, this man a shoemaker, that man a tailor, another a carver and so forth. All this happeneth by the influence of the Stars, whereby the imagination is strengthened and founded supernaturally, wherein it resolveth to continue; as we do find if a man hath once taken up a resolution in his mind and laid a foundation upon it, that no man is able to bring or keep him from it, that he should not so obstinately stand upon it, death only excepted, which at last closeth up all. The same is understood of chemists and Alchemists, who, having got once into the secrets of Nature, do not intend to give them over so easily except they have more exactly searched Nature and wholly absorbed[454] and finished the study thereof, which yet is no easy matter. Thus you are likewise to understand of metals that according as the infusion and imagination happeneth from above, so happeneth the form likewise; although metals are altogether called metals and are indeed metals, yet as you have understood by divers opinions of men, which are altogether men out of one matter, there may be manifold and divers metals, of which one hath got an hot and dry, another a cold and moist, another a mixed complexion and nature. Therefore because the metal of Mars hath before others been ordered by a gross Salt in the greatest quantity in its degree, its body is the hardest, most inflexible, strongest and coarsest which Nature hath thus appropriated to it. It containeth the least part of Mercury and little more it hath of Sulphur but the greatest part of Salt; and from this mixture is sprung its corporeal being and [it] is thus born into the world with the help of the elements. Its Spirit is an operation equal to other Spirits, but if the true and right Spirit of Iron can be discerned, I assure you one grain of its Spirit or quintessence, taken and administered in Spirit of Wine, comforteth and strengtheneth a man's heart, mind and courage not to fear his

enemies. It stirreth up a lion-like heart within to fight Venus' battles. If the conjunction of Mars and Venus doth rightly happen in a certain constellation[455], they have success, victory and conquest both in love and sorrow, in fight and peace and will continue of one mind though the whole world should bear a spleen and enmity against them. This spirit cureth wonderfully all martial distempers.

This Spirit of Iron, being rightly discerned, hath a secret affinity with the Spirit of Copper, that they may be so joined together that there riseth one only matter from them, of one and the same operation, form, substance and being, which will cure the same distempers and transmute the particulars of metals with profit and honour.

But Iron, together with its virtue, ought properly to be considered in the manner following, that it hath a terrestrial body only in its corporeal form, which body may be used to a great many things, to alter the blood, to outward wounds, to a graduation of Silver and inwardly to the constipation of the body, which yet is not always beneficial to use, neither in a man's body inwardly and outwardly, nor yet as concerning metals, because there is no great advantage to be made *per se* without the known right means, which do belong to Nature's secret knowledge. Observe one thing more, that the Loadstone and the true Iron are almost of one and the same nature, even as it is according to a divine, spiritual and elemental sense betwixt the body, its Soul and the Chaos out of which the Soul and Spirit are gone; the body is framed last of all out of this composition.

Of The Spirit Of Gold

If you are desirous to get this golden Loadstone, your prayers must be rightly made to God in true knowledge, contrition, sorrow and true humility for to know and learn the three different worlds, which are subject to human reason[456]; as there is the super-celestial world[457], wherein the immortal Soul[458] keepeth its seat and residence beside its first original[459] and is by God's creation the first moving sensibility, or the first moving sensible Soul[460] which of a supernatural being hath wrought to a natural life. And this Soul and this Spirit is the root and the first fountain and the first creature existing in the life of anything[461] and the *primum mobile*[462], which hath been so much controverted by learned men. Observe likewise the second celestial world[463] and take good notice of it for therein do reign the Planets and all the heavenly stars have their course, virtue and power in this heaven and do perform therein their service, for which God that placed them there and do work in this their service by their Spirit [on] both minerals and metals.

Out of these two worlds ariseth yet another different world[464], where it is found and comprehended what the other two worlds have wrought and produced. Out of the first Super-celestial World is derived the fountain of life and of the Soul; from the second Celestial World doth spring the Light of the Spirit[465] and from the third, the Elemental World, cometh the invincible, heavenly yet sensible fire, by which it digested and ripened that which is comprehensible. These three matters

and substances do generate and bring forth the form of metals, among which Gold hath the pre-eminency because the sidereal and elemental operation hath mellowed and ripened the Mercury in this metal the more substantially to a sufficient and perfect maturity. And as the seed of a man doth fall into the womb and toucheth the *menstruum* which is its earth, [and as this][466] seed which goeth out of the man into the woman is wrought in both by the Stars and the elements that it may be quite united and nourished by the earth to a generation, so you are likewise to understand that the Soul of metals [is worked upon] which is conceived by an unperceivable, invisible, incomprehensible, abstruse and supernatural, celestial composition, as out of water and air, which are formed out of the Chaos and then further digested and ripened by that heavenly, elemental light and fire of the Sun, whereby the Stars do move the powers, when its heat in the inward parts of the earth, as in the womb, is perceived. For by the warming property of the Stars above, the earth is unlocked and opened that the infused Spirit of the same may yield food and nourishment and be enabled to generate something as metals, herbs, trees and beasts, where every one particularly bringeth with it its seed for a further multiplication and augmentation. And as the conception of a man is spiritual and heavenly, whose Soul and Spirit, by nourishment of the earth in the mother's womb, are formally brought up to a perfection, so likewise it is to be observed and understood in every particular of metals and minerals. But this is the true secret of Gold, namely to instruct and teach you by an example and similitude, whereby the possibility of Nature and its mystery is to found in the manner following. It is probably true that the heavenly light of the Sun is of a fiery property and of a fiery being, which the Most High God, as Creator of Heaven and Earth hath granted to it through an heavenly, constant and fixed Sulphureous Spirit for the preservation of its substance, form and body, which creature, through its swiftness is inflamed and set on fire by the air, which inflammation will never be extinguished as long as the motion doth last and the whole created, visible world doth continue and endure, not in the least diminisheth in its power, because there is no combustible matter extant which might be given to it, whose consumption might cause the decay of that great light of heaven. So is Gold by the superior [counterpart] of its essence[467] thus digested and ripened and is become of such a fixed, invincible nature that nothing at all can hurt it, because the upper fixed Stars have penetrated the lower, that the lower fixed Stars, by reason of their infusion and grant of the upper, need not to give place to their equal because the lower hath received and obtained such a constant fixedness from the upper.[468]

I will add another similitude, according to the manner of philosophers, of the great light of heaven and of that small fire, which, being terrestrial, is here kindled every day and is made to burn before our eyes, because that great light hath a magnetical likeness and an attractive, loving power with that same small fire here upon earth, which is yet without form and impalpable and found only spiritual invincible, insensible and incomprehensible. It is remarkable, as it is proved and demonstrated by experience, that that great light of heaven hath a great love for and beareth an affection and inclination to the little fire, which is terrestrial, by

reason of the Spirit whereby both are agitated and preserved from their utter ruin and destruction. For do but consider that as soon as the air, through [the] great moisture which it hath attracted, conceiveth any corruption, that so through mists and further coagulation and conjunction clouds are generated, the beams of the Sun are hindered and obstructed that the Sun cannot obtain its reflection nor have its due penetrating and searching power; so likewise this little terrestrial fire doth never burn so clear in dark and rainy weather, neither doth it show itself with that gladness in its operation as when the air is fair, pure and clear. The cause is this, for through the obstacle of the moist air the love is hindered that the attractive power, growing sad, cannot exercise its perfect love and operation as it ought to do, for the contrary element, the aquosity, causeth this obstruction. As now the Sun, that heavenly great light, hath a special communion and love with the small terrestrial fire to attract after a magnetic manner, so likewise hath the Sun and Gold a special correspondency and a peculiar attractive power and love together, because the Sun hath wrought the Gold through the three principles, which have their loadstone, and is nearest of all related to the Sun[469] and hath attained to the highest degree, so that the three principles are found most mighty and powerful in the same. Next to it is Gold in its corporeal form, because it is framed out of the three principles, but hath its original and beginning from the heavenly and golden loadstone. This is now the greatest wisdom of this world. In this loadstone is and lieth buried the dissolution and opening of all the minerals and metals, their government as also their matter of the first generation and their power as touching health moreover the coagulation and fixation of metals, together with the operation to cure all diseases. Take a special care of this Key, for it is heavenly, sidereal and elemental, out of which the terrestrial is generated. It is supernatural and natural together and is born out of the Spirit of Mercury, heavenly; out of the Spirit of Sulphur, spiritual; but out of the Spirit of Salt corporeal. Out of this spiritual essence and out of this spiritual matter out of which the Gold first of all is made corporeal into one body, the ancient[470] as well as modern Rosie Crucian philosophers do make potable Gold more substantial than out of Gold itself, which must be made spiritual before the potable Gold can be separated out of it. This Spirit cureth likewise the leprosy [and] the French pox, as being a super-fixed mercurial essence, dryeth up and consumeth the dropsy and all running, open sores, which have afflicted a long time; comforteth the heart and brain; strengtheneth the memory and breedeth good blood.

Thus can the Soul of Gold reduced into water, the Spiritual Essence of Pearls and the Sulphur of Corals, united in one, do such things which to Nature seem otherwise incredible; but because experience confirmeth this truth it is deservedly a cordial in this mortal life to be preferred justly before all other cordials by reason of its wonderful effects. The preparation thereof is this. Take Spirit of Salt and with it extract the Sulphur of Gold. Separate the Oil of Salt from it and rectify the Sulphur of Gold with Spirit of Wine that it may become pleasant without any corrosiveness. Then take the true Oil of Vitriol, made out of Vitriol of Verdigris, dissolve in it Iron; make again a Vitriol out of it and dissolve it again into an Oil or Spirit, which rectify likewise as before with Spirit of Wine. Put them together and

draw off the Spirit of Wine from thence. Dissolve the matter which remaineth dry behind in Spirit of Mercury in a due proportion or weight. Circulate and coagulate it. When it becometh constant and fixed without rising any more, you have then, if you ferment it with prepared Gold, a Medicine to cure diseases and to tinge metals.

Of The Spirit Of Silver

The Tincture and Spirit of Silver is of a sky-colour, otherwise it is a[471] waterish Spirit, cold and moist and not so hot in its degree as the Spirit which is found in Gold, Iron or Copper; therefore is Silver more phlegmatic than fiery, although it hath been reduced by fire out of its waterish substance unto a coagulation. In the same manner have the stones likewise received their hardness, fixedness and tincture, as by one and the same influence. In a Diamond is found a fixed and coagulated Mercury, therefore this stone is harder and more fixed than other stones and is not to be broken as they are. In a Ruby is found the tincture of Iron or the Sulphur of Iron. In an Emerald, the tincture of Copper[472]. In a Granite[473], the soul of Lead. In Pewter [is] the tincture which is found in the stone called *Topasius*. Crystal is attributed to common Mercury and in a Saphire is found the tincture and Sulphur of Silver[474], yet everything in particular, according to its nature and kind, and in metals likewise according to their form and kind. And when the blue colour is separated and taken away from the Saphire, then is its garment gone and its body is white like a diamond. Thus when Gold hath lost its Soul, it yieldeth then a white body and a fixed white body of Gold, which is called *Luna fixa* by the searching students and novices in this Art.

What hath been said as concerning the stone called Saphire, for your instruction you may apply to the better knowledge of the nature of metals, for this blue Spirit is the Sulphur and Soul out of which Silver hath its life as well in the earth as above the earth by Art, and the white tincture of Silver upon white always, in a magnetical form of that one thing and creature, wherein the *primum ens auri* likewise is found. This Spirit of Silver alone containeth that which will perfectly cure and dispel the dropsy, even as the Spirit of Gold and of Mercury can radically cure the consumption so that even the centre itself of the said distemper may not be found.

But the Silver is not so provided in its degree with a hot substance and quality in the veins of the earth, but is subjected to a waterish kind, this fault is to be laid upon the Great Light of Heaven[475], which by reason of its waterish influence hath planted this quality into the Second Creature[476] and into the second Planet of the earth[477] as into Silver. And though Silver doth carry with it a fixed Mercury or fixed Quicksilver, which is born in it, nevertheless it wanted the hot fixed Sulphur, which might have exactly dried up and consumed the phlegm, which is the cause it hath not obtained a compact body[478], except it be done afterwards by Art of the lesser World. And because the body is not solid and compact, by reason of its waterish substance, hence are its pores not well stopped up nor consolidated, that it might have a due ponderosity and endure a fight with its enemies. Which

virtues ought altogether to be found in Gold, if so be it must conquer all its foes and endure all the trials without fault.

You are likewise to understand that the first matter of metals must be observed, studied and found out through the discovery of their last matter, which last matter, as there are the absolute and perfect metals, must be divided and separated that it may appear altogether naked to a man's eyes and then there may be learned and known by such a division what the first matter hath been in the beginning, out of which the last matter is made. Observe diligently this Arcanum[479].

Take the sky-coloured Sulphur of Silver, which hath been extracted out of Silver and rectified by Spirit of Wine; dissolve it according to its weight in the white Spirit of Vitriol and in the sweet scented Spirit of Mercury and coagulate them together through a fixation of fire and you will get the possession of the White Tincture and its Medicine. But if you know the *Primum Mobile* it is then needless, because you may bring the thing to perfection out of one.

Of The Soul And Tincture Of Pewter

The benign Jupiter is almost of a middle nature amongst all the metals. He is neither too hot nor yet too cold, nor too warm nor too moist. He hath not too much of Mercury nor yet of Salt and of Sulphur there is least of all in him[480]. Pewter is found white in its colour, yet of these three principles one doth exceed the other[s] as it hath been clearly discovered in its division according to the true enquiry into Nature's secrets. Out of this composition and mixture of the three principles is generated and wrought and coagulated into a metal and brought to a maturity of perfection benevolent Jupiter. The Spirit of Jupiter doth protect and preserve from all distempers and diseases incident and hurtful to the liver. Its Spirit is naturally, as for its taste, like unto Honey. Its Mercury being made volatile doth get a venomous quality, for its purgeth vehemently and penetrates with violence. Therefore it is not always good that its unlocked Quicksilver should be thus simply used by itself; but if a correction goeth before, it may be very well used with exceeding great usefulness in those distempers and diseases which are immediately subject to his influence; that is to say, when you have taken away from Zadkiel[481] its venomous volatility and it is placed into a better and more fixed state, which doth resist poison. To conclude, if you do extract out of the benign Jupiter his Salt and Sulphur and make Saturn flow very well together with them, Saturn doth get a fixed body, is purified and becometh clear by them and is a total change and real transmutation of Lead into good Pewter, as you will find it upon a most accurate trial. And though this may seem to you not to be true, yet are you to understand that by reason that the Salt of Jupiter is made more Corporeal only by its Sulphur, it likewise hath received an efficacy and power to penetrate Saturn, as the vilest and most volatile metal, and to bring it to its own substance by making it better and you will really find it to be so.

Of The Spirit Of Saturn Or Tincture Of Lead

Saturn, to generate his metal, which is Lead, is placed in the Upper Heaven, above all the Stars. But in the lower parts of the earth he doth keep the lowest degree[482]. As the uppermost light of Saturn is mounted to the highest altitude of all the lights of Heaven[483], so likewise in imitation of the same hath Nature given leave and permitted that his children of the Lower Region have retired themselves by Vulcan to those of their quality according as Saturn hath been moved. For the Upper Light is the cause of it and hath generated an unfixed body of Lead through which go and are drawn open pores, that the Air can have its passage through this Saturnine body and bear itself up. But the fire easily worketh upon and consumeth it because the body is not solid and compact by reason of its unfixedness. This is well to be observed by a serious enquirer into all things because there is a vast difference betwixt fixed and unfixed bodies and then the causes of this fixedness and unfixedness. And though Saturn is of a singular ponderosity before other metals, yet will you observe that when they are poured out together after their conjunction in the melting of them, the other metals will always fall to the bottom, as likewise, it happeneth with other metals by pouring them through Antimony. Whereby it doth appear that other metals have a more solid and compact body than Saturn can raise, because it must give place to other metals, make room for them and yield the victory; for it vanisheth away and is consumed together with those unconstant and unfixed metals. For there are the three grossest qualities of the three principles in Saturn and by reason that its Salt is altogether fluid in comparison to other metals and planets, therefore is likewise its body more fluid, inconstant, unfixed and more volatile than any metallic body.

[As for] how Saturn doth proceed towards his regeneration, you are to know that as common water, through natural cold, by the alteration of the Upper Heaven, is congealed so that it becometh a coagulated ice, so likewise it is demonstrated that Lead is coagulated and made corporeal reason of the great cold which is found in its Salt before any other Salt. The coagulated ice is resolved through warmth and so is the coagulated Lead made fluid by fire. It hath most Mercury in it yet inconstant and volatile; but less of Sulphur and, therefore, according to the small quantity of the same, its cold body cannot be heated; and least of all Salt, but fluid; otherwise the Iron would be more liquid and malleable than Saturn if the Salt alone could impart both the malleableness and fluidity, because Iron doth carry with it more Salt than any other metal. And being there is a difference to be found in these things, you must carefully observe how metals are to be distinguished.

All the philosophers, indeed, besides myself, have writ that the Salt causeth the coagulation and the body of every metal; and this is true; but I shall show by an example how this is to be understood. *Alumen plumosum* is reputed and probably accounted to be a mere Salt, and herein may be compared to Iron, which Salt of the aforesaid *Alumen plumosum* is nevertheless found to be as a

matter and not liquid as Iron. On the contrary Vitriol doth show itself like Salt in a small quantity, yet liquid and open, and therefore its Salt cannot cause so hard a congelation in its appropriated metal as that other Salt doth. Although all Salts of metals are grown out of one root and one seed, yet there is a difference of their three principles to be observed. As one herb differs from the other, and likewise in men and beasts a difference is found as concerning the original of their qualities and their three principles, where one herb has something more of this, another herb more of that kind, which is likewise to be understood of men and beasts. The Soul of Lead is of a sweet quality, as also the Soul of Jupiter, and yet sweeter, so that as for sweetness there is hardly anything comparable to it, being first highly purified by separation, that the pure being very well severed from the impure there may follow a compleat perfection in the operation. Otherwise the Spirit of Lead is naturally cold and dry, therefore I do advise both men and women not to make too much use of it, for it over cooleth human nature, that their seed cannot perfect or perform its natural operation, nor is it good for the spleen and bladder. It doth attract the phlegmatic quality, which breedeth melancholy in men. For Saturn is a governor and such a melancholy one whereby a man is upheld and strengthened in his melancholy. Therefore if its Spirit be used, one melancholy Spirit doth attract the other, whereby a man's body is freed and released from its infused melancholy. Outwardly is the Soul of Saturn very wholesome in all sores and wounds, whether they be old or green, whether they happen by thrusting, cutting or naturally by means incident, so that hardly any other metal will do the like. It is a cooling thing in all hot and swelled members, but to eat away and to lay a foundation for healing in all corrupt and putrefied sores, which have their issuing forth from within, there the nobel Venus hath the pre-eminency because Copper is hot in its essence to exiccate and dry up, but Lead, on the contrary, is found to be cold in its essence.

That heavenly light of the Sun is much hotter than the light of the Moon, because the moon is much lesser than the Sun, which doth comprehend the eight[h] part of magnitude in the circle of measuring and dividing. And if the moon should exceed the Sun in this magnitude of the eight[h] part, as the Sun doth exceed the Moon, then all the fruit and whatsoever groweth upon the earth would be spoiled and there would be continual winter and no summer would be found. But the Eternal Creator hath herein wisely prescribed a certain order and law to His creatures, that the Sun should give light by day and the moon by night and thus be serviceable to all creatures.

Those children which are addicted to the influence of Saturn are melancholy, surly, always murmuring, like old, covetous misers, which do not good to their own bodies and are never satisfied. They use their bodies to hard labour, vex and fret themselves with troublesome thoughts and are very seldom so cheerful as to recreate themselves with other people, neither do they care much for natural love of women although handsome.

To sum up all, Saturn is generated out of little Sulphur, little Salt and much immature and gross Mercury, which Mercury is to be accounted like scum or

froth which swimmeth upon the water in comparison to that Mercury which is found in Gold, being of a much hotter degree. Hence it is that the Mercury of Saturn hath not so fresh and so running a life as that which is made out of Gold, because more heat is found in this [latter], to which the running life oweth its original. Therefore it is likewise to be observed in the inferior world of the little Vulcan, in the augmentation and transmutation of metals, what description I have given you of these three principles of Saturn concerning their original quality and complexion.

And everyone is to know that no transmutation of any metal can arise from Saturn by reason of its great cold, except the coagulation of Mercury, [which can be achieved] because the cold Sulphur of Lead can quench and take away the hot, running Spirit of Quicksilver if the process be rightly performed; therefore it is rightly observable that the method be so kept that the theory may agree with the practice and concur in a certain measure and concord. Wherefore you must not altogether reject Saturn, nor vilify and disparage it, for its nature and virtues are but known to a few. For the Stone of the Philosophers hath the first beginning of its heavenly, resplendent tincture only from this metal and by the infusion of this Planet is the Key of Fixedness delivered to it through putrefaction, because that out of the yellow there cannot come any red thing except there be first made at the beginning of the black a white one.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John Dee's Five Books of Mystery

Original Sourcebook of Enochian Magic

Joseph H. Peterson, Editor

From the Collected Works
Known as Mysteriorum Libri Quinque

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Dedication

For my wife, Candy. You have supported me in so many ways, especially by helping me sort out and keep track of all the piles of obscure dead guy stuff. Without your help, so many things would have been impossible.

For Kerry, Sarah, Lisa, and Karl. You are the best kids a parent could ever hope for. Thanks for all the times you shared your precious computer time.

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For Jill Rogers at Red Wheel/Weiser, who has been great to work with. Thanks for helping to make this a better book.

Finally, for Betty Lundsted, who is sincerely missed.

PREFACE TO THE REVISED EDITION

Dr. John Dee (1527 to 1608 or 1609) has been the subject of much interest in several fields. Several good book-length studies of him have appeared,[1] as well as numerous articles.[2] My intent in presenting this text is not to recap Dee's life or present a new perspective, but to fill in an important gap that has been generally neglected. The manuscript presented adds considerable detail for the years 1581–1583, by most accounts the climax of his career. It sheds light on Dee's politics, science, and occultism.

For the first edition of this text, I had the simple goal of eliminating two major barriers to the study of John Dee and Edward Kelley. These barriers are availability and legibility of the material. With this new edition, I hope to address two other problems as well. First, the English of Dee's day was somewhat different from that spoken today, so I have added many footnotes to clarify obscurities in the language. I have also translated the frequent Latin passages. Second, the subject matter of the text, medieval and Renaissance magic, assumes a view of the universe not commonly held today. To further clarify the text in this context, I have expanded the introduction and index and explained otherwise obscure references in the footnotes. I have also added supplementary material from Dee's diary and other manuscripts.

J. Peterson, 1999

ABBREVIATIONS

Calder	I. R. F. Calder, *John Dee studied as an English neoplatonist,* Ph. D. thesis, 2 vols. (London, University of London, 1952.)
CHM	John Dee, *Compendium Heptarchiæ Mysticæ*, British Library, additional manuscript 36674, fol. 167r ff.
GRM	John Dee, *General and rare memorials pertayning to the perfect art of navigation* (London, 1577).
HM	John Dee, *De Heptarchia Mystica,* British Library, Sloane manuscript 3191.
MLQ	*Mysteriorum Libri Quinque*, British Library, Sloane manuscript 3188.
Monas	*Monas Hieroglyphica;* tr. C. H. Josten, in the journal AMBIX, XII (1964), 84–221.
R&W	R. J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).
TFR	*A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee . . . and Some Spirits,* ed. Meric Casaubon (London, 1659).

INTRODUCTION

These secret writings of John Dee, one of the leading scientists and occultists in Elizabethan England, record in minute detail his researches into the occult. They were discovered in a hidden compartment of an old chest along with various magical implements. Although the angels made him swear never to reveal these doctrines to anyone not sanctioned by them, he complained, "If no man, by no means, shall perceive anything hereof by me, I would think that I should not do well." Nevertheless, these pages were carefully concealed, and nearly lost forever. Although this present work is concerned primarily with his occult experiments, through it, we catch many glimpses of Elizabethan life and politics.

Dr. Dee represents the true Renaissance man—a master of many areas of learning. He was born in 1527 and lived at the height of the English Renaissance. Dee's knowledge included astronomy, mathematics, navigation, medicine, geography, history, music, painting, astrology, and the occult sciences.

In many ways, Dee lived at the center of conflicting forces and ideas—tradition vs. reformation, science vs. magic, Christianity vs. paganism (that is, Judaism, Hermeticism, and even studies of Arabic traditions). By studying Dee, we can gain insight into all these subjects and into the Renaissance as a whole. We can even throw light on our own struggle to reconcile our own conflicts.[3]

Dee had many famous and powerful friends and was heavily involved in politics. He became scientific advisor and astrologer to Queen Elizabeth, who occasionally visited him at his home at Mortlake. He was instrumental in planning the expansion of the British Empire, exploring the New World, and, with the help of angelic agents, ushering in the new age as well. One of the main objectives of his life's work was to bring about religious and social reform. It has been suggested[4] that in this endeavor he was, to some extent, successful.

Dee began his "mystical experiments" with a solid foundation in medieval and Renaissance science, magic, Kabbalah, and the Hermetic arts. Further mysteries were revealed by the "angels" who manifested themselves, ultimately resulting in a new, unified occult system.[5] This occult system is perhaps closer to a face-lift than a new system. Most of it would have been familiar to occultists of the day, but with a veneer of new names and symbols.

Aside from the mechanical details of Dee's system for communicating with angels, these records reveal that the angels were interested in and involved with the exploration and colonization of the New World, and in heralding in a new age or new world order. The one aspect of these writings that has fascinated most, however, is that the angels delivered a complete book in an otherwise unknown language. They claimed this book, named *Loagaeth,* to be of utmost importance. Its language is the true language of creation so sought after by Kabbalists and by Dee himself.[6] This "angelic book" was later used to extract a long series of messages (or "calls") in yet another unknown language, called Enochian.

Interest in John Dee and his occult activities has increased tremendously in recent years. One reason for this is the growing debate over the importance of Dee's role in history by such eminent scholars as Francis Yates,[7] Wayne Shumaker, and, more recently, William Sherman. Another reason for Dee's popularity is undoubtedly the fact that his system was used and adapted by the Hermetic

Order of the Golden Dawn, and, subsequently, by Aleister Crowley. If one examines the Golden Dawn material, its appeal soon becomes clear: It draws together various occult methods into a highly coherent system. In adapting Dee's system, various additions, omissions, and mistakes were made. This departure was compounded by uncritical, although imaginative, treatments of the Golden Dawn and Crowley material by some authors. The net result is a maze of misinformation.[8] The material presented here provides us with the keys necessary for understanding Dee's original system as a whole. Since its previous editions were very limited in availability,[9] it has largely been ignored, in spite of its importance.

Dee studies have created two radically different pictures of Dee—one as Magus, and the other as scientist-politician. I hope this volume will help bridge the gap. This polarization is partly caused by the lack of availability of Dee's writings. Those interested only in the occult have largely ignored Dee's published output, and those who focus on his published output will find very little evidence of occult influences. Placing the focus on Dee's public writings, however, can give the modern reader the mistaken impression that occultism was not central to his thinking. This is simply because, in Dee's day, the occult was a dangerous pastime, placing you at risk, not just from hostile spirits, but from the frightened public. We would do well to keep in mind the fate of the less cautious magus Giordano Bruno, who was burned alive at the stake by the Inquisition only a few years after Dee recorded these accounts. Dee's childhood idols, Roger Bacon, Trithemius, Agrippa, Paracelsus, and others, all had suffered greatly because of their reputations as magi. Dee himself was imprisoned early in life, an experience he was careful to avoid thereafter. His thoughts and motivations, however, centered around his "mystical experiments." In addition, there is an "anti-manuscript" bias to overcome. Although many of Dee's books were widely circulated, they were not intended for publication, but rather were "directed inward, to an extremely restricted circle" for private political aims.[10]

Another goal in presenting this text is to help elucidate the tradition in which Dee's occult endeavors took place. Although it has repeatedly been observed that Henry Cornelius Agrippa was a major influence on Dee, most have concluded that Dee's system is highly nontraditional. This view is distorted by the fact that most attention has centered around an isolated set of records that describe a system that, on the surface at least, appears to be highly original.[11] I hope to show that Dee and his spirit medium, Edward Kelley, were following traditional methods, especially during their earlier efforts, and that his later methods are adaptations of traditional ones, used within a traditional framework.

Dee's writings also are of interest in that they are a record of the most educated English of Shakespeare's age. To some extent, Dee is even said to have influenced the English language.[12]

Dee's Early Period

John Dee was born in London on July 13, 1527. His father, Rowland Dee, was an official at the court of Henry VIII. John was born shortly after Luther's break with Rome, and immediately after England's, during a period of radical reform. The resurgence of classical Greek studies combined with new interest in Hebrew studies to create Renaissance Neoplatonism. Renaissance philosophers sought to integrate Greek and Hebrew traditions in an attempt to unify the rapidly disintegrating religious factions and end the constant political strife. They were thus the forerunners or prophets of the Rosicrucian and Illuminati movements.

By the age of 23, Dee had already established a brilliant reputation, lecturing in Paris on Euclid. At age 31 (1558), he published his first major work, *Aphoristic Introduction* (Propædeumata Aphoristica), and at age 37 (1564), his *Monas Hieroglyphica*. The *Monas* is a highly esoteric work. In it, he claims to be in possession of the most secret mysteries. He wrote it in twelve days, while apparently in a peak (mystical) state: "[I am] the pen merely of [God] Whose Spirit, quickly writing these things through me, I wish and I hope to be."[13] He claimed the work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.[14]

Like the *Monas Hieroglyphica,* the angel magic in the *Mysteriorum Libri Quinque* seeks a higher wisdom than science, religion, or Jewish Kabbalah—one that will unite them all, convince atheists, convert Jews as well as pagans, and heal Christendom.

John Dee, the Politician

The Renaissance saw a giant leap in the evolution of the Information Age. Printed works, a recent innovation, were becoming more and more available, and manuscript collections were threatened with neglect. Dee was fascinated with books and spent vast amounts of energy and money collecting them. Eventually Dee's library became "Elizabethan England's greatest library,"[15] attracting scholars and dignitaries alike. It is possible that Dee's inspiration and model for his library came from Johannes Trithemius, one of the greatest scholars and occultists of the sixteenth century. While abbot of the monastery of Sponheim in Germany, Trithemius built a library of unparalleled importance, and turned one of the poorest monasteries in the Palatinate into an "obligatory" place of pilgrimage for scholars.[16] As William Sherman has noted, "Renaissance libraries were powerful sites of intellectual creativity, social status, and political influence." As such, their owners "were at once empowered and endangered by their collections and skills."[17] This must have been a source of great anxiety to Dee.

Dee's library was a bustle of activity, especially in 1583, with frequent planning sessions for nautical expeditions, visitors borrowing and lending books, dignitaries, including the queen, and others, such as Francis Bacon, who sought Dee's advice and help.[18]

Plans for the New World and the New Age

Perhaps Dee's greatest legacy is his seminal role in building Britain into a major maritime power.[19] He is usually credited with coining the phrase "British Empire." Dee played a prominent role in plans to colonize the New World (involving Lord Burghley, John Davis, Adrian Gilbert, and Sir Walter Raleigh), and consulted the angels quite often about the venture. His interest was not merely patriotic.[20] He had a farsighted plan for the new (or rather restored) British Empire to compete with (or replace) the Hispano-Papal empire. Part of his justification was the same as Rome's—to "carry the name of Jesus among the infidells to the great glory of God."[21] The magnitude of his vision is reflected in the vast extent of the empire that Britain went on to establish.

Dee associated the new empire and the New World with the new age. He was fascinated by the apocalyptic prophecies of his day, and tried his own hand at them based on his knowledge of astrology. He believed the new age would begin in a few years, perhaps in 1583 or 1584. He based this on astronomical models of world history published by Trithemius *(De Septem Secundeis)* and Cyprian Leowitz *(De coniunctionibus magnis)*.[22] The fact that Dee dated two of his works[23] using his calculation of the "world year" allows us to calculate where he thought the world was in the cycle.These works place the start of the cycles at 3763 B.C.[24] Nevertheless, Dee felt the end of the world was immanent, largely based on astronomical observations.[25] The coming great conjunction was foreshadowed by the appearance of a supernova in 1572, a comet in 1577, and a solar eclipse in 1582.

In his scrying experiments,[26] the angels tell Dee and Kelley that "the tyme of God's visitation" was "8." Dee's speculation that this might mean 1588 seemed to be confirmed in later scrying sessions.[27]

Dee found political authority for the British Empire in the accounts of King Arthur and Owen Madoc, a legendary Welsh prince said to have discovered America in 1170.[28] To compete with the spiritual authority of Rome, however, Dee sought divine authority from the angels and God himself. The angels told him what he wanted to hear—that "the World begynnes with thy doings."[29] Thus his scrying, publications, and political activities were all part of his grand scheme to unify the peoples, religions, and languages of the world through universal knowledge. An element of this plan was to convert the pagans of the New World, and the Jews.[30]

The angels revealed details of the New World and new age on several occasions. For example: "What I speak hath not byn reuealed, no not in these last tymes, of <u>the second last world</u>. But I begynne <u>new worldes, new people, new kings</u>, & new knowledge of a new Gouernment." "New worlds, shall spring of these. New manners: strange men:" "The old ways cease, the new begin."[31]

After the appearance of the Polish prince, Albrecht (or Albertus) Laski, Dee shifted his hope for a royal patron to Europe. In the end, Dee failed to convince any of his would-be royal patrons of the cosmic plan. He was also thwarted by the papal nuncio (ambassador) who managed to have him and Kelley expelled by Rudolf. Dee was wise enough to decline an "invitation" to Rome.[32]

Renaissance Magic

By the Renaissance, magic had developed a complex theoretical and philosophical foundation. There was also a considerable amount of practical literature in circulation. Dee's public and secret writings show the remarkable depth and breadth of his studies of magical literature. The classical philosophers, especially Plato and Aristotle, were the foundation on which the so-called Neoplatonic philosophers built. Plotinus, Porphyry, Proclus, Iamblicus, and the Christian Pseudo-Dionysius were all familiar to Dee, as were the Italian Neoplatonic revivalists Ficino, Pico, and others.

The practical literature largely relies on knowing the secret names of God (mostly from the Hebrew Old Testament)[33] and of the angels or spirits themselves. The more cautious methods involve praying to God directly to send his angels.[34] The less cautious methods involve appealing to the spirits directly. The use of consecrated tools in ceremonial magic reflects their use in religious ceremonies. Most of the literature also deals with the use of talismans or symbols of some kind, and often with squares of letters or numbers.[35]

The object of these practices, often called "experiments," is sometimes as sublime as the vision of God, but frequently as base as the recovery of stolen goods or the discovery of treasure. The mention of treasure during a scrying session with Barnabas Saul (22 December 1581) probably reflects the grimoire he is using more than a specific inquiry by Dee.

John Dee, The Magus

Dee's reputation as a magus, or rather a conjurer, started fairly early in his life and has continued to this day.[36] While he was highly respected as a man of great learning within the scholarly community and court circles, the less educated came to fear him. He was even briefly imprisoned in 1555 on charges that he tried to enchant Queen Mary. He is said to have been the model for Prospero in Shakespeare's play *The Tempest*.

In his explanatory note to the present work, Dee writes that his interest shifted more toward the occult after becoming convinced of the hopelessness of human endeavors as paths to wisdom. Sloane 3188 records his earliest occult experiments centered around scrying. These early methods were remarkably consistent with the occultism prevalent at the time, and Dee seems to be as widely read here as he was in science. He mentions the famous occultists Cornelius Agrippa and Johann Reuchlin. The widely known *Heptameron* of Peter de Abano and Arbatel's Of *Magic* are also mentioned, even though he did not include them in his *externa bibliotheca.*

Dee's interest in angelology is indicated by his heavy annotations of such works as Pseudo-Dionysius' *Coelestis hierarchia,* Richard of St. Victor's *De superdivina trinitate* (1510), Scalinger's *Exotericarum exercitationum liber decimus* (1557), Pompilius Azalus' *De omnium rebus naturalibus* (1554), and J. Rivius' *Opera theologica* (1562).[37]

Although Dee was careful not to catalog his more dangerous volumes, other sources can be identified or deduced. One of these is *Liber Juratus,* or the *Sworne Book of Honorius.* Sloane 313 (late fourteenth or early fifteenth century) is known to have been in his collection and contains marginal notes in his handwriting.[38] *Liber Juratus* contains detailed instructions for communicating with spirits, as well as obtaining the sight of God through the use of an elaborate sigil, named the *Sigillum Dei Aemeth*. Dee is directed by the angels to use this sigil "which is allready perfected in a boke of thyne." Dee is also promised the sight of God ("videbis Deum").[39] Another source that Dee mentions is the magical text *Aldaraia sive Soyga* (discussed below), which has squares of magical letters and heavy astrological elements.

In addition to these, I believe that two other magical texts can be identified as having been used by Dee. The first is Sloane 3849 article 1, "Manner of proceding in order to discover in the crystall,"in which the three angels Anchor, Anachor, and Anilos are central. This, or a similar text, seems to be behind Dee's first scrying session with Kelley, in which they try to call forth these three spirits.

Another magical text I believe may have been used is Sloane 3854. The first part includes article 4 ("Book of Consecrations")[40] and article 5 ("Experimenta de Speculo"). In the blank space between these two articles (folio 75r) a second hand, which I believe can be identified as Edward Kelley's, has written some notes. This manuscript is also bound with the most complete and correct manuscript of *Liber Juratus* that I have seen.

There are many examples of medieval and Renaissance magic texts with similar methods. I include some examples in the appendices.

Dee's system started with some Hebrew-centered Kabbalah like that he found in the writings of Reuchlin. Kabbalistic concepts abound, including his use of Hebrew etymology, traditional Hebrew names of God and angels, and extracting names from tables of letters à la Abulafia. Dee had a large Hebrew collection in his library, and took many of the volumes with him to the continent in 1583,

showing sustained interest.

Nevertheless, in the end his *Sigillum Dei Aemeth* replaced the traditional Hebrew names with new names, and his angelic book was not in Hebrew, but a new (or unknown old) language. This may reflect Dee's (or Kelley's) mistrust of Jews,[41] or perhaps it may have been a way to compensate for Kelley's lack of knowledge of Hebrew and traditional Kabbalah. In any event, it is interesting to note that what Dee found in these actions is exactly what he expected to discover. Instead of the confusing maze of corruptions and variants found in the grimoires, he found an uncorrupted way of communicating with angels based on their own language, and on mathematics.

The first angels to make their appearance at the scrying sessions all belong to the Judeo-Christian tradition. They are later supplemented with otherwise unknown names, derived mathematically from letter squares. Dee is careful to catalog their jurisdictions, apparel, and symbols for future use. The revealed method of invoking their help is described in detail in the action of 17 November 1582.

In addition to the seals of the spirits, the ritual apparatus included several other items: various scrying stones, sometimes set in a frame; a "holy table" on which was painted or engraved various symbols; wax seals called *Æmeth;* a ring and lamin to be worn by the practitioner; and the rod "el," divided into three parts, the ends painted black, the middle red.

The Mysterious *Book of Soyga*

As mentioned above, Dee refers in several places to a magical text named *Aldaraia sive Soyga.* Since Roberts' and Watson's 1990 book, *John Dee's Library Catalogue,*[42] two manuscripts of this work have been identified by Deborah E. Harkness. One is Sloane 8 in the British Library, and the other is Bodley 908 in the Bodleian library. It is possible that Sloane 8 was, in fact, the manuscript to which Dee refers in his records.[43]

In their very first scrying session with Kelley, Dee asks the angels, "Ys my book, of Soyga, of any excellency?" (10 March 1582). He laments at that time, "Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga." *Liber Loagaeth* (Sloane 3189) has several tables from Aldaraia/Soyga appended (in Dee's handwriting—not Kelley's, as in the rest of the manuscript). In addition, Dee's statement, "Soyga: otherwise named ysoga, and Agyos, literis transpositis" is, in fact, a direct quote from the *Aldaraia.*[44] The angel Il responds, "Soyga signifieth not Agyos," in direct contradiction. This makes it probable that Kelley was not familiar with the text, and is possibly evidence that he was in fact carrying out a deception. I do not believe the *Book of Soyga* is the same as the "Arabick book" mentioned several times by Dee. The latter was apparently the same as that prized by Pontois and described as having "cost doctor dye £ 600 ready money as he the deponent did hear himself the said doctor afferme. . ."[45] There is nothing about either *Soyga* manuscript to justify such a vast sum.[46]

Scrying and Dee's Earliest Attempts

The premise behind Dee's mystical experiments is the veracity of scrying, or visions seen in a crystal ball or other shining surface. Today, the crystal ball has become an icon for superstition, but scrying has been widely used and respected for divination throughout history. It even has biblical authority.[47]

According to psychiatrist and researcher Raymond A. Moody, "That certain individuals do see visions—specifically, hypnagogic images—when gazing into a transparent or reflective surface is a well-established fact that can be regarded as an item of psychological knowledge."[48] The real question is the value of these visions, or their interpretation.

Scrying instructions can be found widely in occult literature, in particular in manuscripts that it was dangerous to possess.[49] The published sources, such as Agrippa, make scant mention of scrying. Scrying also appears in popular legends, such as the legends of Roger Bacon's scrying glass in which anyone could see anything they wished within fifty miles.

With few exceptions, Dee did not use scrying to see far-off happenings, or to divine the future. His aim was to see into the spiritual realms to receive wisdom from higher beings. The spiritual realms were thought to resemble, in many respects, the physical world.

It was common for scrying practices to be accompanied by religious and occult symbols and ceremonies. These served to ensure the spiritual purity of the practice, but also to focus concentration on the intent, much as techniques for lucid dreaming do. They also served to give form, context, and meaning to the images seen by the scryer. For example, surrounding the scrying table with the symbols of the seven planets provided a means of organizing and remembering the otherwise bewildering maze of images. This integration of magic with the art of memory was developed to a high degree in Renaissance occultism.[50]

Symbols and ceremonies also provided a means of controlling or manipulating the images (or, to use Couliano's term, "phantasms"). For example, the scryer might place a talisman of Venus under the stone when he wanted to focus on affairs of the heart. This is essentially an attempt to facilitate communication between body and soul: "body and soul speak two languages, which are not only different, even inconsistent, but also inaudible to each other. The inner sense alone is able to hear and comprehend them both, also having the role of translating one into the other."[51] The use of sacred symbols and ceremonies also helped the scryer summon courage to face the possible confrontation with demonic presences.

Dee's interest in scrying clearly goes back far earlier than the records of his scrying experiments.[52] Although he may have begun to experiment much earlier, the earliest records of Dee's scrying begin in 1581. On 8 March 1581, and several times during 1581, Dee records strange knocking and rapping in his chamber, and a voice like an owl's shriek. These events were clearly regarded as supernatural and may have been related to early experiments.

His private diary records: "May 25th, I had sight in χρυσταλλω [Crystallo] offerd me, and I saw." Generally, however, Dee relied on the scrying abilities of others, as prescribed by tradition. He mentions that he employed two seers around this time.[53]

Late in 1581, Dee began to employ Barnabas Saul as a scryer. Saul was a minister who was heavily involved with magic. Dee's diary records additional details regarding his dealings with Saul:

> Oct. 9th, Barnabas Saul, lying in the ..... hall was strangely trubled by a spiritual creature abowt mydnight. [1582] Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favoring the other. Feb. 20th I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende[54] cam to my howse. Barnabas went home agayne abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. July 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports.[55]

The experiments with Saul were not regarded as successful. His sessions were largely rejected as false. Dee records one of these sessions in the beginning of *Mysteriorum Libri Quinque.*

On 8 March 1582, Dee was visited by Edward Kelley, a.k.a. Edward Talbot. They were introduced by Dee's friend Mr. Clerkson. Kelley began to scry regularly with Dee two days later. From Dee's records, it is apparent that Kelley had a highly unstable personality. The relationship between the two men was often strained, and Kelley would storm off for months at a time. Aside from their conflicts, however, Dee regarded their sessions as highly successful.

Scrying Methods

Dee used various media for scrying—several crystal balls and the famous obsidian mirror are now preserved in the British Museum.[56] Dee drew a picture of one of them in the record of the first scrying session (see below). This shows an elaborate frame with a cross at the top. This is probably the stone that William Lilly described as the size of a large orange, "set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael, Gabriel, Uriel."[57] After intense prayer, the stone was placed in a frame and set on a specially prepared table. The angels were then called to appear in the stone to answer questions.

Nicholas Clulee has argued that Dee did not seem to consider these actions magical, but rather a variety of religious experience. He based this partly on the observation that they do not seem to invoke the angels directly, as directed by the magical books. Rather, they start off with prayers to God, and petitions that God send his angels.[58] This is consistent with the method found in the *Arbatel,* which Dee mentions by name in the text. In his first action with Kelley, Dee is very careful to distinguish between "spirituall practise" and what is "vulgarly accownted Magik." On the other hand, Dee and Kelley immediately proceed to "call for the good Angel Anchor, to appere in that stone *to my owne sight*." Dee states that he "make[s] motion to god, and his good Creatures." Also, Dee's synopsis of his instructions for communicating with angels *(Heptarchia Mystica* and *Tabula bonorum angelorum invocationes*, bound in Sloane 3191) contains numerous invocations or "invitations" addressed directly to individual angels. These were based on the records Dee kept in Sloane 3188.

It does not appear that God or the angels obliged Dee's request that they appear to his own sight, but Kelley experiences vivid and detailed apparitions. As soon as the angels appear in the stone, they "give thanks to God, and Wellcome to the good Creature." Then they demand the angel's name. These steps are all consistent with the texts of ritual magic. In the second action, Dee is told that the method of invoking the archangel Michael is by "the Seven psalmes." This is also consistent with the grimoires.[59] The apparitions do not always seem confined to the crystal.[60]

Edward Kelley, the Magician

Edward Kelley was born on 1 August 1555. He was thus 28 years younger than Dee. He attended Oxford under the alias of Edward Talbot, but left after some trouble. He was later pilloried in Lancaster for forgery. He was 26 when he arrived at Dee's door on 10 March 1582.[61] By this time, Kelley was well versed in the occult arts, including Agrippa's works. He also possessed various texts on magic, at least some of which were regarded as "devilish." Kelley was also an alchemist. His only book is on alchemy, and his final months were occupied with alchemical experiments for Rudolph II. Elias Ashmole says, "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worchester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."[62] Kelley later married Jane Cooper. He also had a brother, Thomas.

The *Sigillum Aemeth* and Its Variations

The use of the *Sigillum Aemeth* (or Emeth) is central to Dee's system, as well as to other forms of magic. The earliest examples of the *Sigillum Aemeth* are found in the *Liber Juratus* (see appendix 1). Most manuscripts describe the seal in great detail, but don't actually draw it out. The versions that do exist vary, probably because they were based on the written description. *Liber Juratus* calls this seal the "seal of God . . . which is the beginning,in this art."[63] Between the outer circles is to be written the 72–letter name of God, or *Schemhamphoras*. Both Agrippa and Reuchlin refer to a seal by this name, although I have been unable to find any descriptions or drawings of it in their writings. Dee was well aware of the fact that variations existed, since he asks the angels to provide a definitive version for his works. The version by Athanasius Kircher, which appears many years later in his monumental work *Oedipus Aegyptiacus*, is highly corrupt.[64]

Dee was originally told by the angels to use a version found in one of his books. He thereupon consulted several sources and asked the angels to resolve the discrepancies. This prompted them to deliver a radically new version of the sigil.

An examination of Dee's original wax sigil (see figure 1, page 42), now preserved in the British Museum, shows differences from that found in Sloane 3188.

The Holy Table and Its Variations

Dee's scrying was conducted on a specially constructed table, two versions of which were described to him by the angels. The first, whose design is now lost, was later declared by the angels to be false. The second design is apparently similar to the first. It consists of a large hexagram containing a square of letters. Surrounding the hexagram is a border containing additional letters. Although the original table does not appear to have survived, it was described in detail by Elias Ashmole, who saw it in John Cotton's library. It was "composed of 3 boards broad-waies besides the borderings; of a fine grained wood & very heavy, but the scent now lost." He described the Enochian letters as painted in red on a gold background, between two blue lines. The seven sigils, or "ensigns of Creation" were also painted with red letters and blue lines. The lines of the hexagon were gold, and the central square had gold letters and blue lines.[65] (The engraving found in Dee's *True and Faithful Relation* . . . does not correspond exactly with the description in Sloane 3188. See figure 3, page 43.)

As with the *Sigillum Aemeth* described above, this design is a variation of designs found in magic texts. It is likely that Dee employed one of the conventional designs in his early scrying before the angels revealed their version.

The instructions given in the grimoires concerning the holy table probably give a fairly accurate idea of how Dee proceeded in these experiments. In appendices 3, 4, and 5, I present excerpts from the *Theurgia Goetia, Art Pauline*, and *Ars Almadel*. The *Art Pauline* seems particularly close to Dee's method. The table contains a hexagram with the seven planetary seals arranged around it (see figure 5, page 44). The spirit's seal is placed on the appropriate planetary seal. Dee was instructed that the seven seals could be constructed separately and arranged around the table, or they could be painted onto the table.

The third example is from the *Ars Almadel*. This gives a method for calling forth the spirits that govern the four directions, north, south, east, and west. Here, we also find a hexagram on the holy table, and the use of wax sigils. This time, there is a border around the table with holy names drawn around it. In the center of the hexagram is a small triangular seal with more names (see figures 6 and 7, pages 45–46). *Aldaraia sive Soyga* also contains diagrams reminiscent of Dee's (see figure 4, page 44).

Other Ritual Implements

According to the *Key of Solomon,*[66] *Heptameron, Lemegeton,*[67] and other magical texts, the master should wear on his chest a lamin with a hexagram. Dee is likewise told to prepare a lamin to be used for this purpose, but his was triangular, thus symbolizing his name (Δ = Dee). He is later given a new version, the original version having been declared false. The final version has Enochian lettering.

Dee is also instructed to prepare another ritual implement, the ring of Solomon. Solomon's magical ring appears in early magical literature. For example, in the *Testament of Solomon* (first to third century A.D.), Solomon is given the magical ring by the archangel Michael.[68] He uses it to call and control the demons. The archangel Michael likewise reveals Solomon's ring to Dee, stating that it was by it that Solomon worked all his wonders. The *Testament of Solomon* was known in medieval manuscripts and could have been known to Dee.[69]

The Spirits

Five archangels are central to Dee's actions: Michael, Gabriel, Raphael, Uriel, and Annael. This grouping is common in medieval and Renaissance occult works. In *Liber Juratus,* the first four are known as the "Angels of the 4 winds." Agrippa calls them the "four angels ruling over the corners of the world."[70] *The Magical Calendar* gives the same.[71] The names of the first four are also found written on the frame that holds the scrying crystal in Trithemius' method of calling angels into a crystal.[72] Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the Apocryphal *Book of Tobit*, and Uriel is well known in noncanonical lore. Annael is relatively unknown.

The meanings of the Hebrew names and their compass allocations are:

Michael	"who is as God"	East
Gabriel	"God is my strength"	North
Raphael	"God has healed"	West
Uriel	"Fire of God"	South
Annael	"Grace or glory of God"	

During their first scrying session, Dee and Kelley called three angels: Anchor, Anachor, and Anilos. These names also occur in mainstream occult sources. In the *Heptameron or Magical Elements* of Peter de Abano, they are mentioned in the oration to be said when the vesture is put on.[73] It is known that Dee made use of that book, but he must have been following another source here, since the names are not exactly the same. A likely source is Sloane 3849, article 1, "Manner of preceding in order to discover in the crystall," where these three angels are central.

It would be interesting to try to trace the development of this oration. The *Heptameron* version is as follows:

> Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen[74]

The *Clavicula Salomonis* gives the following:

> Amor, Amator, Amides, Ideodaniach, Pamor, Plaior, Anitor; through the merits of these holy Angels will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O most Holy ADONAI, whose Kingdom and Empire endureth forever. Amen.[75]

The *Lemegeton* gives:

> By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy Strength, Adonai; unto whom the praise and glory will for ever and ever belong. Amen.[76]

Liber Juratus contains the earliest version with which I am familiar. It is numbered oration 17:

> O Jesu the sonne of the incomprehensible god,
> hancor hanacor hamylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.
> ELEMINATOR candones helos helee resphaga thephagayn theundyn thahonos micemyahe hortahonas nelos behebos belhores hacaphagan belehothol ortophagon corphandonos born in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me [hic oic petitionem tuam sed p visione diuina dic ut sequitr] that I may come to obtayne the visyon of the deyte throwgh thee glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. Amen.[77]

The *Ars Notoria* has a very similar oration, numbered 24 and called "The Oration of the Physical Art." Its purpose is for determining the condition of a sick person:

> Ihesus fili Dominus Incomprehensibilis:
> Ancor, Anacor, Anylos, Zohorna, Theodonas, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora
> [another part of the same orison:]
> Elleminator, Cardones helosi, Tophagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and reach me, whether such a one shall recover, or dye of this infirmity.[78]

The *Ars Notoria* reproduces most of the Orations found in the *Liber Juratus,* though in slightly altered forms.

In *Liber II*, two other conventional lists of angels are given. The first is: Zaphiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The second is: Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel, and Leuenael. Most of these names are identical to those given by Agrippa in his "Scale of the number seven." The first list corresponds to the "seven angels which stand in the presence of God." This also corresponds to the list of seven archangels according to Geonic lore, as well as that of Pseudo-Dionysius.[79] The second list corresponds to the Hebrew names for the seven planets, with the name of God, "EL," added to each. It is also found in Agrippa, book 3.

Description of the Manuscript

One of the most remarkable things about Dee, as exemplified by these records, is his meticulous attention to detail. In fact, Dee's are probably the most detailed records of the actual practice of ceremonial magic extant.

The title of the book is slightly ambiguous. "Mysteriorum," as in *Mysteriorum Libri*, can mean either mysteries or secret rites. Both meanings seem fitting in this context.

The manuscript consists of 104 folios, mostly in Dee's hand. It measures approximately 320mm by 205mm. It contains a short preface by Elias Ashmole, and is bound with notes by Ashmole, many of which are in his stenographic notation.[80]

Synopsis of Dee's "Mystical Experiments" (1581–1583)

In his *Mysteriorum Libri Quinque,* Dee records prophetic visions (e.g., the Spanish Armada), visions of angels, magical instruction, and religious teachings. A few of the key messages of the angels include:

- Flesh is vile and corrupt (Gnostic or Neoplatonic attitude);
- Mercy for the repentant is necessary;
- Temptation of the faithful is necessary in order to show God's mercy;
- The immanent coming of the antichrist;
- The immanent fall of existing political and religious establishments as punishment for mankind's corruption, to be replaced by new, righteous ones.

Although a lot of material remains obscure, especially passages from the "holy book," I believe Christopher Whitby is correct in dismissing the theory of cryptographic messages hidden in these records.[81]

There is suprisingly little discussion of alchemy in these records, especially in view of the fact that Dee pursued it actively during this period.[82] Perhaps Dee did not mention it here because he didn't want to reveal his alchemical work to Kelley, who probably came to Dee for that purpose. Perhaps this helps explain Kelley's bouts of anger at Dee. One might also wonder if Kelley brought the scroll, book, and red powder in order to entice Dee into letting him in on Dee's own secret alchemical work. The evidence that there was more to the visions than simply conscious deception from Kelley will be discussed later.

The Book of Angelic Wisdom

Dee seems to have had an almost obsessive facination with the lost *Apocrypha, especially* the *Book of Enoch*, which is mentioned and even quoted in the Bible (Jude 14), and *Esdras.* He is told by the angels that the *Apocrypha* are not lost, but in the keeping of the Jews.[83] Most of his mystical exercises are focused on recovery of the lost wisdom that these books represented to him.

The core of this book describes the revelation of a book of angelic wisdom, *Liber Loagaeth* (so named by Dee in *A True and Faithful Relation* . . .). It is reported to be in the tongue of the angels. Only a few angelic words are translated in these manuscripts. The first parts of this book were dictated by Kelley and recorded meticulously by Dee in Sloane 3188. Later parts were written by Kelley directly and are now found in Sloane 3189. The latter manuscript is incomplete in that it does not repeat the earlier material. It is also bound with four tables from the *Book of Soyga,* written in Dee's handwriting. Since the angels state that the angelic book contains forty-nine leaves (one of which cannot be revealed), it is clear that the four tables from *Soyga* do not belong to it.

Dee was instructed to rewrite the book in the delivered script, but this does not seem to have been done. One copy was to be bound in blue. Another, "whose skin shall bear Silver," was to be "in length; 8 [inches], in breadth 7. "[84]

The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE ENDE."[85] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.

Synopsis of Dee's *True & Faithful Relation*

The record of Dee's experiments continues in later manuscripts. The bulk of the later material was published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and some Spirits*. These records were published by Casaubon with the intent of discrediting Dee and Kelley. The Casaubon edition, it should be noted, is full of typographic errors. Reliance on it alone, without the manuscript sources, has sadly resulted in the perpetuation of many errors.

A *True & Faithful Relation* takes up where *Mysteriorum Libri Quinque* left off. It goes on to describe their six-year missionary journey to the continent. The revelations of the mystical heptarchy were followed by that of the 30 "Aethyrs," the "48 Claves Angelicae," and the four "Enochian Tables." The later material included a second language popularly known as "Enochian."

Dee's mission to the court of Rudolph II in Prague cannot be considered a success. An occultist himself, Rudolph proved very unsupportive. In fact, Dee and Kelley narrowly escaped the papal nuncio and the possibility of facing the deadly Inquisition. Dee returned to England in 1589. Kelley remained behind and had limited success in alchemical experiments for Rudolph. He died trying to escape in 1595.

Dee's Later Life

The final period of Dee's life and career have been judged variously as one of disgrace and failure, or as one of continued success and renown. I think William Sherman has made a credible case for the latter view.[86] While it is clear that his mission to the continent cost him politically, Dee continued to maintain his contacts and influence, and even served in an official capacity to King James I when he succeeded Queen Elizabeth in 1603. He continued his scrying experiments, but never again achieved the dramatic results he had seen with Kelley. While the promised new age never materialized in the dramatic and apocalyptic way he had visualized, history has acknowledged Dee's vital role in shaping our modern world.

Adaptation of Dee's System by Later Occultists

Dee's activities and writings have made a deep impact on later occult movements. Among the fruits of his labor is a heavy influence on the German Rosicrucian movement, whose manifestos began to appear around 1610.[87]

As mentioned above, Dee's experiments also had a great influence on the Golden Dawn. Unfortunately, the process of adapting and assimilating Dee's system was undertaken with uncritical methods and incomplete materials. In particular, these efforts have been based almost entirely on Casaubon's *True & Faithful Relation*, with all its typographic errors. In many particulars, the Casaubon edition is impossible to understand without the *Mysteriorum Libri Quinque.*

The Four Angelic Tablets

Four tables of letters were produced during the later conferences.[88] These tables served two different purposes: the production of ninety-one names that correspond to the ninety-one parts of the world (as catalogued by Agrippa in his *Occult Philosophy* I, chap. 31), and the production of invocations ("Tabula Bonorum") to be used with the names. The Golden Dawn adaptation of Dee's system places heavy emphasis of these tables.

Christian Wilby has written an excellent article on the four angelic tablets. There he states:

> Unfortunately for later day occultists, the so-called synthetic genius—I prefer to call it rampant eclecticism—of McGregor Mathers has obscured the field of vision on this problem for too long. For some reason best known to himself, Mathers was content to use the originally received tablets and ALL of the emmendations of the "corrected" version. This has produced, to the detriment of everybody, one of the biggest mish-mashes ever to grace the Tradition.[89]

Another inaccuracy in the Golden Dawn system is the compass allocations used for the four angelic tablets. The original allocations given to Dee were later corrected by the angels.[90] The correct allocations are also given by Dee in his synopsis of his magical system (see Sloane 3191). These errors have been perpetuated by more recent writers.

History of the Manuscript

In addition to the preface by Elias Ashmole, further history of the manuscript is found in the following notes written on the end sheets:

Ms A. 3188./XVI F

This volume is in Dr. Dee's own handwriting, as far as fol 108.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sale, Jan 1739/40 (lot 465) and is now Ms. Sloane 3677.

The original Mss. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. Mss. No. 5007 A.B.C.

J.M. Jan 1856

Dr. John Dee's Conference with Angels from Dec 22 1581. to May 30 1583. being what preceeds the other Conferences printed by Dr. Meric Causabon [sic] Lond. 1659. in folio.

With a preface by Elias Ashmole An: 1672.

Notes on This Edition

This edition of John Dee's spiritual diaries was prepared from the original manuscript in Dee's own handwriting. The original manuscript is preserved in the British Library.[91] Dee prepared a synopsis of this material in a short manuscript, *De Heptarchia Mystica*.[92] This latter manuscript provides some material that has been lost from the original manuscript, along with additional explanatory notes. All material used by Dee in his synopsis are printed in bold font to indicate its special importance. Additional notes from *De Heptarchia Mystica* are marked *-D (HM)*.

The text has been normalized in some particulars. The personal pronoun *thee* is sometimes written *thé* or *the* in the manuscript. These have all been resolved into *thee*. The tittle—or macron (~), usually indicating a missing "m" or "n"—has been expanded in nearly all cases. Except for these particulars, everything else has been preserved, including spelling, capitalization, punctuation, and underscores. Marginal notes are incorporated into the text as footnotes. Square brackets and parentheses are Dee's. All editor's notes are denoted by *-Ed.*

Ashmole's notes are denoted by *-E.A.* Bound with the manuscript are partial transcriptions and notes on this manuscript and the printed diaries by Elias Ashmole. Most of this is in Ashmole's shorthand cipher. Some of these notes have also been included in this edition. Asmole's "fair copy" is full of careless errors.This is very surprising, since he apparently thought the book of utmost importance.

In preparing this edition, I took the opportunity to review Christopher Whitby's doctoral thesis. Garland Press printed a limited edition of this in 1988. It was poorly reproduced from his typewritten thesis, making it completely illegible in many spots. I found Whitby's introductory material very well researched and useful, although I was surprised at the number of errors in transcription and translation. Also unfortunate is the fact that Whitby doesn't compare Sloane 3188 with Dee's manuscript *Heptarchia Mystica,* where Dee collects excerpts from the *Mysteriorum Libri Qunique*.[93] These compensate greatly for much of the damage and illegibility of the latter, much more so than Ashmole's transcriptions. Although Whitby makes note of its importance, he doesn't make much use of it.

Conclusions: The Evidence

Colin Wilson has written: "Dee is one of the few great magical adepts of the past who can present us with some practical evidence of the existence of non-human entities."[94] How solid is this evidence? The most convincing evidence is perhaps the "Enochian" language revealed by the angels. Enochian has been extensively studied by Donald Laycock, a prominent linguist. His comments indicate that he, for one, is not entirely convinced.[95]

The second body of evidence is the word and credibility of John Dee. It must be remembered that he was regarded as one of the most educated people of his age, acknowledged to have impressive scientific credentials. In at least two places, he reports firsthand experience of supernatural events. In his diary, he writes, "I had sight in Crystallo offerd me, and I saw."[96] And in the *Mysteriorum Libri Quinque,* he reports, "I fele: and (by a great thundring noyce, thumming thuning myne eares) I perceyue the presence of some spirituall creature abowt me."[97] He also witnessed the seemingly miraculous materialization of the stone (21 November 1582). On the other hand, it must be admitted that Dee was highly motivated to believe, and thus was more likely to misinterpret events.

The largest body of evidence comes in the form of the word and credibility of Edward Kelley. Views of him range from that of a highly gifted scryer to an outright charlatan. I am inclined to believe that the truth lies somewhere in the middle. Clulee concluded that Kelley

> . . . may well have consciously fabricated everything to deceive Dee, but his bouts of emotional anxiety and arguments with the spirits in the course of his visions, his reluctance to continue except for Dee's desperate pleadings, and his admission of the visions to religious authorities in Prague when that might have had serious consequences all suggest that more than conscious deception was involved (TFR, 64, 102, 370).[98] Although Kelley often questioned the divine character of the angels, he seems to have believed in their reality as firmly as Dee, and while it is clear that the revelations of the angels through Kelley were often prejudiced in favor of Kelley's interests in particular circumstances, they also reflect what Kelley knew of Dee's interests. In a number of places in the minutes Dee has noted the similarity of the angelic revelations to material in Agrippa, Reuchlin, Trithemius, and Peter of Abano, and since Kelley lived with Dee and had access to his library, the revelations are very likely the joint product of Kelley's imagination and stock of knowledge and what he knew of Dee's thinking from their discussions and his reading among books of current interest to Dee.[99]

Dee and Kelley's actions may be compared with so-called UFO abductees' recovered memories, wherein a "hypnotist" puts the "witness" into a suggestible state, and, through leading questions, manages to arrive at all sorts of "memories." The process may not be unlike the art of taking political polls. Of course, the better therapists and pollsters are trained to avoid biased results.

Another similarity with the UFO phenomena is the apparent trickster nature of the entities. They seem to combine convincing elements with apparent nonsense in a way that has led some researchers to theorize deep psychological manipulation.[100] Uri Geller's suspicion that there was just some "goddam little clown that is playing with us" sounds hauntingly similar to many of Kelley's complaints.

Other significant evidence lies in the various accurate predictions (e.g., Mary's beheading, the Spanish Armada, the homecoming of the Jews). These must, however, be weighed against those predictions that weren't accurate (e.g., prophecies of doom, Laski's future).[101] Another event that deserves mention is a secret conversation between Dee and the angels, held in Greek in order to prevent Kelley from understanding it. Aside from this incident, the angels' use of Latin seems to reflect Kelley's limited schooling in that language. When using Latin, they tend to deliver fixed speeches and avoid discourse. Also, as noticed by Calder, the angels "increase in fluency through the years."[102]

A quick survey of how practical the angel magic was to Dee is even less convincing. Although Dee's aims were not only practical, but mystical as well, the results do not seem to be very reliable:

AIMS:	RESULTS:
evaluate the value/validity of texts (e.g., *Aldaraia/Soyga*, *Sigillum Dei* examples)	question evaded
hidden treasure	never successful
location of lost books (e.g., Arabic book, books of Enoch, Esdras)	Arabic book later recovered; others not specific
political advice (e.g., how much does Lord Treasurer know, how to get reformed calendar accepted, Laski's political prospects)	Laski's future not accurate, later disfavored; calendar not accepted
advice for Adrian Gilbert about Northwest passage	Northwest passage turned out to be a myth
advice regarding Mistress Haward	???
ensure actions are protected from evil spirits	constant intrusion by evil spirits, often undetected until much later

Some of the instructions, such as those concerning etymology and geography, are straight out of textbooks. This is also true of the names of angels, their descriptions, offices, and so forth. The

episode of the dictation of the table can easily be seen as evidence that Kelley was fabricating the "revelations." First Dee is told that the sigil *Aemeth* was correct in his books, but when confronted by conflicting versions, the "angels" produce yet another version. At one point, Kelley takes the sigil to his room to correct it. Later, he frequently interrupts sessions when the extraction methods fail. This may mean that Kelley needed time to figure out where his mistakes were. And what are we to make of the episode in which Kelley produces a drawing in his own handwriting that appears to be a prototype of one of the diagrams? He proclaimed it a counterfeit, and Dee congratulated himself in not succumbing to doubt, but trusting God.

Indeed, the angels often seem to be telling Dee and Kelley what they want to hear to gain their cooperation, but their reasons are not apparent.

Figure 1. Dee's wax Sigillum Dei Aemeth.

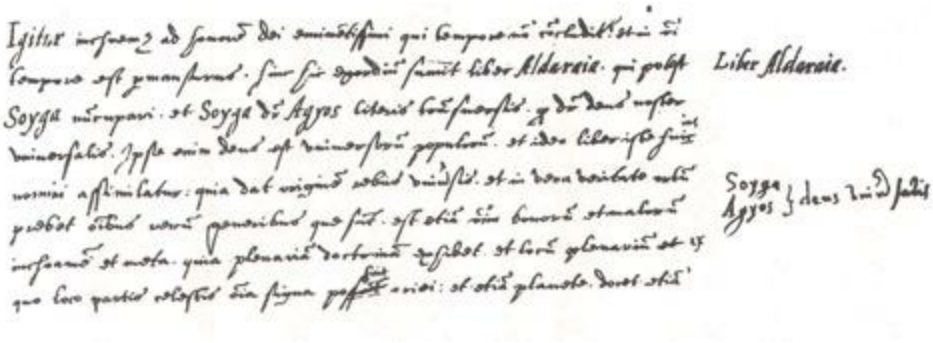


Figure 2. Excerpt from. Aldaraia sive Soyga.

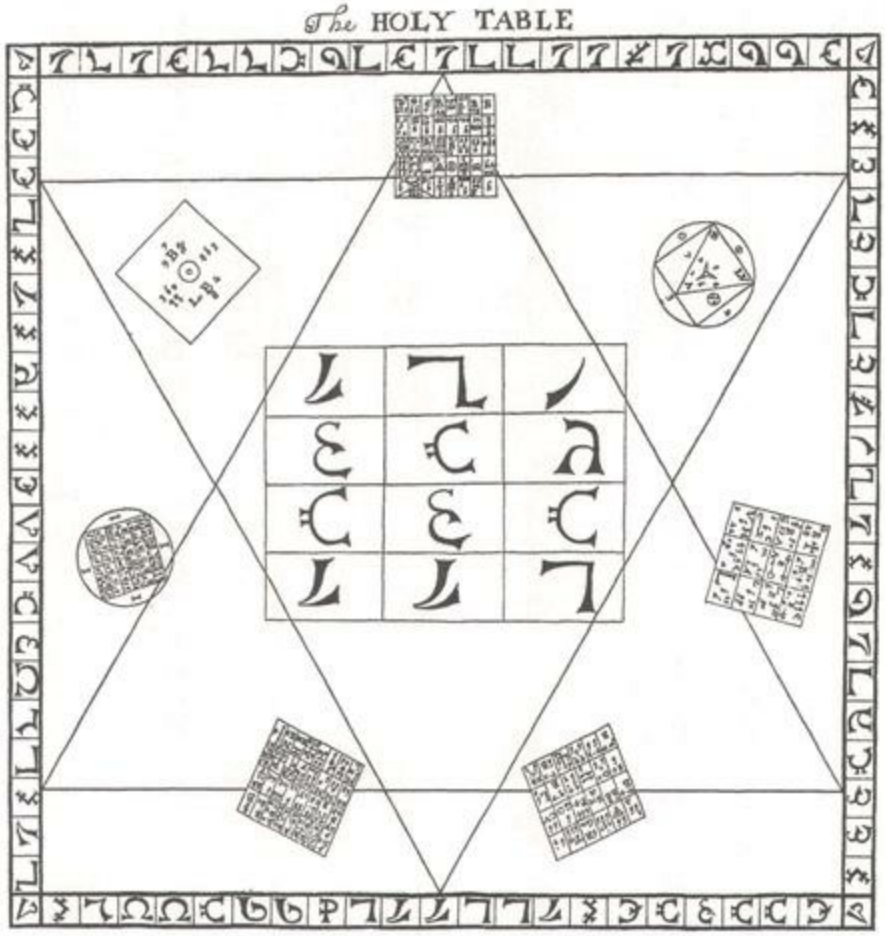


Figure 3. The Holy Table, from Causabon.

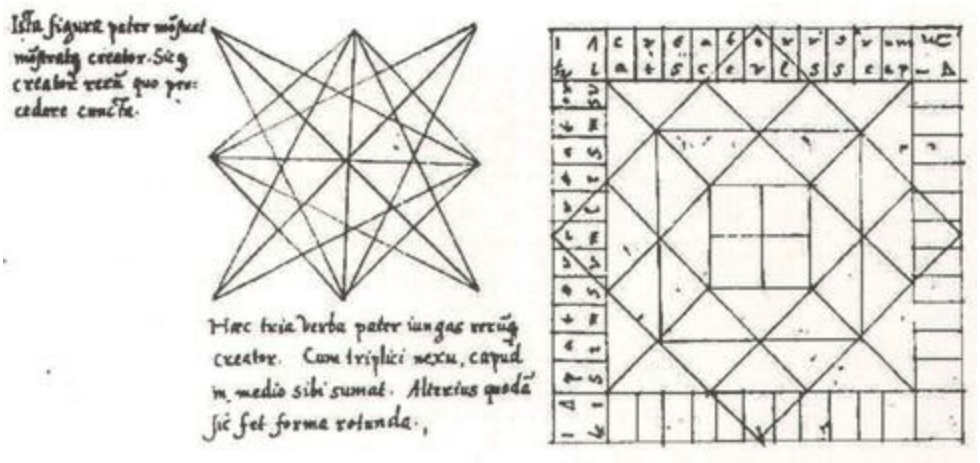


Figure 4. Diagrams from Aldaraia sive Soyga.

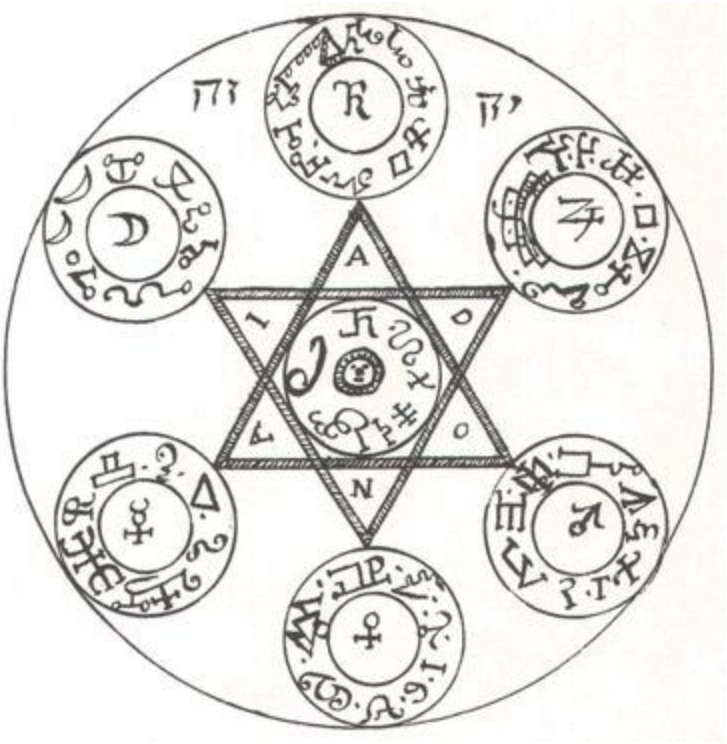


Figure 5. Art Paulina.

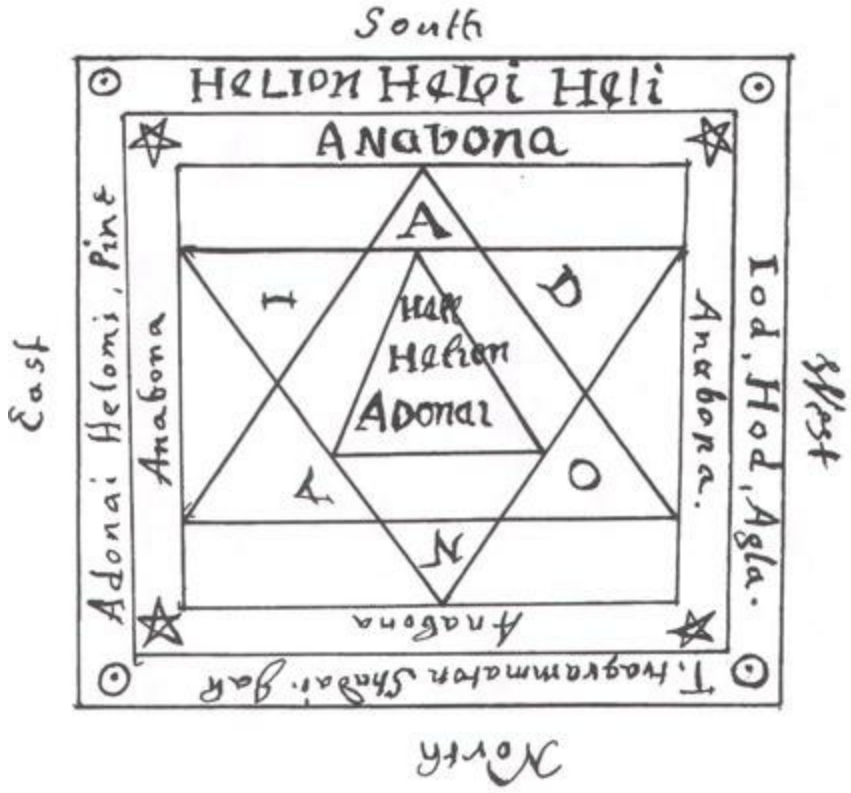


Figure 6. Ars Almadel.

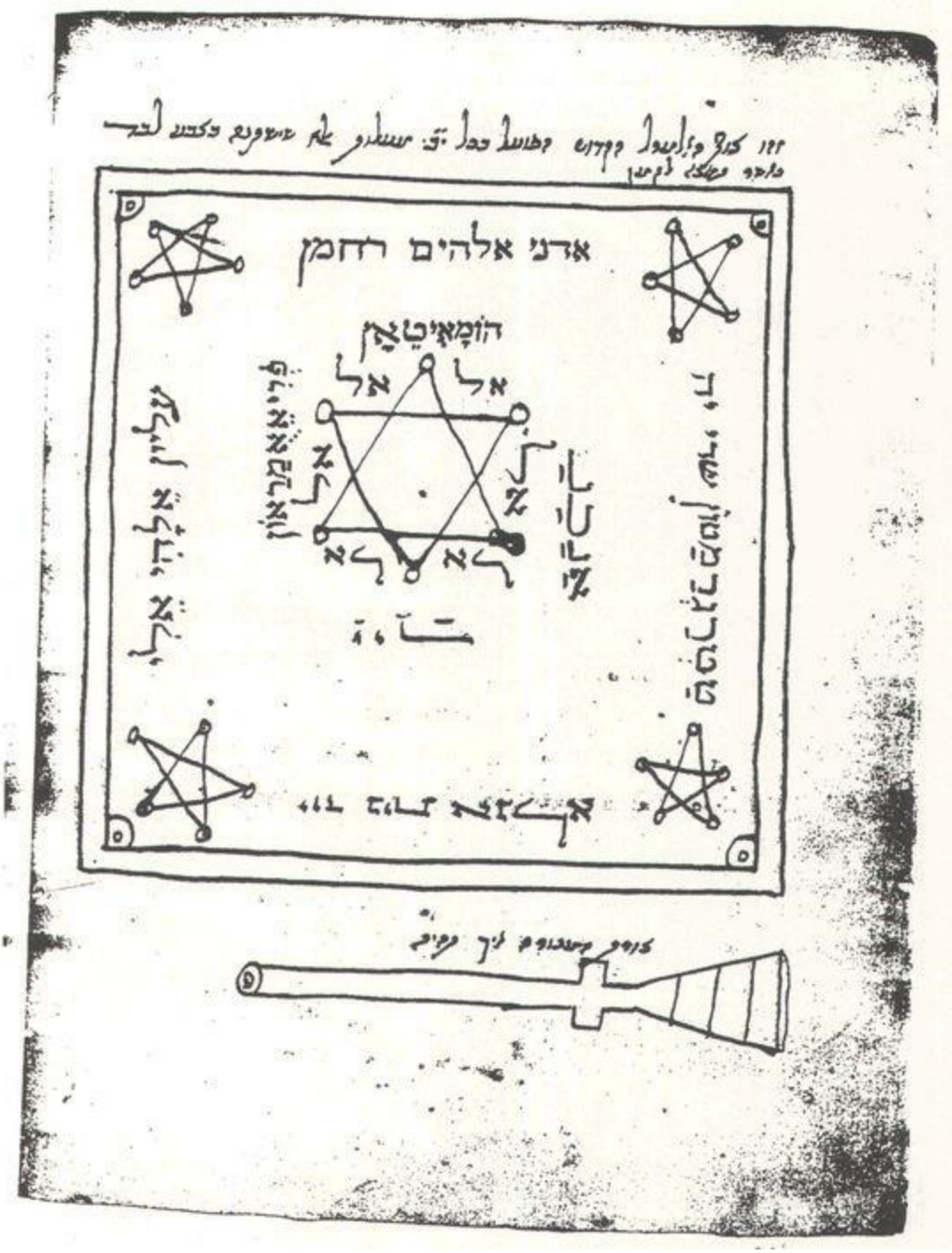


Figure 7. The Almadel from Hermann Gollancz, Sepher Mafteah Shelomoh, 1914.

PREFACE

BE IT REMEMBERED, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Cawsabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae,*[103] *also, Liber Scientia Terrestris Auxilij & Victoria*[104] (these two being those very individuall bookes which the angells commanded to be burnt,[105] & were after restored[106] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled De *Heptarchia Mystica Collectaneorum Lib: Primus,*[107] and a booke of invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume.[108]

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies[109] house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5th of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter,* to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back.[110]

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, vizt: That her former husband was one Mr: Jones[111] a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2nd: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the box or till[112] thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London

hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole

Anno 1581: 1582

Mysteriorum Liber Primus

Mortlaci

1

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc una, maximè usitata fuit

Oratio mea Matutina, Vespertinaque: pro Sapientia.[113]

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen.

Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (Ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (Ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros; Angelosque, videlicet Michaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Diuino tuo fauore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et

Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus Scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.[114]

Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum præces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suam.[115]

Amen

John Dee his Note[116],[117],[118],[119],[120],[121]

Angelus, siue In= telligentia, nunc _____ toti Mundo præ= dominans[5]	ANNAEL	*Etymologia:* Gratiosa / Afflicta Dei Misericors[6]

4 Angeli præsid= entes 4 Cardinibus Cæli: ut Agrippa notat, in scala Quaternarij[7]	Michael	Gabriel	Raphael	Uriel
	=	=	=	=
Etymologiæ	Fortitudo Dei	Prevalescentia— siue præpotentia— siue Fortitudo prævalescens—Dei	Medicina Dei	Lux Dei[8]

Anna, et Annah, obsecrantis, et confitentis particula est: hæc roe, non absurdè innuëre videtur, Orantem et confitentem Deum.[9]

...icensia ..... rig[122]
Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam[123] *Anno 1582.*

O God Almighty, thow knowest, & art my director, and witnes herein, That I haue from my youth up, desyred & prayed unto thee for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be browght, in some bowntifull measure under the Talent[124] of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets: And furdermore Considering, the Shew-stone, which the

high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul,[125] seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo,* &c.[126] And that Salomon the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdome. Therfore, seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from thee (Ô God) mediately[127] or immediately) And having allwayes a great regarde & care to beware of the filthy abvse of such as willingly and wetingly, did invocate & consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto thee by harty prayer, full oft, & in sundry manners: sometymes Crying unto thee, *Mittas lucem tuam et veritatem tuam, que me ducant* &c,[128] sometymes *Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c,*[129] *sometymes, Da verbum tuum in ore meo, et sapientiam, tuam in corde meo fige &c.*[130] And having perceyued by some slight experiens with two diuerse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelic and Spirituall: and at length, hearing of one, (a master of Arte, a preacher of thy word admitted) accownted as a good Seer,[131] and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto thee (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diuersity betwene his private usuall manner, and intente of practise, and my pure, sincere, devowte, & faithfull prayer unto thee onely. And therfore often & fervently I exhorted him to the good; and reproved both him, and his ministers, with my no small daunger, but that thow (in manner unhard of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest O God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castrametatur Angelus Domini, in Circuitu timentium eum.*[132] And out of Roger Bachon his boke written *De mirabili potestate Artis et Natura,*[133] (where he writeth against the wycked Diuel callers) I noted unto him this sentence, *Facilius (sine comparatione a Deo*[134] *impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*[135] which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof: So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I haue thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: when I made ernest & faythfull petition unto thee (o the true and Almighty God) for sending, unto my cumfort & eridition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the

Hierarchies hevenly all prayer honor & thanks, be rendred unto thy diuine maistie: now & euer: & worlde without ende. Amen. Amen. Amen.

Anno 1581 Decembris 22. Mane[136] *Mortlak*

Δ: After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael,[137] (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there one,[138] which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, biasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme. A bright ster, did go up and down by him. There appeared allso a white dog, with a long hed.[139] And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ: In nomine Jesu Christi, Quis tu es?[140] He answered to Saul his hearing.

AN: Potestas omnis, in me sita est.[141]

Δ: Quake?[142]

AN: Bona, et mala.[143]

Δ: Then appeared in the stone, these two letters **M. G.** I then axing him some questions, de Thesauro abscondito:[144] He answered,

AN: Ne perturbes: Nam hæ sunt Nugse.[145]

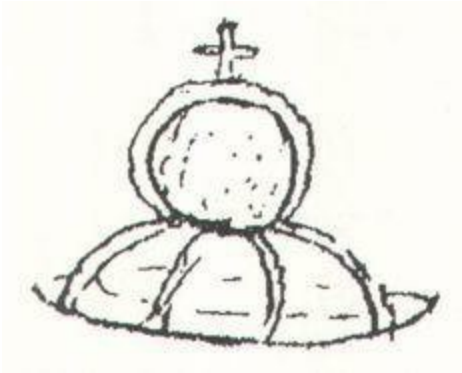
And withall appeared many dedd mens skulls, on his left hand. He sayd to me,

AN: Ubi est potestas tua?[146]

Δ: Cur quæris de potestate aliqua mea?[147]

AN: Cur? Signifi, non mihi placet.[148]

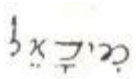
Δ: I, thereuppon, set by him, the stone in the frame:

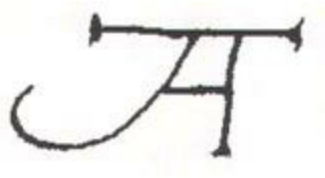


and sayd,

Δ: An bonus aliquis Angelus, assignatus est huic speculo?[149]

AN: Etiam.[150]
Δ: Quis?[151]

AN:  He answered, by the shew of these letters in the stone.
Δ: Bonus ne ille Angelus, de quo in scripturis fit mentio?[152]
AN: Maximè.[153]
Δ: Fieri ne potest, quod ego eundem videam, et cum illo agam?[154]
AN: Ita.[155] And therewith appeared this character—



Δ: Quid per hoc, significare velis?[156]
AN: Alterius Angeli character est.[157]
Δ: Cur hîc, et nunc ostendis?[158]
AN: Causam ob magnam.[159] Make an ende: It shalbe declared, but not by me.
Δ: By whome then?
AN: By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.[160]
In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of. After Newyeres tyde, Deale, But not on the Sabaoth day. Pray contynually. When it shall pleas god, to stir thee up, Then procede. In the brightest day, When the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the stone. Deale both Kneeling, and sitting. I haue done for this tyme.
My name is ANNAEL.
I will speak ones more to thee: and than farewell: for thow shalt not haue me any more.

Be not to hasty in wrath.

Δ: Is this, that, you ment to speak?
AN: I. Do good to all men. God hath sufficient for thee, and for all men.

Farewell.

Δ: Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.[161]

Amen.

Δ: Remember, that diuerse other particulars, mowght haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed himself to be the same Annaël which is *prepositus orbis veneris:*[162] and allso Chief governor Generall of this great period, as I haue Noted in my boke *of Famous and rich Discoueries.*[163]

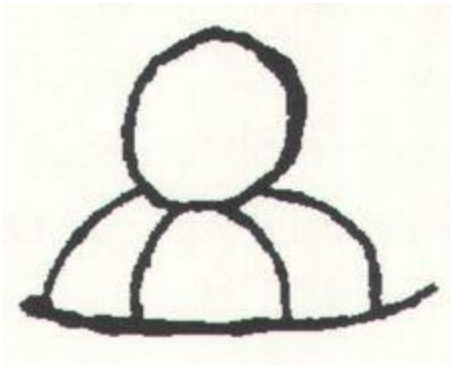
Consider and Remember: That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises Anno 1582. Nouembris 20. Vide post.

At Mortlak

In nomine Jesv CHRISTI.[164] Amen.

Anno 1582. Martij die. 10. hora 11¼ Ante meridiem. Saterday

Δ: One[165] Mr. Edward Talbot cam to my howse,[166] and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused myself therein as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to haue byn desyrous to haue help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame,



(which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:*[167] And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used, I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ: Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL: I am.

Δ: Are there any more besyde you?

UR: Michael and Raphaël. But, *Michael est princeps in operibus nostris.*[168]

Δ: Ys my boke, of Soyga,[169] of any excellency?

UR: Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.[170]

Δ: Will you give me any instructions, how I may read those Tables of Soyga?

UR: I can - But *solus Michaël illius libri est interpretator.*[171]

Δ: I was told, that after I could read that boke, I shold liue but two yeres and a half.

UR: Thow shallt liue an Hundred and od yeres.[172]

Δ: What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

UR: Præssentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.[173]

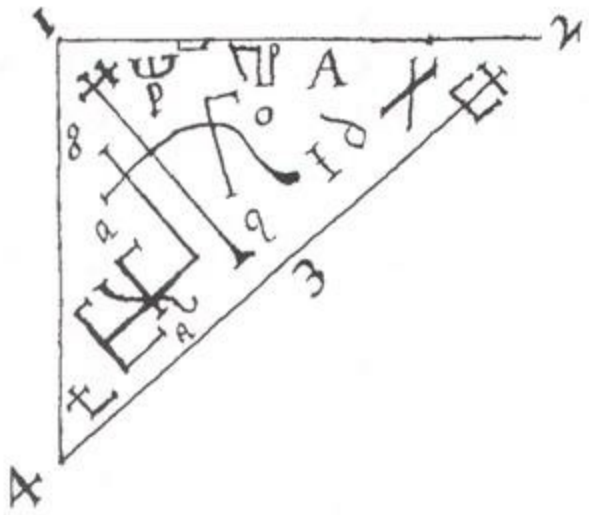
Δ: Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

UR: Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.[174]

Δ: Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

UR: *Omnis hora, est hora nobis.*[175]

Δ: After this, there appered[176] in the stone a strange seale, or Characterismus of this fashion ensuing:



Δ: What is the intente, or use of this?

UR:[177] *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*[178]

Δ: So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ: Soli Deo Honor omnis, et *gloria.*[179]

Amen.

The same Saterday after none. Hora. 5.

Δ: After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR: Peace. You must use Michael.

Δ: I know no meanes or order to use in the invocating of Michaël.[180]

UR: He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes.[181] You must use pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn unto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually. Yt is the wyll of God, that you shold, ioinctly, haue the knowledge of his Angells to-gither. You had atteyned unto the sight of Michaël, but for the imperfection of Saul. Be of good Cumfort.

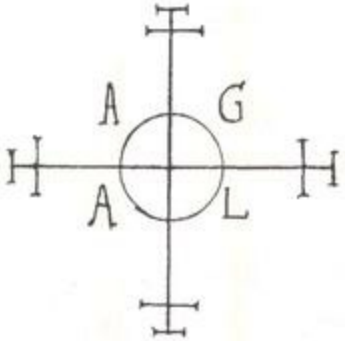
Δ: The chayre cam into the stone againe: and I axed what it ment.

UR: This is a seat of perfection: from the which, things shall be shewed unto thee, which thow hast long desyred.

Δ: Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

UR: A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

You must use a fowre square Table, two cubits square: Where uppon must be set Sigillum Dei,[182] which is allready perfected[183] in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. **This seal must not be loked on, without great reuerence and deuotion. This seale is to be made of perfect wax.** I mean, wax, which is clean purified: we haue no respect of cullours. **This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back-side of it, made thus:**



The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the

former seales under the 4 feet.

Δ: The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without[184] the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.[185] Under the Table did seme to be layd red sylk, two yardes square. And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

The Table was shewed to haue on the fowre sides of it, Characters[186] and names, these, that are here in a schedule annexed, in 4 diuerse rowes.

UR: The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.

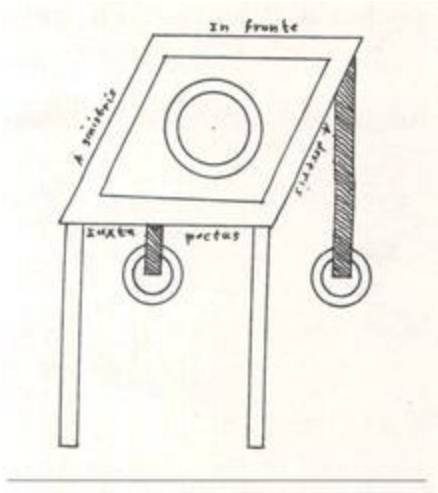
Δ: What oyle is that?

UR: That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I haue no respect. We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

UR: There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.[187] He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to haue maymed thee in thy Sholder the last night, and long ago. Yf thow do not dischardg him to morrow, he will hurt, both thy wife and thy dowghter.[188]

He is here now.[189]

Giue him a generall discharge from your familie and howse. He will seke Sauls death, who is accursed.[190]



Δ: I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I fownd Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George,[191] and other of my howse can testify.

UR: The cursed will come to the cursed.

Δ: I beseche you to discharge him: and to bynde him somwhere far of, as Raphael did (for Thobias

sake) with the wycked spirit Asmodeus.

UR: But Thobias did his part.[192] Art is vayne, in respect of God his powre. Brymstone is a mean.

Δ: Whan shall I do this?

UR: To morrow at the tyme of prayers.

Δ: *Gloria Patri et filio et Spiritui Sancto,*

sicut &c.[193] Amen.

1582 Martij 11

Sonday. a Meridie hora .3. a circiter.[194]

Δ: Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer perfect: He answered,

They are perfect:[195] There is no question.

Δ: Are you Uriel?

Than presently[196] cam in One, and threw the brave[197] spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam-in after him. And that spirit, which so bet him, sayd to the hearing of my Skryer,

Lo, thus are the wycked skourged.

Δ: Are you Uriel, who speaketh that?

Uri: I am he. Write down and mark this: for it is worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let thee see, how God hath ponished thy enemy.[198]

Lo, thus, hath God delt for thee: Lo thus haue I delt for thee: Thank God.

Δ: Blessed be his holy name; and extolled, world with out ende.

E.T: He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ: Here-uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. **Then he cam-in agayn: and an other with him: and iointly these two said to gither, Glorifie God for euer. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring**[199] like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab ouer his body: and a great light in his left hand. He sayd,

Michaël: We are blessed from the begynning: and blessed be the name of God for euer.

Δ: **My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by. He that sat in the chayre** (whom we take to be Michaël) **sayd Than,**

Go forward: God hath blessed thee.

I will be thy Guyde.

Thow shallt atteyne unto thy serching.

The World begynnes with thy doings.

Prayse God.

The Angels under my powre, shall be at thy commaundement. Lo, I will do thus much for thee.

Lo, God will do thus much for thee.

Thow shalt see me: and I will be seen of thee.

And I will direct thy liuing and conversation.

Those that sowght thy life,[200] are vanished away.

Put up thy pen.

Δ: So he departed.

Δ: Gloria, laus, honor, virtus et Imperium Deo immortali, invisibili, et Omnipotenti, in sæcula sæculorum.[201]

Amen.

Martij 14. Wensday. mane circa horam 9ã.

Δ: Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, instead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

Uriel is my name, with diuerse called Nariel.[202]

Stay.

Δ: Then he went away, for a while: and cam agayn, and sayd thus,

Ur: The strength of God, is allwayes with thee. Dost thow know, what thow writest?

Δ: In two senses, I may understand it: eyther that the good Angel Gabriel[203] is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur: *Fortitudo Dei, tecum semper est.*[204]

Δ: He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi: Note.

Δ: This was Michael, with his sword in his right hand. Then cam Uriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke-of that blak hode: and then lifted-up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and toke-of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus:

and gaue it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held-up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it.

Ur: Lo, things are covered.

Δ: Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode-up. Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn. Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.[205]

Δ: Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa[206] and other, is declared.

Mi: Leaue your folly: Hold thy peace. Haue you not red, that they that cleaue unto God, are made like unto him.

Δ: Yes, forsoth.

Mic: Thow camst hither to lern, and not to dispute. *Laudate Dominum in operibus suis*.[207]

Δ: The man kneled down, and so went out of sight.

Mi: He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name[208] NA, be praysed in trubbles.

Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Uriel: and sayd, thus:

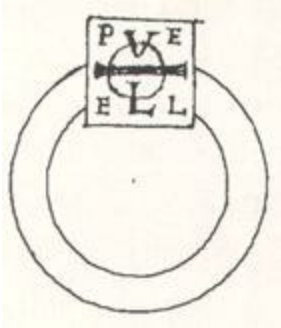
Mic: The strength of God, is unspeakable. Praysed be god for euer and euer.

Δ: Then Uriel did make cursy unto him.

Mi: After this sort, must thy ring be: Note it.

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I haue revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.



Δ: Then he layd the Ring down uppon the Table: and sayd,

Note.

Δ: It shewed to be a Ring of Gold: with a seale graued in it: and had a rownd thing in the myddle of the seale and a thing like a V, throwgh the top of the circle: and an L, in the bottome: and a barr ————cleane throwgh it: And had these fowre letters in it, PELE.[209]

After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table: and then he sayde, thus,

Mi: So shall it do, at thy commaundement.

<u>Without this, thow shalt do nothing.</u>[210] Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is <u>WONDERFVLL</u> : His Name worketh wonders from generation, to generation.

Δ: Then he went away: and cam-in agayn by and by.

Mi: Note.

Δ: Then he browght-in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.[211]

Then the sword closed up agayn: and he sayde,

Mi: This I do open unto thee, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

Δ: Then the seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi: Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue.[212] Yea you shall see me in Powre, and I will viset you in HOPE. Bless you the Lorde, and follow his wayes, for euer.

Δ: Then he went away: and Uriel followed him. And then I sayde to my skryer: It were good, we had euer some watch-word, when we shold not loke for any more matter at theyr hands, euery tyme of theyr visitting of us. Whereuppon, (unlooked-for, of us,) he spake agayn.

Mi: We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for euer.

Δ: Then they lifted up theyr hands to heuenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete.[213]

Δ: So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ: Soli Deo omnis honor Laus et Gloria.[214]

Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ: After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ: Being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,

Invocate nomen Domini, et agnoscetis eum.[215]

Δ: Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.[216] After that, he sayd,

I am mighty.

Δ: Bycause he delayed to declare his name, E.T. the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ: Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

I am mighty, and working wonders: I am SALAMIAN.[217] I rule in the hevens, and beare sway uppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for euer.

Δ: Then appeared a big flame of fyre by him in the ayre.

Sal: Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt thee: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ: He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Sal: Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir-up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Driue him away.

Δ: It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting,[218] and approaching to our heds: and skorning and gnashing at us.

Sala: God determines his mysteries, by Arte and vertue.

Δ: Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he draue them away courragiously: And so they were driuen away. After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held-up the Cup: and sayd, as followeth,

Lo, this is my name.

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is:

(putting furth the Cup again) for, I am called Medicina Dei.[219] I will shew thee, and I will shew you, the Angel of your Direction, which is called OCH.[220]

Δ: This name he spake: he shewed it allso on the Table (before him) written.

Raph: He is mighty in the sonne beames: He shall profit thee hereafter.

Δ: Then cam in an other, and sat down in the chayre: and he sayde, as followeth,

The strength of God liueth: and God raigneth for euer. I am Fortitudo Dei.

Δ: Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michael?

For.Dei: What thow hast written, that hast thow written: and it is true. Write down this name. POLIPOS.[221] Dost thow understand it?

Δ: No, God knoweth.

For.Dei: When that day commeth, I will speak with thee: yf thow observe that which I haue commaunded thee.[222] **As truely, as I was with SALOMON, so truely will I be with thee.**

Δ: Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For.Dei: Search for wisdome and lerning, and the lord will deliuer it unto you.

Δ: I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For.Dei: Name I haue none, but by my office. SALAMIAN cam not hither, but by me. He is a mighty Prince, governing the hevens, under my powre. This is sufficient for thy Instruction. **I was with Salomon, in all his works and wonders:** and so was this, whome God had appointed unto him. The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

Δ: Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?[223]

For.Dei: I haue sayde.

Δ: What order will you appoint unto us two, in respect of our two beings to-gither? My frende here, may haue other intents and purposes of his affayres, then will serve me, for his ayde hauing in these Actions.

For.Dei: Joyne in prayers. For God hath blessed you: Dowt not.

Consider these mysteries.

Δ: Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.

At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the Circumstance abowt the Action intended, with the Gold lamin, the ring, the seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare euery thing spoken of, he sayd,

F.D:

[. . . Use me, in the Name of God, for all occasions.[224] . . .]

Blessed[225] be God, who revealeth all Mysteries, &c. I am strength in nede. And Lo, here is Medicine for the sore. We bless the Lord: We gouern the erth, by the societie of Gabriel: whose

powre, is with us: but he not here. &c.

Use Patience.

Ur: I liued with Esdras: I liued in him, in the lord, who liueth for euer.[226]
Raph: I liued with Tobie: Tobie the yonger.[227]
Δ: This was the white creature, that spake this.
F.D: We liue in the Lorde: who be praysed for euer.
Δ: I stode silent a good while.
FD: What wilt thow?
Δ: I did attend, what you wold say.
F.D: I haue sayd.
Δ: I haue byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: euen tyll my body shold be ready to synk down for wearines, before I wold giue ouer. But I feare, I haue caused wearines to my frende here.
F.D: In vertue is no wearines.
Δ: Now he stode up, out of his chayr: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.
Δ: Glorie, thanks, and honor be unto the Almighty Trinitie.

Amen.[228]

[Mysteriorum Liber Secundus]

. . . mysteryes,[229] . . .
. . . ow toward a thing, r . . .
. . . howse is hollow, it is empty and voyde . . .
. . . ants: The God of heuen and erth, will send into . . .

NOTE. We bring tydings of light* . The Lord is owr . . . you and we prayse to gither. His name be praysed for ever. O . . . in his Mysteries: O holy and eternall God.

Δ: He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in,[230] (and there stayed a little) and sayd agayn, Benedictus qui venit in, nomine Domini.[231]

Δ: Than cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Mich: Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.[232]

Δ: Is this Forme, for the Great Seale perfect?

Mi: The forme is true and perfect. Thow shalt sweare by the liuing God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle neuer to disclose these Mysteries.[233]

Δ: Yf No man, by no means, shall perceyue any thing herof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saincts are blessed for euer.

We separate thee, from fyled and wycked persons: We move thee to God.

Δ: I vow, as you require: God be my help, and Gwyde, now and euer, amen.

MIC: This is a Mystery, skarse worthy for us ourselues, to know, muche lesse to Reueale. Art thow, then, so Contented?

Δ: I am: God be my strength.

Mic: Blessed art thow among the Saincts: And blessed are you both.

I will pluck thee, from among the wycked [he spake to my skryer.][234] Thow Commyttest Idolatry. But take hede of Temptation: The Lord hath blessed thee. This is a Mystery.

Dee, what woldest thow haue?

Δ: Recte sapere et Intelligere &c.[235]

Mic: Thy Desyre is graunted thee. Use . . .

. . . with[236] . . .
. . . they are corrupted . . .

. . . they haue byn used to the wycked. Ther . . .

[Michael: -]:[237] I will shew thee in the mighty hand and strength of God, [what] his Mysteries are: The true Circle of his æternitie Comprehending all vertue: The whole and Sacred Trinitie. Oh, holy be he: Oh, holy be he: Oh, holy be he.

Uriel answered, Amen.

Mic: Now what wilt thow? Δ: I wold full fayne procede according to the matter in hand.

Mic: Diuide the owtward circle into 40 æquall partes: whose greatest numbers are fowre. See thow do it presently.

Δ: I did so. Diuiding it first into fowre: and then every of them into ten. He called Semiel, and one cam in and kneled down: and great fyre cam out of his mowth.[238]

Michael sayde, To him, are the Mysteries of these Tables known.

Michael sayde, Semiel (agayn) and by and by, he[239] said, O God thow hast sayd and thow liuest for euer. Do not think here I speake to him. Δ: He spake that to us, least we might dowte of his last speches, as being spoken to Semiel: which he directed to the æternall god and not to Semiel. **Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth,**

Sem: Mighty Lord, what woldest thow with the Tables?

Mic: It is the will of God, Thow fatche them hither.

Sem: I am his Tables.

Behold these are his Tables. Lo where they are.

Δ: There cam-in 40 white Creatures, all in white Sylk long robes and they like chyldern: and all they fallyng on theyr knees sayd,

Thow onely art Holy among the highest. O God, Thy Name,[240] be blessed for euer.

Δ: Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass:[241] and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd,

Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.

Sem: I am redy. Δ: Michael stroke ouer them, with his sword agayne: and they all fell down, and Uriel allso on his knees. And commonly at the striking with his sword, flamyng fier like lightening did flash with all.

Mi: Note: here is a Mysterie.

Δ: Then stept furth, one of the 40, from the rest, and opened his brest which was couered with Sylk, and there appeared a great T all of Gold.[242]

Mi: Note the Number. Δ: Ouer the T, stode the figure of 4, after this manner:

The 40, all, cryed, Yt liueth and Multiplyeth for euer: blessed be his name.[243]

Δ: That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi: Place that, in the first place. It is the name of the Lorde.[244]

Δ: Than there seamed a great clap of thunder to be. Then stepped (before the rest) one other of the 40, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his **name** is reuerent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: [245] Amen.

Δ: Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared.[246]

Mi: Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge: Lo, this it is, 9. Behold, it is but one, and it is Marveylous.

Δ: Then this Creature vanished away . . . . . [247]

Mi: The Seale of Gods Mercy: blessed be thy name.

Δ: It semed to rayne, as thowgh it had rayned fyre from heuen. Then one other of the 40 was browght furth: The rest all fell down and sayd, Lo, thus is God known.

Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it.[248]

Mi: Multiplicatum est Nomen tuum in terra.[249]

Δ: Then that man vanished away as it were in a golden smoke.

Mi: Thow must not write these things, but with great devotion. He Liueth. Δ: Then cam an other furth. Then all falling down sayde, Vidimus Gloriam tuam Domine.[250] They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this letter t.[251]

Mi: Mark it, for this is a Mysterye. Δ: Then that Shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi: Illius Gloria sit nobiscum.[252] Δ: All sayd, amen: and fell down.

Δ: Then stode up an other, and opened his bosom, and shewed on his brest bare (being like syluer) a small h;[253] and he pointed to it, and ouer it was the number of 22.

Mi: Et est numerus virtutis benedictus. Videte Angelos Lucis.[254] Δ: This shewer went away like a white Cok flying up.

Δ: There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte.[255]

Δ: There appeared a small n[256] on his skyn, being all spotted with Gold. Then he went away like three fyres, red flaming, and coming to gather agayn in the myddst of the firmament.

Δ: You must Note that in the stone the whole world in a manner did seme to appere, heuen, and erth, &c.

Mi: (Δ he cryed with a lowde voyce,) Et est vita in cælis.[257]

Δ: Then stepped furth one and sayd, Et ego viuo cum bene viuentibus, [258] and withall he kneeled

down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi: Viuamus Halleluyah. O Sanctum Nomen.[259]

Δ: All fell down on theyr faces, and Michael stroke ouer them with his sword and a great flash of fyre: And this man his brest seemed open, that his hart appeared bleading, and therein the letter m,[260] and 6, over it thus 6 m

Mic: Benedictus est Numerus Agni.[261]

Δ: Hereuppon They all fell down.

Mi: Orate invicem.[262] Δ: Hereuppon we prayed a psalme; my skryer saying one verse, and I the other &c.

Mi: Omnia data sunt a Deo.[263] Δ: Then cam one in, hauing a rownd Tablet in his forhed and a little o[264] in his forhed: and 22 ouer it.

Mi: Et non est finis in illo.

Benedictus es tu Deus.[265] Δ: And then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi: Angeli a nomine tuo procident Domine.

Tu es primus O Halleluyah.[266]

Δ: One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small a[267] thus a, of pure gold, grauen very depe: Et Numerus tuus viuit in cæteris,[268] sayd this shewer. The number was ~~22~~ 20[269] over the a. This shewer went away with great lightening covering all the world.

Mi: Nomen illius est nobiscum.[270] Δ: He stroke agayne with his sword ouer them. Then stode one up: who, uppon his garment had an n: and he turned abowt: and on his back were very many (ens) n.[271]

Mi: Creasti tu Domine Angelos tuos ad Gloriam tuam.[272] Δ: Ouer the 'n' was the number of 14, ouer that n (I meane) which was onely on his brest.

Mi: Et te primus Creauit Deus.[273] Δ: Then the shewer flew up like a star. And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little 'a'.[274] This 'a' did go rownd abowt him, begynning at his feete: and so spirally upward: and he seemed to be all Clay. Ouer the 'a' was the number 6.

Mi: Et Creata sunt et pereunt in Nomine tuo.[275] Δ: And therwith this shewer fell down all into dust on the Earth: and his white garment flew up like a white smoke: and allso a white thing did fly out of his body.[276]

Surgit Innocentia ad faciem Dei.[277]

Δ: Michael did ouer them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi: Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus es in operibus tuis.[278] Δ: Then cam one in, with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little 'h'.[279] He bowed to Michaël: and Michael sayd, Numerus tuus est infinitus, et erit finis rerum.[280] Δ: This shewer seemed to powre him self awaye like a flud of blud: and his garment flew upward.

Mi: Non est illi numerus. Omnia pereunt a facie Dei, et a facie Terræ.[281]

Δ: Then stepped one furth, like a water running rownd abowt him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus perijt cum illis.[282] Δ: A little 'o' with 18 ouer it, appered.[283]

Δ: This shewer seemed to vanish away, and to cause a great water remayn ouer all.

Mi: Lux manet in tenebris. Gloriosum est Nomen tuum.[284]

Δ: Then stept one furth from the rest, who fell down, as theyr manner was.

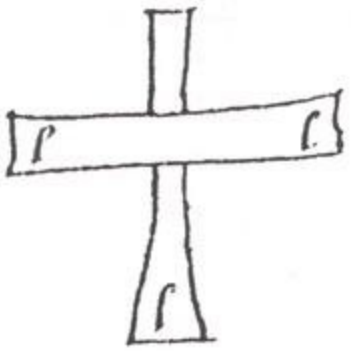
> Δ: Note: All the Cumpanies of these 40, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of fiue.

Δ: This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diuerse cullours.

He sayd, Trinus sum.[285]

Mi: Benedictum sit nomen El.[286]

Δ: Than in the myddle of the fyres or smoke semed an '1'[287] thrise placed, on a bluddy cross, and ouer the '1' the number 26.



Δ: This shewer seemed to haue three mens heds and to vanish away in a myst with a thunder.

Mi: Labia mea laudant Dominum.[288]

Δ: Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appered a great scotcheon;[289] to hir, or him, Michael gaue a flame of fyre: and she, or he, did eat it.

Mi: Et hic est El:[290] and so appeared a little '1' on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi: Benedicta sit ætas tua:[291] Δ: And there appeared '30' under the 1.

Δ: There cam a great many of little fyers and did seeme to eleuate this yong woman (or child) out

of sight.

Michael stroke his sword ouer them agayn, and sayd,

Natus est illa Lux.

Ille est Lux noster.[292]

Δ: Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth. He had in his forhed an 'n'[293] in his brest an 'n' and in his right hand an 'n'.

Mi: Numerus tuus est benedictus.[294] Δ: They all fell down, saying, Numerus tuus est Nobiscum: Nec adhuc nouimus finem illius Venies cum numero tuo O unus in æternum.[295]

Δ: And they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi: Linguis suis cognouerunt eum.[296]

Δ: All sayd, Benedictus est qui sic et sic est,[297] throwing up into the ayre thre cornerd trenchers[298] of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ: Then stept one oute: and fyre cam out and in of his mowth. He kneeled, the rest fell down. This seemed a transparent body, and he had in his eyes a small 1:[299] and in his forhed the figure of 8.

Mi: Note this, under. I meane the figure 8. Thus, 

Δ: All sayd, Et es verus in operibus tuis:[300] and so he vanished away in a flame of fyre.

Mi: Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.[301] Δ: All sayd, Amen.

Δ: One stept furth saying, Incipit virtus nostra,[302] he being covered under his robe, all with armor: and hath a great G[303] on his armor and the figure of '7' ouer it. He went **behynde** Michael and so vanished away.[304]

Mi: Recte viuite omnes Sancti eius.[305]

Δ: One stept furth: and opening his brest, there appered a boke, and turning ouer the leaves there appeared nothing but a little 'r'[306] and 13 over it. He went behinde the Chayre and so vanished awaye.

Mi: Hic est Angelus Eccliæ meæ, qui doceat Ille viam meam.[307]

Δ: There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in

his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H[308] uppon his sworde and under it 22. He went behynde the chayre &c. Michael standing up still uppon his leggs, like pillers of brass.

Δ: I axed him yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic: Lay away the world. Contynue your work: Coniunxit spiritum mentibus illorum.[309]

Δ: Then stept out one, hauing under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side 'o' and on the other a 'g'.[310]

[Δ: As in scotcheons of armes, where the man and his wifes armes ar ioyned perpale, as the heraulds term it.] This shewer shut up the chest and went his way.

Mi: Numerus illius est sine numero.[311]

Δ: Then cam in an other, saying,

Tempus est. Deum vestrum agnoscite.[312]

Δ: This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't'[313] and 11 under it.

Mi: Stay; place this, in the second place. This went away.

Mi: Ymago tua, (mors,) est amara.[314]

Δ: Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little 'y'[315] written on it. Iustus est malis deus noster. [316] Δ: The number of 15 under it.

Mi: Place it in the former place.

Mi: Opera fidelium, Delectatio mea.[317] [Δ: Then cam one in.] Hic est Deus noster.[318] He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Mi: Ecce, Iniquitas regnat in domo mea.[319]

Δ: Then stept one oute very lean, all his body full of little e,[320] and under euery one of them, 21. He went away behynde the chayre.

Mi: Bestia deuoravit populum meum, peribit autem in æternum.[321]

Δ: Then stept out one in bluddy apparell, all his body full of serpents heds and a b[322] on his forhed, and the number of 10 ouer it. He went away.

Mi: Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis.[323]

Δ: One very lean, hunger sterued cam out, an A on his brest, and, 11 over it, and so went away.

Δ: There cam in another.[324]

Mi: Iniqua est Terra malitijs suis.[325]

Δ: Then cam in one who drew out a bluddy sworde on his brest a great romayn I, and 15 over it. He went his way.

Mi: Angeli eius ministrauerunt sanctis.[326] Δ: Then stept one oute with a Target and a little a on it, and ouer it the number of 8.[327] He went away.

Mi: Regnabit Iniquitas pro tempore.[328] Δ: They all cryed, Halleluyah.

Δ: Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter 'r' on his sword and 16 ouer it, and so he went away.

Mi: Nulla regnat virtus super terram.[329] Δ: Then stept one oute, hauing all his body under his white sylken habit (as they all, had) very braue after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a veluet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little n: and Michael sayd, Non est numerus illius in Cælis.[330] Δ: He went awaye.

Mi: Antiquus serpens extulit caput suum deuorans Innocentes.[331] Halleluyah.

Δ: Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones: he sayd,

Regnum meum. Quis Contradicet?[332]

Δ: He hath proceding out of his mowth, many little (enns,) n, and on his forhed, a great A.

Mi: Non quòd est A, sed quod contradicit A.

Nec portio, nec numerus eius invenitur in cælo.

Habet autem Numerum terrestrem

Mysterium.[333]

Δ: He shewed three figures of '6' set in triangle thus, 6 ^{6} 6

Mi: Vobis est Mysterium hoc, posterius reuelandum.[334]

Δ: And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi: Perturbatur terra iniquitate sua.[335]

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: hauing uppon his brest an O, with the number of 10 under it: and so departed.[336]

Mi: Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.[337]

Δ: Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had...

[Δ: We fell to prayer, whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it: and so they went away.

Mi: Omnis terra tremet ad vocem tubæ illius.[338]

Δ: One stept out, and under his habit had a trumpet. He put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi: Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel.[339] Δ: He cryed this, alowde.

Δ: One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~, his vesture all bluddy, and he had s.[340]

Est numerus in numero.[341]Δ: He went away.

Δ: I understand it to be a letter, and the number 5 also.

Mi: So it is.

Δ: There cam one in with diuerse owgly faces, and all his body skabbed.

Mi: Nunc sunt Dies tribulationis:[342] Δ: He had an a on his forhed and the Number 5 under it.

Mi: Hic est Numerus predictus.[343]

Mi: Audite, consummatum est.[344]. This had a great pot of water in his hand and uppon the pot, grauen, a with 5 under it. He departed in fyre.[345]

Mi: Angele preparato Tubam tuam.[346]

A: Then cam one oute with a Trumpet. ----- Venite Tempus.[347]

Δ: He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it. He went away.

Δ: They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Cælati sunt adhuc.[348] They two went away.

Mi: Vale. Natura habet terminum suum.[349]

Δ: He blessed us and florished his sword towards, and ouer us, and so went away: and Uriel after him: who all this while appeared not.

Δ: After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he). I deliuered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place ouer or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remayning yet empty: saying, Hij duo cælati sunt adhuc.[350] But If I had omitted any, there shold more than two haue wanted.[351] Whereuppon we thowght good to ax Judgment and dissoluing of this dowte, by Michael. And comming to the stone He was redy. I prepownded this former Dowte. He answered,

Mi: Veritas est sola in DEO. Et hæc omnia vera sunt.[352] You omitted no letter or history that was told you. But the skryer omitted to declare unto you.[353] Δ: May I thus recorde it?

Yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet to us declared, might make that phrase meete to be spoken, Hij duo cælati sunt adhuc.[354]

Mi: Thow hast sayd. Δ: I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semieil. Then he cam, and kneled down.

Consummatum est.[355] Δ: The shewer (a white man) pluckt oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi: It is done. Δ: Then of the three 6 ^{6} 6 before Noted, with his finger he put oute the two lowermost: and sayd, Iste est numerus suus.[356357] And Michael did put his finger into the Trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of 'i' with many circles abowt it, and sayd, **Omnia unum es**

Δ: The forme of the world which appered before, vanished away: and Semyeil[358] went away, And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,

Mi: Go forward. Do you know what you haue allready written?

Laudate Dominum in Sanctus eius.[359]

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Euery letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the 7 Angells.

The Number of 4,[360] pertayning to the first T, is a Number significatiue: signifying, to what place thow shalt next apply the eye: and being placed aboue, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significatiue: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole. So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.[361]

Δ: Then telling from the T, 4 more places (toward the right hand) exclusiuely, I finde in that fowrth place, from T, (but being the fifth from the beginning, and with the begynning) this letter h: with 22, ouer it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusiuely, where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all, ThAaoth. Ys this, as it shold be?

Mi: That is not the name. Thow shalt understand all in the next call.[362] The Rule is perfect. Call

agayn within an howre and it shalbe shewed.

The howre being come we attended Michael his retorn to make the Practise euydent of his first Rule.

Mi: Saluete.[363]

Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in thee, bycause thow knowest not the error. Understand that the 7 Names must Comprehend, as many letters in the whole, as there are places in the Circle: Some letters are significatiue of them selues. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe 'Aa'; that is, twise a togither, which differ the word. Which thow shalt Note to the ende of thy work: Wheresoever thow shalt finde two 'aa' togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A.[364] Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Proue, proue:[365] and thow shalt see. Whereas thow hast 'go', it is to be red 'og'. This is the whole.

Δ: I haue red in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this,

אב אלהים בן אלהים ויח אלהים הקדש אלהים
שלשה בתוך אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.[367] Or thus, which in Latin is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed unus Deus.[368] And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this manner,

אב אל כן אל ורוח הקדש לא אבל לא שלשה
אלהים כי אם אלוה אחד

כאשר הנפש המשכלת והבשר אדם אחד
כך האל והאדם משיח אחד

That is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.[369] I am not good in the hebrue tung, but, you know my meaning.

Mi: The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn.[370]

Mi: Note, Oute of this Circle[371] shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow proue to be a mysterie unknown to man. Beasts, birds, fowle and fish do all reuerence to it: In this they were all Created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise.[372] Looke to the Mysteries: for they are true. A and ω: Primus et Nouissimus; unus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Diuina.

Dixi:[373]

Thow art watcht all this night: who is euen now at the Dore: Clerkson. Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum.[374] Halleluyah.

Tuesday the 20 of Marche: circa 10ã mane.

Δ: Are you Uriel?

Ur: I am. We thank thee for thy great good will.[375] We cannot viset thee now. At the twelfth howre thow shalt use us.

Δ: Fiat voluntas Dei.[376]

A meridie circa 2ã

Δ: At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way[377] rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets,[378] of gold they seamed to be.

Mi: Shut up your doores. Δ: I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ: He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi: Ecce, Mysterium est. Benedictus Dominus Deus Israel.[379]

Δ: Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world [which seamed to be in the stone, allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi: What wold you haue? Δ: Sapientiam.[380]

Mi: Rede the names thow hast written. Δ: I had written these according to the Rule before giuen, as I understode it:

Thaaoth
Gal[illegible]as
Gethog
Horlωn
Innon

A ^aoth
Galetsog

Mi: Loke to the last name. Δ: I had written, (as appeareth) Galetsog, by misreckening the numbers, where I fownd it shold be Galethog with an h and not s.

Mi: Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for euer), The first here, must be our third, and the third here, must be our second: thus set downe.

1. Galas
2. Gethog
3. Thaoth
4. Horlωn
5. Innon
6. Aaoth
7. Galethog

Mi: Work from the right, toward the left, in the first angle next unto the circumference. .

Δ: He shewed than, thus, this letter

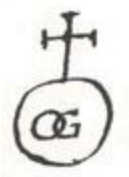
Mi: Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus

5.

Δ: After that he shewed the second letter, a great roman A, thus A+ 24.

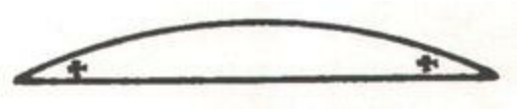
Then he shewed		30.
Then		21.
Then		9.
Then he shewed		14.

Then he shewed this compownd letter, with the circle and cross:



He willed me, at each corner of these Segments of circles, to make little Crosses, and so I did.

Δ: After euery of the 7 letters shewed he did put them up in his bosom as sone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus and seemed to be of pure gold. When the 7 letters were placed, he sayd,



Omnia unum est.[381]

Then he pulled all the 7 plates out of his bosom, and Uriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly up to heven[382] under the Canapye.

Δ: After this, one of the 7 baskets, (that which is in the east) cam to Michael, and he sayd,

Mi: Seal this:[383] For This was and is for euer.

Δ: Then he stode agayn on his leggs like brasen pillers, and sayd,

Mi: Oh how mighty is the name of God, which rayneth in the heavens, O God of the faithfull, for thow rayneth for euer.

Δ: He opened the basket, and there cam a great fyre out of it.

Mi: Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note: (for the tyme wilbe Long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he, yea blessed be the Lord: praysed be our god. His Name be magnified. All honor and Glory be unto him now and for euer. Amen.[384]

1. Δ: Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

   Mi: Note. There is a mysterie in the seuen, which are the 7 governing the 7 which 7 gouern the earth. Halleluyah.

   Mi: Write the letters. Δ: Now, a small 1 in the second fether. Then he couered those first two letters, with the other feathers. The third an 1, like the other. Then he couered that allso. The fowrth an R. He covereth that. The fifth a great roman H. He couereth it. The sixth feather hath a little i. Then he hid that feather. The last feather had a small a.

   Mi: Prayse God.

   Δ: Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

   Δ: Then he lift up his sworde over us, and bad us pray. Δ: We prayed.
2. Δ: Then he stretched out his hand and there cam an other basket to him, and he pluckt out a white byrd, much bigger than the other: as big as a swan: with '7' feathers on his brest.

   Mi: Dixit et factum est.[385]

   Mi: Note. Δ: The first feather hath a little a on it: and it went away. The next a Z great as the first. Then a C great. Then a little a. Then an other little a. Then a feather with a little c. Then one with a little b. Δ: Then he couered them all.

   Mi: Thow hast truth.

   Δ: Then he put up the fowle into the basket, and hung it up by the other in the ayre.

   Δ: Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

   Mi: Et viuis tu cum illo: et:

   regnum tuum cum illis est.[386]

   Δ: There started out of this birds brest, 7 fethers, like gold, and fyrie.

   Mi: Pray.
3. Mi: Note. Δ: On the first feather a small p.

   Then a small a.
   A little u.

   Then a small p.
   Then a small n.
   Then a small h.
   Then a small r. Then he put the fowle up into the Basket &c.

Δ: Then there cam an other basket to his hand.
Mi: Dedit illi potestatem in cælus.

Potestas illius magna est.
Orate.[387] Δ: We prayed.

4. Δ: Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seuen skales, appered letters.
Mi: Note. Δ: First a little h.

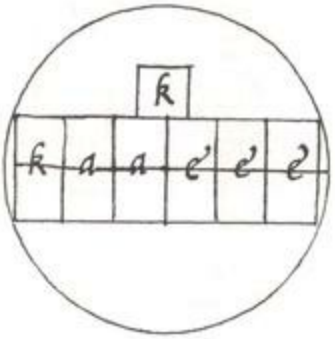
A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ: Then he put up the fowle, & hung the basket in the Ayre.
Δ: Then there cam an other Basket to him.
[Δ: Note: All this while the firmament was not to be seen.]
Mi: Magnum est DEVS in Angelis suis.

et magna est illorum potestas in Cælis.

Orate.[388] Δ: We prayed.

5. Δ: Then he pluckt out a bird like an Egle all his body like Gold, and he had a little circle of feathers on his brest: and in it, betwene fowre parallell lines, twelue equall squares: and on the top, on the myddle, one, like the other twelue, thus:



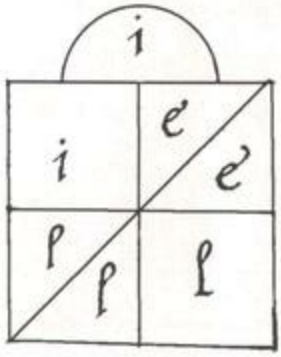
Δ: Then he put up the Egle &c.
Δ: Then cam an other Basket.
Mi: Nuncius tuus est magnus in cælis.

Orate.[389]

Δ: He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

UR: This is a Mysterie. He is here, and not here which was here before.[390]

6. Δ: He opened the Basket and pluckt out like a phenix [or pelican Δ] of the bignes of a swan: all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



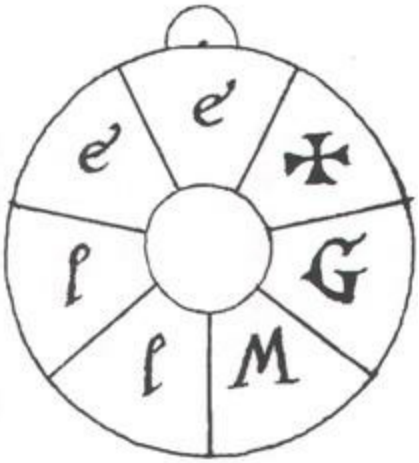
Then cam the last basket. Uriel stode still and sayde,

UR: Dedit angelis potestatem in lumine Cæli.[391]

Orate. Δ: We prayed.

7. Δ: Then cam Michael and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ: He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion:



Mi: Et Coniunxit illos DEVS in unum.[392]

Δ: All the Baskets flew up: and so the Canapie vanished away, and the Heaven appeared.

Δ: Now he cam and sat down in his chayre.

Δ: Michael sayd to Uriel, It is thy part, to expownd these Mysteries: Go to, in the name of our God.

Δ: Uriel cam and stode before him and sayde, What will you: Ô our fellows and seruants to GOD? What will you?

Δ: Perfect knowledg and understanding, such as is necessary for us.[393]

UR: Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to thee agayne.

Δ: So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ: After a quarter of an howre, Michael and Uriel cam both agayne.

Mi: Loke into the 7 angles: next unto the uppermost Circumference.

Δ: Uriel cam and stode before Michael.

UR: Those 7 letters[394] are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from euery letter and **Cross so formed**: referring in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thou hast Before: euery **letter** conteyning an Angel of brightness: comprehending the 7 **in**ward **powres** of God: known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world.[395] Yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE.[396] He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our God) for euer.

UR: Thow must refer thy numbers therin conteyned, to the upper circle. For, From Thence, all things in the inward partes, shalbe comprehended. Looke if thow understand it.

Δ: I finde it to be GALETHOG.

UR: It is so. Δ: I thank God and you, I understand now (allso) the numbers annexed.

UR: As this darknes is lightened, by the spirit of God, herein; so will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

UR: To the next part. Δ: Michael sat still, with his sword in his hand.

UR: The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ: Not yet. Ur: Oh how far is mans Judgment from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for euer. Δ: Amen, Amen, Amen.

UR: Note: We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper, thus:[397]

UR: Rede----------Begyn at the first, and rede downward.[398]

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

Δ: I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.[399]

Ur: Thow hast red right.

Δ: Praysed be God.

Ur: Thus dost thow see, how mercifully God dealeth with his seruants.

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues:[400] Whose names thow shalt know: skarse yet revealed to the world. Uriel and Michael iointly togither pronownced this blessing on us.

UR:	} We bless you: your	{	sowles
			Harts
Mi:			Bodyes
			and all your doings.

Δ: Michael with his sword, and flame of fyre florished ouer our heds.

Yet I will thus much shew you, for your Cumfort beside. What seest thow? Δ: He spake to the skryer. And he saw an innumerable multitude of Angels in the Chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd,[401]

Lo, thus you shalbe shaddowed[402] from the wicked. Kepe these Tables secret. He is secret that

liueth for euer.

Man is frayle. Fare well.

¶ He must go for the bokes, els they will perish.[403] Δ: He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles[404] bokes, which Mr. Mort yet hath: wherof mention is made before.

Ended hor. 5. a meridie

Tuesday the 20 Martij

1582.

Wensday 21 Martij, circa 2ã a meridie.

Δ: After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a Trumpeter:[405] he was all in white, and his garments bespotted with blud. He had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ: I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael sayd, I warned thee for axing of my apparell or manner.[406] Et hæc est Gloria illius, quæ non commouebitur ab impijs.

Mi: Quid vultis? Δ: Iuxta voluntate Dei, Sapientiam nobis necessariam &c.

Mi: Sapientia mundi, nihil est, peribit autem in æternum. Veniat æternitas DOMINI, ab uniuersis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.[407]

Δ: This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily,[408] turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And euery Cumpany of Pillers high and great and as thowgh they were Pillers of fyre. The Heauen, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi: **Multiplex est Deus Noster**.[409]

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth. seuen knitteth mans sowle and body togither (3, in sowle, and 4 in body).

In 7, thow shalt finde the unitie.

In 7, thow shalt finde the Trinitie.

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste.[410] O God, O God, O god, Thy Name (O God) be praysed euer, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ: Amen, Amen, Amen.

Mi: In 7, God wrowght all things.

Mi: Note. In 7, and by 7 must you work all things. O Seuen tymes Seuen, Veritie, vertue and Maiestie. I Minister by thy licence. This expownd, by thy Vertue (Δ: Michael spake that, pointing to Uriel.)

Δ: Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi: Sic est DEVS noster.[411]

Δ: One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S.

Δ: Than leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.[412]

Δ: Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi: Note. Δ: There appeared a great

S
A
A
I

Δ: Then the sides closed up, and hid those letters first shewed. After that appered two letters more

E
M

Δ: He made Cursy, and semed to go from ward, and vanished away.

E 8

Musϵρlov est.[413]

Δ: The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

Δ: There seamed two pillers more to come down from heven (like **the other** in forme) and toke place there, where the other 7, stode, which went away.

Δ: Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie. [414]
Perijt Malus cum malis.[415]

Δ: The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan[416]
sed DEVS noster viuit.[417]

Δ: The pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NON SVM.[418]

Δ: Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.[419]

Δ: Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate.[420] Δ: We prayed.

Mi: Write the Name down in the Tables.

Δ: Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, BTZ, great

letters in hollow places like square cumfet [421] boxes.

Mi: Ista sunt secreta secretorum.[422]

Invocate Nomen eius, aut nihil agere possumus. [423] The key of Prayer openeth all things.

Δ: We prayed.

Note Key

Δ: Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under. Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.[424]

Mi: Place these in the Table. Δ: I wrote and he sayd, Thow hast done right. Laudate nomen Domini qui viuit in æternum.[425]

Δ: A voyce cam out of the next cumpany of the 7 pillers (ioyning them selues togither) saying, Ipse.[426]

Mi: Et Misericordia tua Domine magna est.[427]

Δ: Michael kneled whan he sayd this.

Δ: Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd,)

NO, NOT the Angels of heuen, (but I,) are priuie of these **things**. Δ: So there appeared, 4 letters, HEID.

Δ: Then the other 3 pillers were opened and had ENE on theyr tops.

Dominus collocatur in numero suo.[428]

Δ: The 7 pillers mownted up into the ayre, and it thundred at their going.
Δ: Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Viuo sicut LEO in medio illorum.[429]
Mi: Et tua potestas magna est ubique.[430]
Δ: Then Michael pluckt of, fiue of the tops. There appered Δ: then they ioyned all togither: then appered EIMO.
Mi: Hoc non est sine præce.[431]
Δ: The other two opened, and there appeared 30 A.
Δ: Then they closed up, and went away, with a great thunder.
Δ: Then cam 7 other pillers to Michael, and a Voyce oute of them, saying, Serpens sum, et deuoraui serpentem.[432]
Mi: Et bonis et malis serpens es Domine.[433]
Δ: Then they closed all up; and Michael sayd, Orate. Δ: We prayed.
Δ: Then Michael toke of, the heds of 4: then appeared first an I, then MEG. Then he opened the other 3, and CBE appeared.
Mi: Numerus illius, est nulli cognitus.[434]
Δ: They ioyned theyr heds all togither, and ascended up to heuenward: and great lightening after them.
Δ: Then cam an other Septenarie of Pillers: and oute of them a voyce, saying,

Ignis sum penetrabilis.[435]

Mi: Et sit nobiscum, Ô Deus.[436] Pray. Δ: We prayed.
Δ: Then he opened 4 of theyr heds and appered in them ILAO.
Δ: They closed togither agayne.
Δ: Then one other was opened, and ***I*** appered.
Δ: Then 21 8. appered, and did shut up agayn.[437]
Δ: Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children with wings, and there appered N, and suddenly did shut up.[438]
Sic sic sic Deus noster.[439]
Δ: Then they ioyned all togither, and flew up.
Mi: Note down in the table. Δ: I Noted them down.
Δ: Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.[440]

Δ: Then they closed all in One.
Mi: Orate. Δ: We prayed.
Δ: Then 6 of the heds opened and appered I H R L A A.

Δ: Then the seuenth opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up.

Δ: A voyce cam out of the Pillers: Consummatum est.[441]
Δ: There appeared in that Piller 21 8 .
Δ: They ioyned togither and flew up to heven ward.
Mi: VNVS VNVS VNVS.

Omnis caro timet vocem eius.[442]
Pray. Δ: We prayed.

Δ: Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.
Mi: Cease for a quarter of an howre.
Δ: After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the '7' pillers.
Mic: Set two stoles in the myddst of the flowre. On the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.
Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.[443]

Δ: There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a wreath behinde hanging down to the grownd.[444] Michael stroke his sword ouer them, no fyre appearing: Then they kneeled: And after, rose agayn.
Mi: Scribe quæ vides.[445]
Δ: One of them stept out, with a little blue tablet on the forhed of her: and in it written, El.
Δ: She stode a side, and an other cam in, after the same sort, with a great M, and a little e, thus, Me.

The Third, cam as the other, and had	Ese.
The fowrth----------	Iana.
The fifth----------	Akele.
The sixth----------	Azdobn.
The seuenth stepped furth with---------	Stimcul.

Δ: They all togither, sayd, Nos possumus in Cælis multa.[446]
Δ: Then they went theyr way, suddenly disäpering.
Mi: Note this in your next place but one. Δ: I did so.
Mi: Go to the next place. Stay.
Mi: Adeste, Filiolæ Lucis.[447]
Δ: They all, cam in agayn, and answered, Adsumus Ô tu qui ante

faciem **DEI stas.**[448]

Mi: Hijs nostris benefacite.[221]
Δ: They answered, all, Factum erit.[222]
Mi: Valete.[223]
Mi: Et dixit Dominus, venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.[224]

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Δ: **Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.**[453]

One of them had a rownd purifyed pece or ball of Gold in his hand.

One other had a ball of siluer in his hand.

The third a ball of Coper.

The fowrth a ball of Tynne in his hand.

The fifth had a ball of yern.[454]

The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands.

The last had a ball of Lead.[455]

They wer all apparayled of one sort.
Mi: Quanmvis[456] **in uno generantur tempore, tamen unum sunt.**[457]
Δ: **He that had the gold ball, had a rownd tablet of gold on his brest, and on it written a great**

I----------

Then he with the syluer ball, cam furth, with a golden tablet on his brest likewise, and on it written
He with the Copper ball, had in his tablet
He with the tyn ball, had in his tablet
He with the yern ball, had in his tablet

Ih----------
Ilr----------
Dmal----------
Heeoa, and so went
asyde----------
Beigia----------
Stimcul----------

He with the Mercury ball, had written
The yong man with the leaden ball, had
Mi: Facite pro illis, cum tempus erit.[458]
Δ: All answered, Volumus.[459]
Mi: Magna est Gloria Dei inter vos. Erit semper. Halleluyah.[460]

Valete.[461]

Δ: They made cursy, and went theyr way, mownting up to heven.
Mi: Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.[462]
I speak to you. Δ: Hereupon, we prayed.

Mi: Venite, Venite, Venite.

Filiæ Filiarum Lucis Venite.

Qui[463] habebitis filias venite nunc et semper.[464]

Dixit Deus, Creaui Angelos meos, qui destruent Filias Terræ.

Adsumus,[465] Δ: Sayd 7 little wenches which cam in. They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi: Vbi fuistis vos?[466] Δ: They answered: In terris, cum sanctis et in cælis, cum glorificatis.[467]

Δ: These spake not so playn, as the former did; but as though they had an impediment in theyr tung.

Δ: They had, euery one, somwhat in theyr hands, but my skryer could not iudge what things they were. Mi: Non adhuc cognoscetur Mysterion hoc.[468]

Δ: Eache had fowre-square Tablets on theyr bosoms, as yf they were of white Ivory.

Δ: The first shewed on her Tablet a great	S.
The second----------	Ab.
The third----------	Ath.
The fowrth----------	Ized.
The fifth----------	Ekiei.
The sixth----------	Madimi.
The seuenth----------	Esemeli.

Mi: Quid istis facietis?

Erimus cum illis, in omnibus operibus illorum.[469] Δ:
They answered.

Mi: Valete.[470] Δ: They answered, Valeas et tu Magnus O in Cælis.[471]
Δ: And so they went away.
Mi: Orate.[472] Δ: We prayed.
Mi: Et misit filios filiorum, edocentes Israel.
Mi: Dixit Dominus, Venite ad vocem meam.

Adsumus, [473] Δ: **Sayd 7 little Childern which cam in, like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.**

Mi: Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cum illis tanta est illorum Iniustitia. Veh mundo, scandalis: vel scandalizantibus, Veh illis quibus Nos non sumus.[474]

Δ: These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in

them, letters. The first had two letters in one: thus, of EL:

The first ----------  ----- Δ: He sayd, Nec nomine meo timet Mundus.[475]

The second ---------- An ----- Nullus videbit faciem meam.[476]

The third ---------- Aue ----- Non est virgo super terram cui dicam.[477]

[Δ: And pointed to his tablet, wherein that word, Aue, was written.]

The fowrth ---------- Liba ----- Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.[478]

The fifth ---------- Rocle - Opera manuum illorum sunt vana. Nemo autem videbit me.[479]

The sixth shewed his Tablet and said, Ecce -- Hagonel[480] - Qui adhuc Sancti sunt, cum illis viuo.[481]

The seuenth had on his tablet -- Ilemese -- Hij imitauerunt doctrinam meam. In me Omnis sita est Doctrina.[482]

Δ: I thowght my skryer had missherd, this word Imitauerunt, for Imitati sunt.[483] And Michael smyled and seemed to lawgh, and sayd, Non curat numerum Lupus.[484] And farder he sayd, Ne minimam detrahet à virtute, virtutem.

Mi: Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.[485]

Δ: **So they went, making reuerence,[486] and went up to heuen.**

Mi: Dictum est hoc tempore.[487]

Mi: Note this in thy Tables. Dost thow understand it? Loke if thow canst.

Δ: He sayd to Uriel, It is thy part, to interpretate these things.[488]

Ur: Omnis Intelligentia est a Domino.

Mi: Et eius Nomen est Halleluyah.[489]

Compose a table, diuided into 7 parts, square.[490]

S	A	A	I 21 8	E M	M E	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L A	A L	O	I 21 8	V	N
I	H	R	L	A	A	21 8

Ur: Those 7 names, which procede from the left hand to the right, are the **Names of God**, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them.

Beatus est qui secrete.
Nomina sua conseruat.[491]

Ur: These Names, bring furth 7 Angels: The 7 Angels, and Governers in the heuens **next unto us,**[492] which stand allwayes before the face of God.[493]

Sanctus Sanctus Sanctus
est ille DEVS noster,[494]

Ur: Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter-her-dowghter bringeth furth a sonne. Euery sonne in him self, is 7. Euery sonne hath his sonne, and his sonne is 7.[495]

Let us prayse the God of Seuen, which was and is and shall liue for euer.

Vox Domini in Fortitudine.

Vox Domini in Decore.

Vox Domini reuelat Secreta.

In templo eius, Laudemus Nomen eius El. Halleluyah.[496]

See if thow canst now understand this table. The Dowghters procede from the angle on the right hand, cleaving the myddle: where **theyr generation** ceaseth. The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre. The Residue thow mayst (by this Note) understande.[497]

Δ: Then Michael, he stroke ouer us ward, with his sword, and the flame of fire yssued oute.

Loke to the corner of the right hand, being the uppermost: where thow shalt finde 8 . Refer thyne eye to the upper number, and the letter aboue it. But the Number must be fownd under neth, bycause his prick so noteth.[498] Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache thee.

Δ: Loking now into my first and greatest Circle for 8 I finde it with 1 ouer it. I take this to be the first Dowghter.[499]

Ur: You must in this square Table set E by the 8 and now write them Composedly in one letter, thus Eas .

Nomen Domini viuit in æternum.[500]

Ur: Giue ouer, for half an howre, and thow shalt be fully instructed.

Δ: I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.

S	A	A	I 21 8	E	M	E 8	- Viuit in Cælis[273]
B	T	Z	K	A	S	E 30	- Deus noster[274]
H	E	I	D	E	N	E	- Dux noster[275]
D	E	I	M	O	30	A	- Hic est[276]
I 26	M	E	G	C	B	E	- Lux in æternum[277]
I	L	A	O	I 21 8	V	N	- Finis est[278]
I	H	R	L	A	A	21 8	- Vera est hæc tabula[279]

501, 502, 503, 504, 505, 506, 507

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.[508]

The 30 by E, in the second place, in the upper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.[509]

The 26 by I, serueth **for an other** purpose: but not for this Dowghters Dowghter. The 21, is e, and 8 with the prick under it is 1: which togither maketh El, or thus compownded as if it were one letter, Ela .

The Names of the great Seale must follow the Orthographie of this Table. Virtus vobiscum est.

Orate.[510] Δ: We prayed.

Δ: Then there appeared SAAI 21 8 M Ela . Here is an E comprehended in L.

Ur: Read now the Table.

Angeli lucis Dei nostri
Et posuit angelos illius in medio illorum.[511]

Ur: In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner, taking the corner letter first, and then that on the right hand above, and than that under the first,

and than the third from the first, in the upper row: and then cornerwise down toward the left hand, and then to the fowrth letter from the first in the upper row: where there is I with 21/8, which maketh el. So have you Zabathiel.

Ur: Go forward.

2. Δ: So, I finde next Zedekieil.

Ur: This I in the last Syllable augmenteth the true sownd of it.

3. Δ: Then next I finde	Madimiel.-----	Ur: It is so.
4. Δ: Then----------	Semeliel.-----	Ur: It is true.
5. Δ: Then----------	Nogahel.-----	Ur: It is so.
6. Δ: Then----------	Corabiel.[284]-----	Ur: It is so.
7. Δ: Then----------	Leuanael.-----	Ur: It is so.

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Ur: Write these names in the Great Seal, next under the 7 names which thow wrotest last: videlicet, under Eee, An Aue &c. distinctly in great letters.

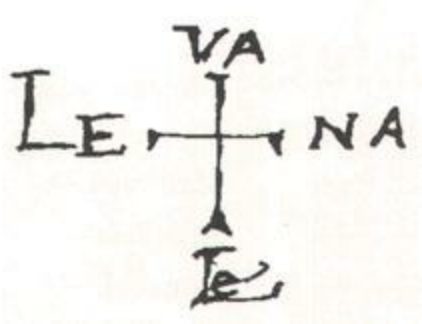
Ur: Make the E and L of Zabathiel, in one letter compownded, thus ZABATHI Eee. In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the 21/8 annexed. So haue you iust 7 places.

Ur: The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name.

Ur: Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Ur: Set Z, of Zedekieil within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur: In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Uriel: Vidit DEVS, opus suum esse bonum

et cessauit a Labore suo.

Factum est.[513]

Δ: Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE bless you, preserue you, and multiply your

doings in his Honor and Glory.

Uriel: AMEN.
Ur: These Angels are the angells of the 7 Circles of Heven, gouerning the lightes of the 7 Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for euer.[514]

DIXI.[515]

Δ: Whan may we be so bold, as to require your help agayn.
Mic: Whan so euer you will, we are ready.

Farewell.

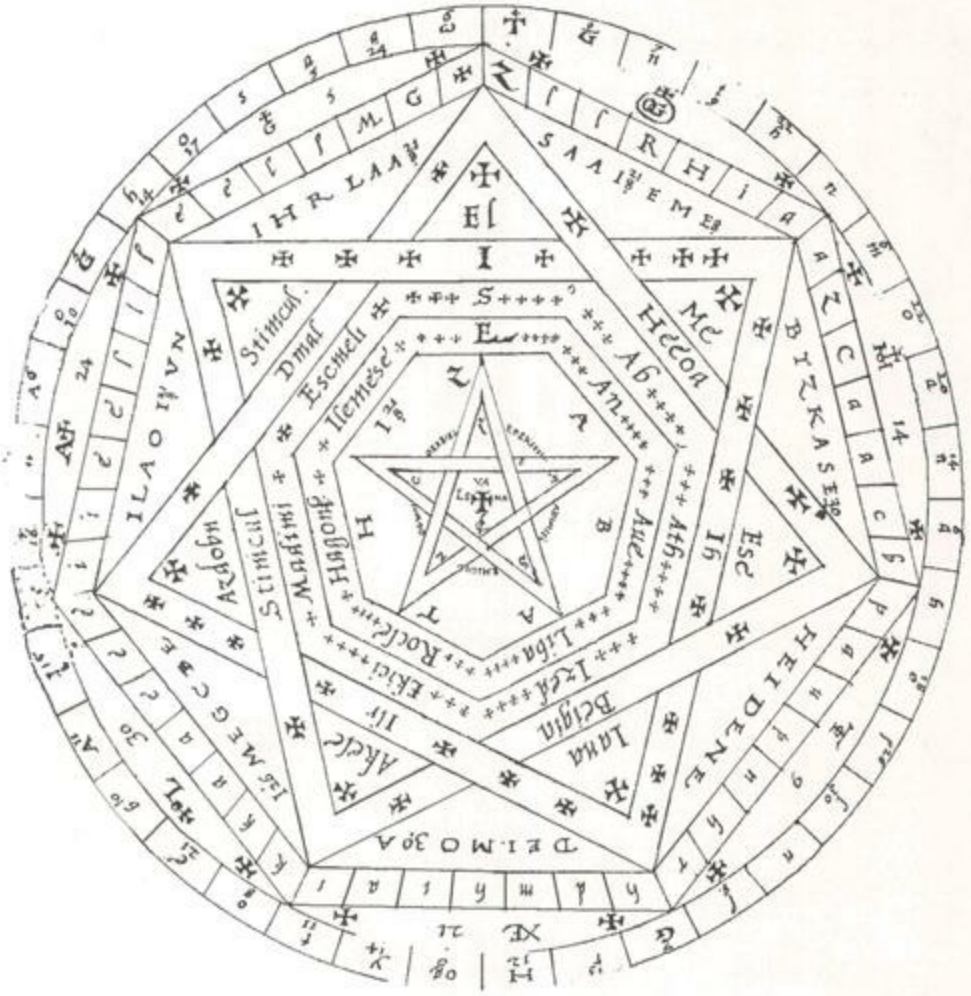
Δ: Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæcula sæculorum.:
Amen.[516]

Anno Domini 1582. Martij. 21. } At Mortlake by Richemond

SIGILLVM DEI, ÆMÆTH: EMETH

nuncupatum DEI

אמת } hebraicè



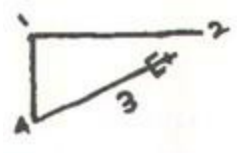
Mysteriorum, liber Tertius.

Anno 1582:

Aprilis 28: [518]

Anno 1582 Aprilis 28 a meridie hora 4.[519]

E.T: Onely Michael appeared; Δ: And to diuerse my Complayntes, and requests sayde,
Mi: The lord shall consider thee in this world, and in the world to come.
E.T: All the chayre seamed on fyre.
Mi: This is one Action, in one person: I speak of you two.[520]
Δ: You meane us two to be ioyned so, and in mynde united, as yf we wer one man?
Mi: Thou understandest.
Take heade of punishment for your last slaknes.
Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie[521] to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.
E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.
Mi: Dost thow understand? Δ: No verylie.
E.T: He razed the hill away, as thowgh there had byn none; and sayd,
Mi: Lo, so it is of this worldly habilitie.
Δ: I pray you how must the Lamine be hanged?



Mi: As concerning the lamine, it must be hanged unseen, in some skarf.[522] The Ring when it is made, I will lessen it according to my pleasure.

I meane by two Cubites, your usuall yarde. Haste, for thow hast many things to do. Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liueth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.
Venito Ese,[523] Δ: He cryed so with a lowd voyce.
E.T: He is now couered, in a myghty couering of fyre, of a great beawty. There standeth a thing before him. I cannot tell what it is.
Laudate Dominum in cælis.

Orate.[524] Δ: We prayed.

E.T: His face remayneth couered with the fyre, but his body uncovered.
Mi: Adesdum Ese.

Adesdum Iana.[525]

Vobis dedit demonstrationem in Tabulis vestris.[526]

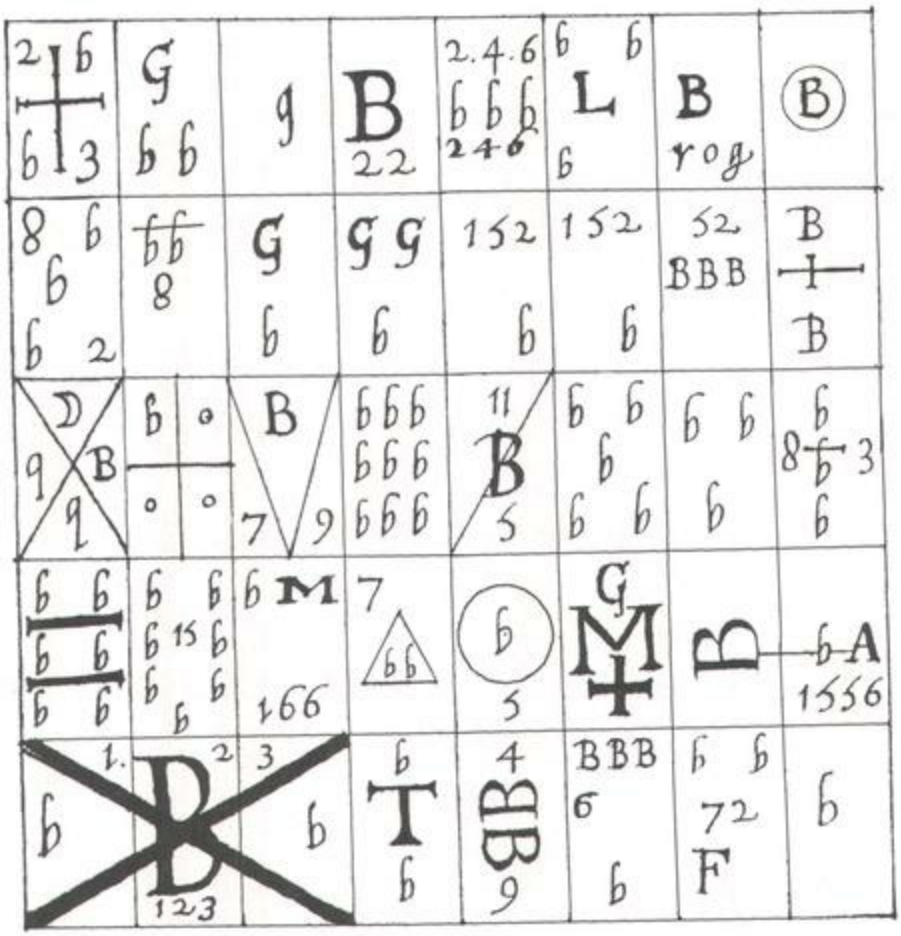
E.T: There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened[527] terribly: so that all the stone was couered: with a myst. A voyce cam out of the myst, and sayd,

Ex hijs creata sunt, [528] et hæc sunt nomina illorum.[529]

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.[530]

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersly fashioned.

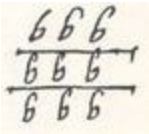


Numerus Primus[531]

A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers. The second was in like wise. The Third was a b with the tayle upward thus: ^{g} . The 52 with the three great BBB, semed to be couered with Gold. The two Crossed ones he did not wipe out with his finger.

The next he blotted oute.

He blotted not oute the three  with the 8 and 3.
The two barrs must go clere and not towch the bars.



The  , the square, wherin it standeth, is all gold: and that he let stand.

Fire cam oute and burnt:

The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out. The places are very blak, but where the letters, and numbers do stand.
E.T. hard a voyce saying, Finis Tenebrarum:[532] Halleluyah.[533]
E.T: There commeth a hand and putteth the little woman into the clowde.
Mi: Prayse God: Be inwardly mery.

The Darknes is comprehended.
God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you haue .6. other Tables to write to night.
Prayse God: be ioyfull.

After supper we resorted to our scholemaster.
E.T: I here a voyce but see nothing: he sayeth,

Initium bonum in nomine eius
et est. Halleluyah.[534]

E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.
Mi: Venite filiæ filiarum ESE.[535]

The nethermost.....[536]

E.T: There come six yong maydens, all in white apparell, alike: Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus[537] on this manner:

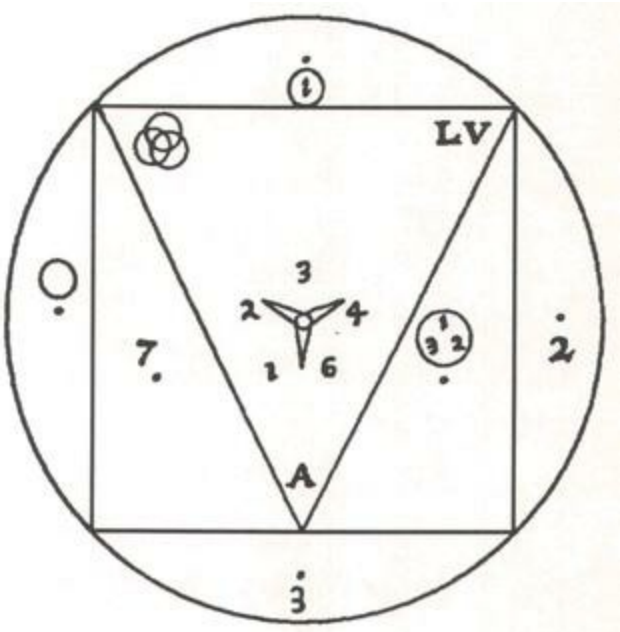
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger; and it Thundred.

E.T: A voyce sayd --------- Dies primus.[538]

An other voyce --------- Ubi est Tabula?[539]

An answer --------- Est, Est, Est.[540]

She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.



E.T: Three faces do shew and shote oute, and euer returne into one hed agayne: and with it cam a mervaylous swete sauour. The Table was of three cullours: white, redd, and a mixture of white[541] and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

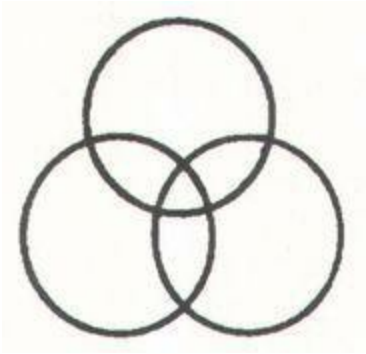
A voyce sayd, O honor, laus et gloria, Tibi qui es, et eris.[542]

The Table sheweth wunderfull fayre and glorious. Onely seuen priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of æquall bignes, æqually, or alike intersecting eche others by theyr centers.



A voyce: Unus est, Trinus est; in omni Angulo est.

Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo.[543] (E.T: Ô, Ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayth, Fui: sum quod non sum.[544]

A voyce: Lux non erat et nunc est.[545]

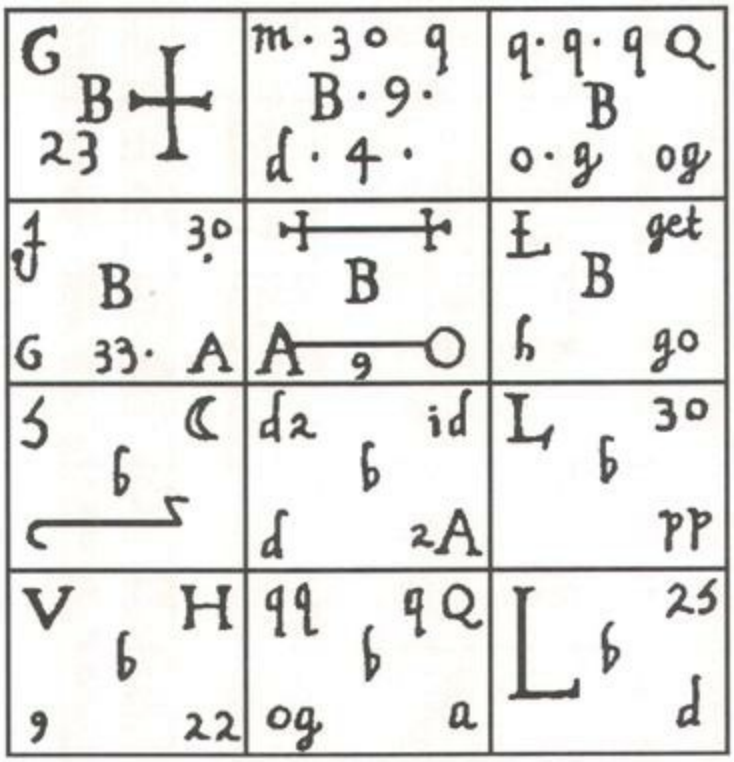
E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark. Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat. The ball went into the darknes, and browght with it a great white Globe hollow transparent. Then she had a Table abowt her neck, square of 12 places.[546] The woman seamed to daunce and swyng the Table: Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis.[547]



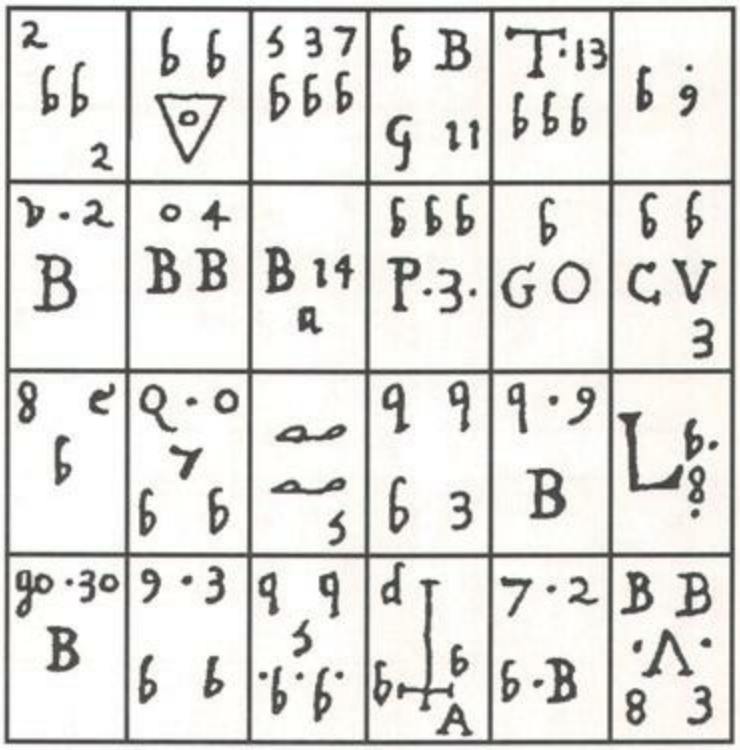
E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: Est, Est, Est.[548]

E.T: One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,

Fiat.[549]

E.T: She turned her back toward E.T. and there appeared a Table diuided into 24 partes. Yt seemeth to be very Square.[550]



A voyce: Scribe. Veritas est.[551]

E.T: A sword cam out of the Dark: and claue the woman a sunder, and the one half becam a man, and the other a woman,[552] and they went and sat uppon the Ball of cley or erth.

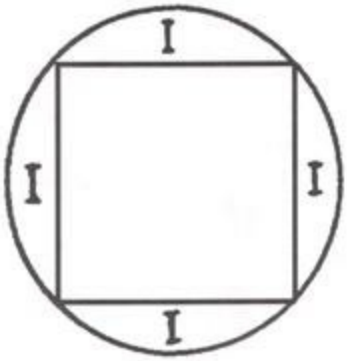
Now seemeth the Dark part to quake.

A voyce: Venito Vasedg.[553]

E.T: There cometh a woman oute of the Dark: she sayd,

Vita hijs ex mea manu.[554]

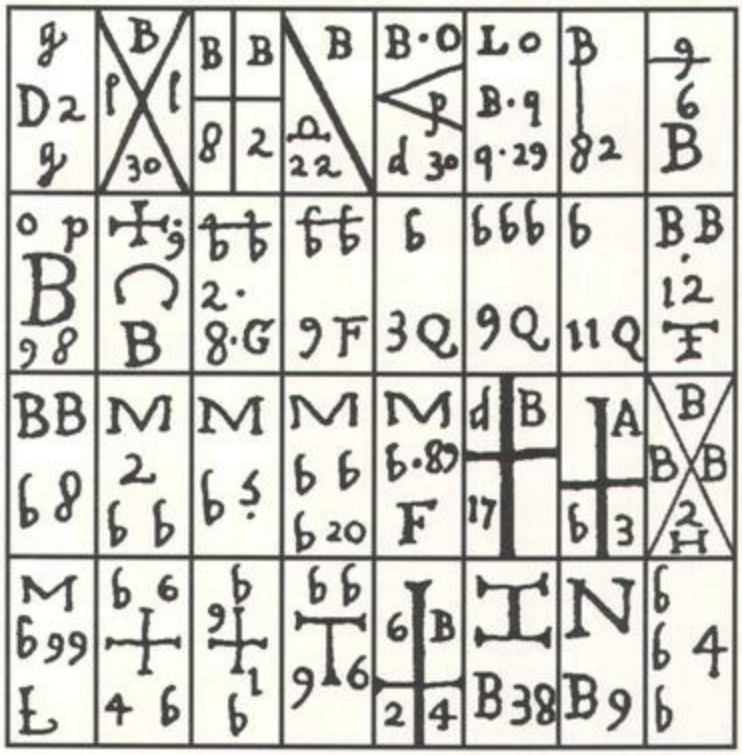
E.T: She sheweth a Table square full of holes, and many things creeping out of it. This square is within a rownd.



A voyce: O Lux Deus noster.[555]

Hamuthz Gethog.

E.T: Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unæqual partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark.[556] This woman her Table is fowresquare. She is very bewtifull.



Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the Seale of Æmeth, and the cross allso.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.[557]

She sayd, Fere nulli Credendus est hic numerus.[558]

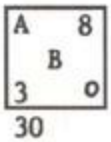
This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.[559]

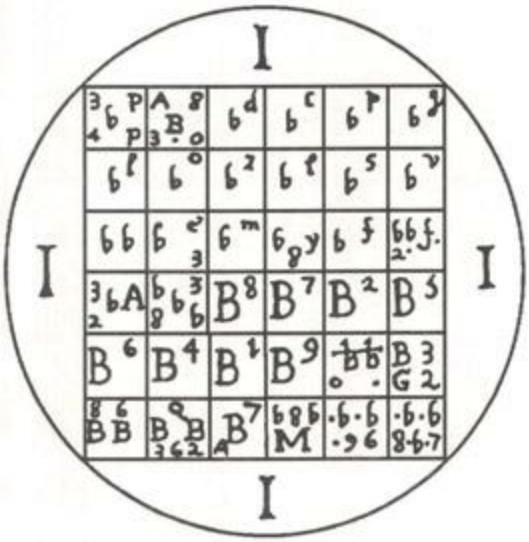
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the

Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,

Ad usum tuum Multiplicati sunt.[560]

E.T: She went into the Dark.





E.T: A voyce is hard saying,

Omnia gaudent fine.[561]

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

Opus est.[562]

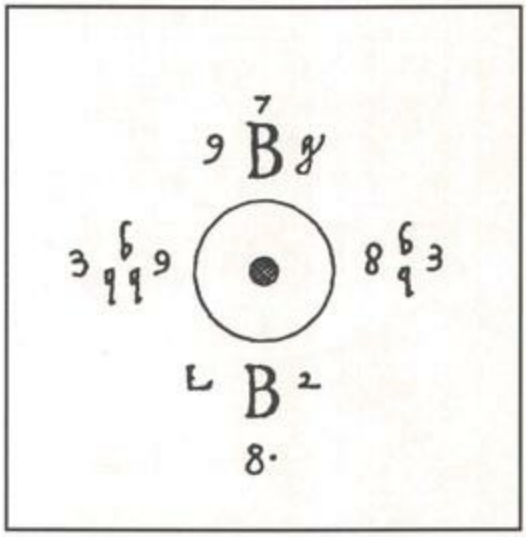
E.T: She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the

myddle of the Erthen Globe, on which appeared Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: Obumbrabit vestigia vestram veritatis luce.[563]



The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you new
vessels: To whome I commyt you.

E.T: He holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serue God. Be patient. Hate vayne glorie. Liue iustly. Amen.

Δ: What spede shall I make for the yard square Table, the Wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: Gloria, Pri et F. et S.S. S.e.i.p.e.n.e.s.e.i.s.s. Amen.[564]

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8¼.

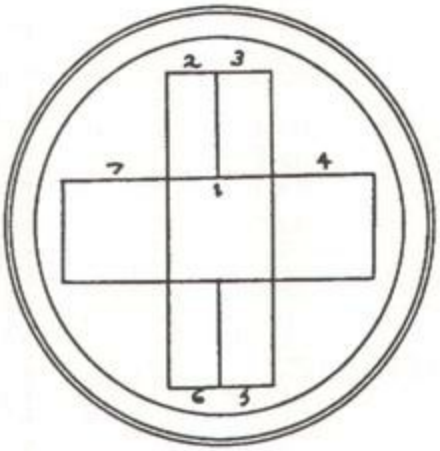
E.T: Two appeare, Michael and Uriel.
Mi: Et posuit illos in ministerium eius.

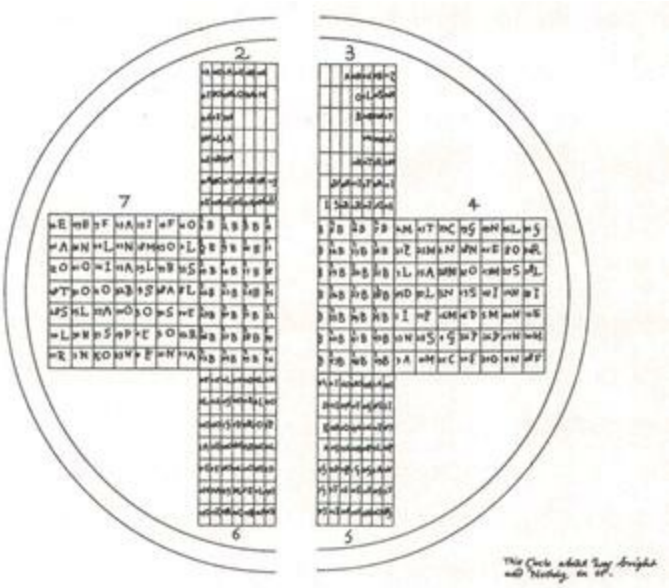
Quid desideratis?

Δ: Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.
Mi: Sapere, a Deo: Scire a Creatura et ex creaturis est.
Ur:[565] Venite filiæ.[566]
E.T: Seuen women appeare bewtifull and fayre.
Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.) E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.
Mi: Wilt thow. Δ: Then with much ado, E.T. sayd as followeth,
E.T: I promise,[567] in the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.
E.T: Now they two seeme to confer togither.
Mi: Now you towche world, and the doings uppon earth. Now we shew unto you the lower world: The Gouerners that work and rule under God:[568] By whome you may haue powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.
To E.T. he spake, What I do wish thee to do, thow shalt here know, before thow go. **We procede to One GOD, one knowledge, one Operation.**

Venite filiæ.[569]

Behold these Tablets: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The Whole Gouernment, doth consist in the hands of 49: (in God his Powre, Strength, Mercy, and Iustice) whose names are here euident, excellent, and glorious. Mark these Tables: Mark them. Record them to your Cumfort.
This is the first knowledge. Here shall you haue Wisdome. Halleluyah.
Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for euer. Δ: Amen.
E.T: All the 7 (which here appeare) ioyne theyr Tables in One: Which, before they held apart. And they be of this Forme all to-gither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And ouer it ioyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus ioyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.





[44 E: forte I, as in Baligon.]

E.T: One stept-furth, and sayde,

1: Wilt thow haue witt, and wisdome: Here, it is. (Δ: Pointing to the middle table.)

2: Another sayd, The Exaltation and Gouernment of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.

Δ: He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: Pointing to that on the right hand: of the two lowermost.)[570]

6: The motion of the Ayre, and those that moue in it, are all known to me. Lo here they are. (Δ: Pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Gouernment. I was in the begynning, and shalbe to the ende. (Δ:

Pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Middle Table &c. Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet euery place semeth to haue a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: Non potestis hoc videre sine ratione.[571]

> Δ: The Next day, as I was loking on the Tables being finished, and ioyned all togither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre, two numbers and two letters cuppled to them, ouer the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30 N.[572]

E.T: Euery of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreouer. The First, had Bokes in hir hand.

Kings ---------- The second, a Crown in hir hand.

Nobilitie ---------- The Third, Robes.

Merchants - Δ: - Aqua[573] - The fowrth, animal quadrupes vicium omnim colorum.[574]

Terra[575] - The fifth, Herbes.

Aer[576] - The sixth, a fanne.

Ignis[577] - The seventh, a Flame of fyre in hir hand. Mi: Decedite in nomine eius, qui vos huc misit.[578]

E.T: Uriel opened a boke in his own hand, and sayde,

Ur: **The Fontayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres iudged.** Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: **Beholde; I teache. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the begynning in strength, powre, and glorie.**

These shalbe Subiect unto you, In the Name, and by Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.

By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, iudgement in the rest, as well in the depth of waters, Secrets of the Ayre, as in the bowells and entralls of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest. Take hede, thow abuse not this Excellency, nor overshaddow it with Vanitie, But stick firmely, absolutely, and perfectly, in the love of God (for his

honor) to-gither.[579]

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding. Glorie be to him; To thee ô Lord, whose name perseth[580] throwgh the earth. Glorie be to thee, for euer. Δ: Amen, Amen, Amen.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things. The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe ioyned to gither:[581] begynning all, with B, according to the disposition of the number untyll the 29[582] generall names be known. The first 29 are more excellent than the rest. Euery Name doth consist uppon the quantitie of the place: Euerie place with addition bringeth furth his name, which are 49.-------- I haue sayde.----------Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

Mi: I haue to say to thee,[583] and so haue I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last Instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd this to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I haue no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

Mi: Thow must of force kepe it. Thow knowest our mynde.

Δ: Deo opt. Max°. omnis honor laus et gloria in sæcula sæculorum. Amen.[584]

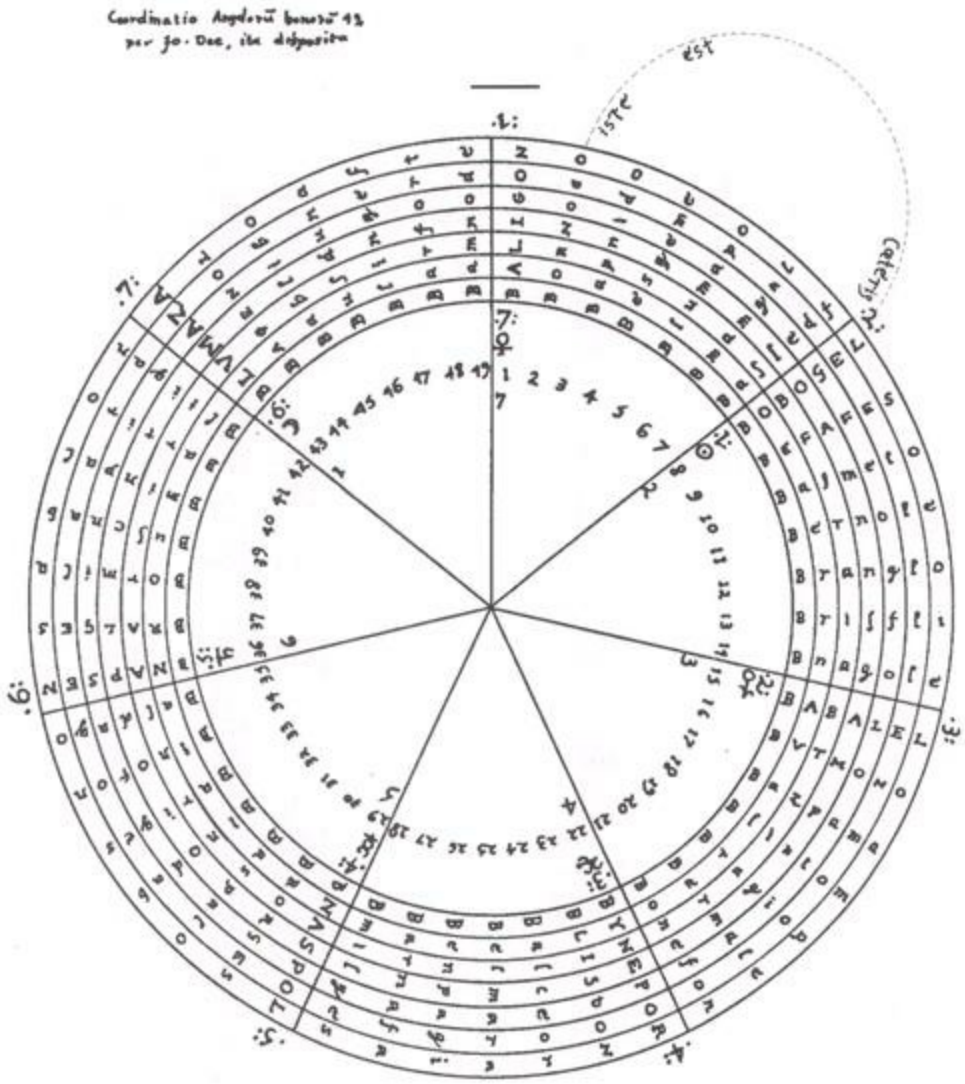
Ended, hora noctis, 11½ª circiter.[585]

---

1 BALIGON	15 BABALEL	29 BNASPOL
2 BORNOGO	16 BVTMONO	30 BRORGES
3 Bapnido	17 Bazpama	31 Baspalo
4 Besgeme	18 Blintom	32 Binodab
5 Blumapo	19 Bragiop	33 Bariges
6 Bmamgal	20 Bermale	34 Binofon
7 Basledf	21 Bonefon	35 Baldago
8 BOBOGEL	22 BYNEPOR	36 BNAPSEN
9 BEFAFES	23 BLISDON	37 BRALGES
10 Basmelo	24 Balceor	38 Bormila
11 Bernole	25 Belmara	39 Buscnab
12 Branglo	26 Benpagi	40 Bminpol
13 Brisfli	27 Barnafa	41 Bartiro
14 Bnagole	28 Bmilges	42 Bliigan
		43 BLVMAZA
		44 BAGENOL
		45 Bablibo
		46 Busduna
		47 Blingef
		48 Barfort
		49 Bamnode

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens [per Δ][586]

Coordinatio Angelorum bonorum 49, per Jo. Dee, ita disposita[587]



Liber 4.

Fryday Maij 4: hor 2½ a meridie

Δ: E.T. wold not willingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: whereuppon I went into my Oratorie, and called unto God, for his diuine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie &c. And commyng to the Stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven-ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes[588] and seemed now to haue wyngs: (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.[589] Uriel taketh the 7 Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme Three. From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there appered, that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew. The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh-of, of one of the Bundells a thing like a little byrd; and it hoouereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

This glorious man[590] seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them. This man blesseth the bird, making a Cross ouer it: and, so he did three tymes. He looketh up to heven. Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of **many cullours.**[591]

Now looketh Michael up, and held up his hands to heven, and sayeth,

> Sic, Sic, Sic, Deus noster.[592]

Uriel, (sayd)- Multiplicabit omnia, benedictione sua.[593]

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken:[594] And, now, the place where this byrd stode before, seameth allso, to be (proportionally) waxen as big as the byrd, (thus enlarged). This man taketh an other byrd, and putteth

the wyng of it, **behind** the wyng of the first (as-thowgh he yoked them.)[595]

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull ....

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els.

E.T: A voyce was hard, like Michael his voyce, saying,

It was a byrd, and is a byrd, absent there is nothing but Quantitie.

A voyce:[596] Beleue. The world is of Necessitie: His Necessitie is gouerned by supernaturall Wisdome. Necessarily you fall: and of Necessitie shall rise agayne. Follow me, loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding. It is in vayne to stryve: All Government is in his hands. What will you els, what will you els?

Δ: Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.[597]

Mi: This hath answered all our[598] cauillations.

Δ: What hath answered all our Cavillations?

Mi: Thow hast written.

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere. They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heuen, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heuen with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diuerse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely[599] ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe. First these 4, seemed leane, and deade: Then they seemed quick[600] and in good liking:[601] And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wyngs ioyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diuerse Metalls, and the ^ Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll. The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper

Crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other. They haue, by theyr sides, Sachels, like palmers[602] bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) Than sayd Michael,

Mi: Joye and helth giue unto the riche:

Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I haue satisfyed thee: Understand:
Read them ouer: God shall giue thee some light in them. I haue satisfyed thee:

Both, How you shalbe ioyned,

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.[603]

Lok up this Mysterie:
Forget not our Cownsayle:

O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for euer. The vertue of his presence, here left, be amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the grauing of the ring; May not another man do it, thowgh, E.T. graue it not?

Mi: Cause them to be made up, (according to Instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serue, yf the bed be taken downe?

Mi: At my next Call, for the Chamber, you shall know what to do.

Δ: Benedictus Deus in donis suis:

et sanctus in omnibus operibus eius.[604] Amen. ended hor. 4½[605]

Quartus Liber Mysteriorum

A°. 1582
Nouembris 15.

Post reconciliationem Kellianam.

Miserere nostri Deus

Dimitte nobis, sicut et nos dimittimus[606]

Thursday. Nouembris 15.[607]

...

At the first, Uriel pluckt a thing from under the Covenant Table: **and it grew Rownd, Bigger &; bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me Δ:**
Uriel: Ultima est hæc ætas vestram, quæ tibi revelata erit.[608]
Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd,
Est in mundo, et incipiet cum illo alter Mundus.[609] **and he bad,**
Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.
...
Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.

...
All those before spoken of are Subiect to thy Call....
Of friendship, at any tyme, thow mayst see them: and know what thow wilt.
Every one (to be short) shall at all times and seasons shew thee direction in any thing....

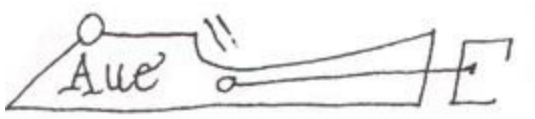
One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

...

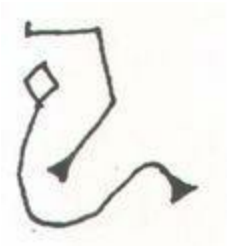
King CARMARA[610] - This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

...

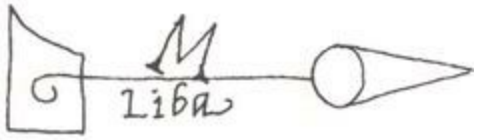
King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his hed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I weare these Robes, not in respect of my self, but of my government, etc.



Prince BORNOGO appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



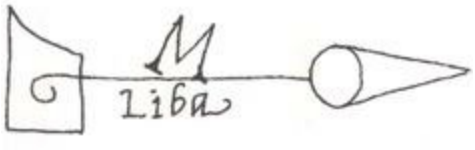
King BABALEL...



Prince BEFAFES appeared in a long red robe, with a cerclet of Gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and

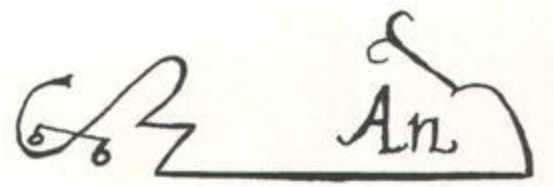
seamed to haue feathers under his Robes. His Seale, or Character, is this:

King BYNEPOR...



Prince BUTMONO appeared in a red Robe, with a golden Cerclet on his hed: His Seal is this:

King BNASPOL...

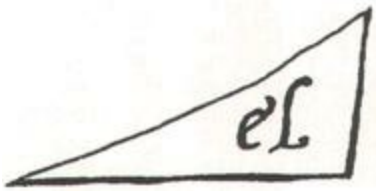


Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

King BNAPSEN...

Prince BRORGES appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eyr could abyde to loke uppon any long while. His Seale, or Character is this:

King BALIGON...



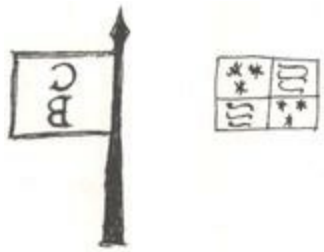
King BLVMAZA...

Prince BRALGES appeared in a red Robe with a Cerclet on his hed. This is the Seale of his gouernment:

One[611] (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.[612]

Regnat potestas tua in filijs. **Ecce signum Operis.**[613]

Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.



Note. My name is Carmara.[614]

Δ: On the other side of the flag appeared the armes of England. The flag semed old.

Adhuc duo, et tempus non est.[615] (Δ: Sayd the man[616] which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

The Sonnes of men,[617] and theyr sonnes, ar subiected unto my commaundent. [618] This is a mystery. I haue spoken of it. Note it throwghly. They ar my seruants. By them thow shalt work mervayles. I gouern for a tyme:[619] **My tyme[620] is yet to come. The Operation of the Earth is subiect to my powre:[621] And I am the first of the twelve. My seale is called Barees: and here it is.**

(Δ: This he held in the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers[622]). With a great voyce he sayd, Come ô ye **people** of the erth:[623]

1. (Δ: Then there cam a great Number of onely **Kings**, from amongst the rest of the multitude within the Globe: They kneele down; and some kyssed his seale and some did stand frowning

at it. Those kings that kissed it, had, eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being euen, and counterpeysed.[624] But the other had allso ballances, which hong uneven, the one scale lower then the other. The euen balanced kings were of glad cheare:[625] but the other wer of a sowre and hevy cowntynance.

It is, and shalbe so: And the workmanship of this, is to this ende.

2. Then cam noble men: (Δ: and he held up his hand,) and they parted them selues into two Cumpanyes: and ouer the heds of them, appered these two wordes. Vera,[626] over one Cumpany: and Impura[627] over the other.

Vera	Impura
.....	.....
.....	.....
.....&c	.....&c

Verus cum veris, et Impurus cum Impuris.[628]

3. Come ô ye Princes of Nature. Δ: Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.[629] Diuerse of them had bokes: and some had stiks like measures:[630] and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.[631] The Forman spred his hands ouer them, and they all fell down: and the boke with Lucem[632] on it waxed bright: and they which attended on

that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field. Δ: I demaunded of him, what his name was: and he answered,[633]

I am Primus et Quartus[634] Hagonel.

Δ: This Pri. Quar, shewed his[635] seal ⊙ to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1. [Δ: Then he sayd,] The first were the Kings of the earth; which tell the priks of the last 8, take place, are, and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much, as, Ende with place.

   Δ: Then he threw down a great many of them before him. Here is his name, (pointing to [Δ = Carmara[636]] on the upper part of the Globe.) Not withstanding I am his Minister - [D in generall particularly Blumaza.]

   There are kings fals and uniust, whose powre as I haue subuerted and destroyed, so shalt thow. Thow seest the weapons.[637] The Secret is not great.

   Δ: I know not what the weapons are. Pri. Quar. sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

   I am the first of the fowrth Hagonel.

   Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

   Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therfore I am the first and last of the fowre.[638]

   Δ: In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to (Δ: = Carmara) he sayd,

   In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.[639] These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.
2. **The second assembly were the Gouerners of the Earth, whose glory yf they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.**
3. **The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.[640] It is wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie,[641] whose names thow hast written[642] and recorded to Gods Glory.[643]**

   Δ: Then he held up his hands, and seemed to speak but was not herd (of EK[644]) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui fiius est unicus,

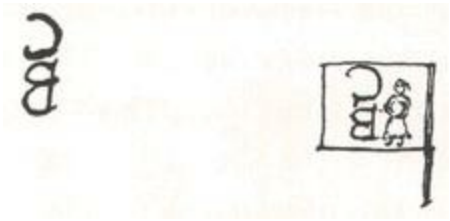
et Gloria mundi.[645]

EK saw like a black cloth[646] **come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This**[647] **shalbe a token, (from this tyme forth) to leaue.**[648]

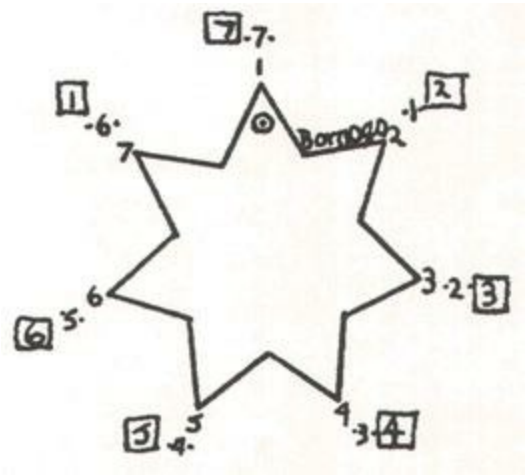
Δ: Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.[649]

1582 Die ♀ A meridie: hora 5. Nouemb. 16.

Δ: He with the triple Crown on his hed, in the long purple robe , had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite.[650] Δ: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the (as before was noted) on the right side of her.



And on the other side of the flag, were the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.[651] All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seeming to be Copper.[652]



1: **The first Holder,[653] sayd, Me nosti:[654] and so pulled his hand of from the Heptagonum.**
2: **The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the[655] twelue the Second of the**

Seuen. Wilt thow know my name?

Δ: Full gladly.

I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fullfilled. Glory to God. Δ: He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue **life unto the** seas: and by me the Waters move. My name was known to Moyses. I liued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is '8'.[656] This is a mysterie. God be mercifull to his people. **Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be reuiued. But oh, bless God truely: The blessing that God giueth me, I will bestow uppon thee by permission.**

Ô, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas and the miracles of the depe shalbe knowne. I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print..... for euer: behold it. Δ: He opened his bosom and seamed leane: and seemed to haue feathers[657] under his robes. He had a golden gyrdel: and on it, written BEFAFES. Than he sayd, Blessed be thow Ô God, God, God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ: Deo soli, omnis honor, et Gloria.[658] Amen.

Friday. After drinking at night, circiter horam 8 ã.

Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth[659] (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ: Than he answered, They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth:[660] and I kepe the bodies of the Dead.[661] Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, yea All things, haue theyr workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,[662] and I will **destroy** it. Ô, Ô, Behold, It is a light left within the bottomles pit. It is the ende and the Last. O blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:

Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threasor hid,[663] to pay my detts withall and to buy things necessarie &c. He answered, O wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threasor, for the sonne of perdition,[664] the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: **Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self. which I know not), are subiect to the powre hereof. Δ: Pointing to his Seale.[665] With this you shall govern, with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles.** How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende[666] of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who [EK] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.[667] All things liue by me, the Image of One excepted.[668] Behold the face of the Earth. EK: There appeareth all Kindes of

brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctifyed: I reioyse: (1) the **Liuing**, (2) The ende, and (3) begynning of these things,[669] are known unto me: and by sufferance I do dispose them untyll my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fiue or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somwhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON. EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ: Note, the cote of the first of these seuen is shorter[670] then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, Ô I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.[671] Δ: Than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi.

   Δ: In mervaylous raging fyre, this worde BRORGES[673] did appeare, tossed to and fro in the furious flames thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimite.[674] And so the fyre vanished away.

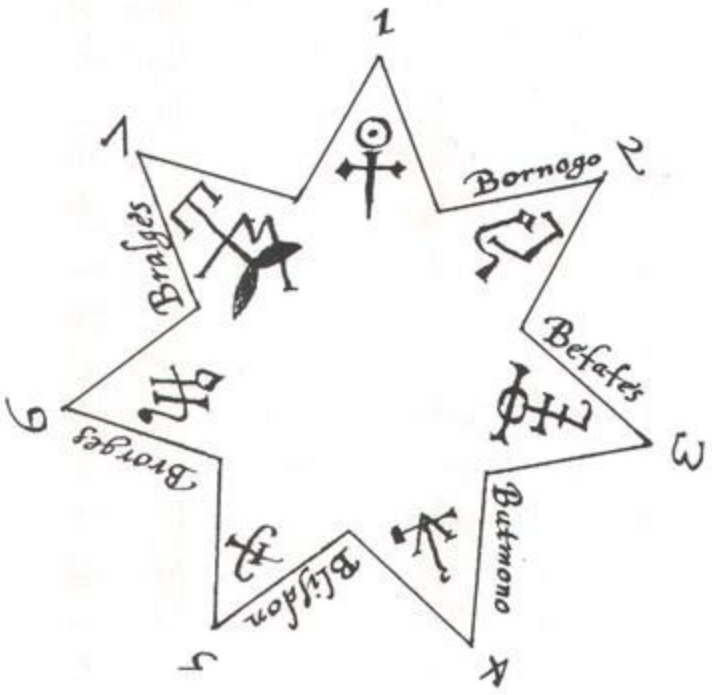
7. **EK:** The stone semeth all Blew: and **onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work.** Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,[675] ar subiect to my powre. Behold I am **BRALGES**.[676] **The powres under my subiection are Invisible**. Lo what... are. **EK: All the world semed to be in brightnes** or w... fire: and **therin appered Diuerse little things like little smokes without any forme.**[677] He sayd, **This is the seale**[678] **of my Gouernment.** Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you.

¶ Beware of wauering. Blot out suspition[679] of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known unto you.[680]

EK: All the 7 vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to **EK**), **Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets**[681] **of him which raigneth for euer: [EK: The voyce of a multitude, answered singing,] Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.**[682] **The Peace of God be uppon you.**

Δ: Amen. **EK**: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:

Sanctus sanctus sanctus Dominus Deus noster.[683]


1
2
Bornogo
3
Befafes
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Butmono
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Blisfon
6
Borges
7
Brafges

Anno 1582: Saterday. Die 17. Nouemb: A meridie hora circiter 1 ã.[684]

Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,[685] (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell of the forsaid Globe, was very glystring bright. The man[686] shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupyed.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibilis est. Gloria Gloria Gloria Creatori nostro.[687] Two partes[688] are yet to come, the rest are finished allready. Δ: He shewed the rownd Table[689] with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

Venite gradatim repetamus,[690] opera Dei.[691]

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,[692] as he did before. Than H sayd smylingly (being turned to EK),

Hæc sunt documenta tua,[693] quæ nondum intelligis.[694]

Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

Unus est Deus, et Unum est opus nostrum.[696]

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus seruire Deo nostro.[697]

Δ: Eche of these had somwhat in theyr hands. Som had crownes, some garments &c.[698]
The number of them was: 42: and stode in this order:

and sayd embracing (as it wer) the whole number of this Cumpany,

> Et nomen meum, numerus est totus
> Nec est crimen in numero nostro
> Moyses nos nominauit.
> Potestas istorum, quàm istarum, quamvis non una,
> tamen in uno sunt.[700]

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.[701] He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt, Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phõs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat,[702] non nobis solum modo, sed operibus nostris.

> Inhumata tibi anima tua, quid quærit?[703]

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est.[704] I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: // then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped[705] from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Six of them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr hands. The second six had thre quarters of Crownes, the Third six, haue clothes[706] in theyr hands.[707] All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.[708]

Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first,

and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.[709]

H: The whole day is diuided into 6 partes:[710] Euery part occupyeth a part of them here. (Δ: Pointing to the 42 standing there.) Therfore yf thow wilt work with Kings (thow knowest my meaning), finally what so euer thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr standing) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an O, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowred down uppon theyr letters, and were loath to shew them: but at length, did &c: and at the last of euery row, they all cam togither &c.

O	F[E]	S	N	G	L	E	4 howres
A	V	Z	N	I	L	N	4 howres
Y	L	L	M	A	F	S	4 howres
N	R	S	O	G	O	O	4 howres
N	R	R	C	P	R	N	4 howres
L	A	B	D	G	R	E	4 howres

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows; and next they wer turned into 7.[711] I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.[712]

Δ: They went euer away toward the[713] hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first[714] name of the Table.[715]

Thow hast 49 names in those Tables. Those names thow hast in former Tables by thee written: in that of 7 tymes 7. Confer it with the rownd Table.[716]

The first letter[717] from the point of his[718] sword, is B. That B signifieth the number of the Bees, begynning the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. &c and so to B.49. Those Bees begynne the names of all the powres that haue governed, do gouern, and shall gouern.

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables. The letter standeth in the myddest of euery square, of euery Circle: thowgh some be turned upside down: Which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number

pertayning to that letter.

O in the Circumference is the ninthe letter.[719]

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them.----------Ihaue sayd.[720]

Mighty is thy name, O God of Hostes:

Blessed is thy name, Ô Lord, for euer.
Δ:Amen.

After 7 of the clok at night. die ♄.[721]

H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things: I am from them[722] in powre and message, under whome I here rule[723] and shall do, tyll the ende[724] of all things be:[725] Ô, Great and bowntifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and art syk with desire.[726] I am the disposer thowgh not the Composer of Gods medicines . Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted **unto thee.**[727] I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,[728] and is the greatest[729] Commaundement.

I rayng in him, and liue by him which rayngneth and liueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. O how mercifull is God that revealeth so great secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first, was theyr Prince: and he gouerneth **onely**[730] theestate, condition and being, limited by God unto Kings of the earth. The 7 next him,[731] are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re ... and rayng now frutefull in his sight.[732]

Regnat, Regnat, Regnat ô regnat Iniquitas super faciem totius terræ Cor hominis impletum est malitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,[733] nec dis . . .[734]

Vide quæso.[735] Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless:[736] whose myserie is most lamentable. 7 onely, haue 7 letters comprehending the dignitie of theyr vocation:[737] The rest are particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, **some** of them unhable to be pronownced, are notwithstanding the names of those 7[738] which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the **powre**, but allso the **Being of the rest**.[739] The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides

him, which was theyr prince. The first 7,[740] are called by those names, that thow seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thow hast sayde.

There are but 6 names,[741] that are in Subjection. I teache breifly. Doost thow not remember the **Circle** and the prick in the myddest: which was on the right hand[742] of him, that was theyr **Prince**? **That onely** representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of **those** of the first of the **7**.[743] which held the Crownes in theyr hands.

Note: The second line,[744] is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.[745] And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thow wilt work for anything apperteyning unto the estate of a good King: Thow must first call uppon[746] him which is theyr prince. Secondly the ministers of his powre ar Six:[747] whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work **the des**truction, [748] hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing **Prince**. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?[749] For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the furder understanding **of all Sciences**, that are past, present or yet to come.[750]

Frute hath a furder vertue than onely in the eating: Gold his furder condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.[751]

Thow art Dignified.[752]

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,[753] Gouernor or Angel that is principall in this world.[754] [Δ as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.[755]

Thirdly place my name,[756] whome thow hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were **short**, and of purple.[757]

Fifthly, his power,[758] with the rest of his six perfect Ministers.[759] With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thow workest, Thy feete must be placed uppon those tables[760] which thow seest written last comprehending 42 letters, and names. But with Consideration, that the first **Character**, which is the first of the 7, in thy former boke,[761] be placed uppon the top of the Table,[762]

which thow wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.[763]

Euen as God is iust, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy[764] for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, **GOD Bless you.**

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne.[765]

And whereas thow dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoeuer thow **shalt speak, do or work,** shalbe profitable and accepted,And the ende of it shalbe good.[766]

Moreouer wheras thow urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister help to theyr necessities. Thow shalt be comforted. But Respect the world to come[767] (1); (whereunto thow art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, **with whome** thow shalt medle or use any practise. But God hath shaddowed [768] thee from destruction. He preserueth his faithfull, and shaddoweth the iust with a shield of honor.

None shall enter **into the knowledge** of these mysteries[769] with thee but this Worker. Thy estate with the Prince (now rayngning,[770]) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help:[771] and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.[772] He is Mercifull: and we his **good Creatures**,[773] neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I haue sayd:

Δ: Laus, honor, Gloria, virtus et Imperium,

Deo opto. Max°.[774]
Amen.

H: Yf you will stay[775] one half howre, I will say farder unto you.

Δ: We will: by gods leave.

Δ: After that half howre passed, (being 10½ noctis ♄:) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis[776]

Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.[777]

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spirituall creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,[778] (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with **the Contrarie** Powres and beyond any accustomed manner. But take heade,[779] they prouoke thee not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

EK: They that now come in are ioly[780] fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak veluet coat, and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.[781] Of these, in Company, are 42. 7 of them, are apparayled **like** BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brighter, where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now **they come to a circle**, the sage and the rest, but the sage stand all to gither.

Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.[782] He pluckt up his right fote, and under it appeared an L.

1.	L
Then the Second moved his fote, and	E - appeared.
Under the third, likewise,	E
&c.	N
	A
	R
	B

Then the last .B. and immediately they grew all to gither in a flame of fyre and so sonk down into the former Globe.[783] Of the rest the first pluckt up his fote, and there appered an L &c.

2.

L
N
A
N
A
E
B

At the last, they fell down like
drosse of metall.

Then whipped out fowr in a cumpany.

3.

R
O
E
M[179]
N
A

They clasp to gither, and fall down
in a thick smoke.

4.

B
L
E
A
O[180]
R
I

They ioyne to gither and vanish
like drops of water.

784, 785

5.	B
	N
	E
	I[181]
	C
	I
They fall down like a storme	A
of hayle.	B[182]
6.	A
	O
	I
	D
	I
	A
The last vanished away.	B

786 787
,

Δ: This I fashioned thus after my first dictata penning of my own fantasie:

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B

Δ: Then he sayd, Well, I will shew thee more of these things at the next time.
God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday. Δ: Deo soli omnis Honor et Gloria.[788] Amen.

Monday. Nouembris 19: Circiter 1 ã horã a meridie[789]

Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared: but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Musicall Instruments: and before them cam one with a veluet Coate,[790] and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument:

These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table[791] in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to behold seamed rather wemen,[792] with fardingales[793] very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle[794] (or rownd Table) up,over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.[795]

Δ: The letters appeared to EK, and he told me them, and I began to write:

LEENARB

H: Thow writest in vayne.Thow hast written them allready.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables. [Δ: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

EK: He with the cape on his one sholder, sayeth, Nomen meum est Bobogel:[796] And he that is my subiect, is Governor of the second Angle of the 7.[797]

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief; [EK: He falleth down on his knees and speaketh wordes which I understand not.] yea the **onely distributer** , giver, and bestower **of Wisdome and Science.**[798] I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor[799] to estate and dignitie. All Dignitie and gouernment that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane[800] without firm grownd.

Those which thow sawest, (being pipers) signifie **praters.**[801] with unaccustomed, and not usuall Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea **not all** of them, but the fewest) can performe. But I am true Philosophie. I am true understanding. Oh my descending from him which rayngneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: But what I think,I utter, and What I measure, I am.

He sayd, Ordinationem Infinitæ potestatis eleuate.[802]

EK: Now come Three[803] out of the 42, and layd theyr fingers uppon the three first letters: and,

The first sayd,	O Unitas in Natura et in Deo.[199]
The second sayd,	O Æqualitas Dei et Naturæ. Deus in Deo. Natura a Deo et se.[200]

[804],[805]

The Third sayd,	Concentus eius, est sine numero: Tamen nobiscum est in Uno, Fons et Caput Naturæ[201]

[806]

EK: They ioyne them selues to gither and become, all One Man; most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde,

Veritas quæsita,nostra est.[807] [808]EK: His apparayle is diuided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to

be of diuerse metalls:[809] and his right fote seamed to be Leade.[810] He sayd (with an Aposiopesis) thus,

Beatus est qui Lumen capitis mei &c.[811]

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.[812]

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman[813] with the Cape on his sholder - BOBOGEL - who sayde,

Dee, Dee, Dee, at length, but not to late.[814]

EK: In the place of the former first thre, appeared L E E.

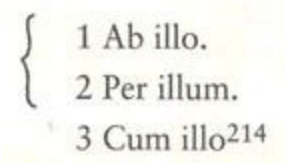
EK: Of the 9, which stept out, they of the first Ternarie[815] sayde, eche thus orderly,

1. Volumus.
2. Possumus.
3. Quid non.[816]

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sumus Adam; societate.[817]

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were ----- N A R.

EK: Then cam the Ternarie—B L N,[818] and orderly they sayd thus,



{1 Ab illo.
2 Per illum.
3 Cum illo[819]

Bob: Qui caret hijs tribus,[820] [EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in Vanum.[821]

EK: This Ternarie of men becam to haue one onely hed, and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe:[822] and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone  , and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euery of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamming with fyre. The third had a thing like a hatt band of lawn,[823] of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.[824]

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,[825] close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.[826]

They sayd, orderly thus,

1. Ab illo sed.
2. Cum illo sed,[827] looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni.[828] This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,[829] with a frowning cowntenance thrusting furth his hand.

EK: They ioyne to gither into one hed and three bodyes.The Hole of the Globe opened very wyde now. This one Compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos[830] of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.[831]

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this: But while that error did trubble me, the spirituall Creature sayd these wordes.
Bob: The Fawt is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me.

NAR are the Three that I reiect.

BLN are the Thre which are enterlincked with me.

ANA are the Three that are reiected.[832]

Bob. sayd, Omnes naturam ad, Sed, Nôn in illo.[833]

EK: The 30 remayning,[834] cam all away, and satt betwene Bobogel and the reiected Cumpany: and from that Cumpany[835] cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,[836]

AOIDIAB.

EK: **They** say, In use,[837] we are perfect; Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.[838]

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30[839] semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.[840]

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN], in this manner went out of sight.[841]

H: Formator horum, Secundus[842]est in Heptagono.[843]

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the former order) with the Circle uppon the grownd.[844] The first six,[845] with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,[846] are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What lerning, grownded uppon wisdome, with the excellencies in[847] Nature, cannot they manifest? One in heuen they know.**

One and all in Man, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few). Let God be Glorifyed: His name praysed. His Creation[848] well taken, and his Creatures, well used.[849]

Δ: I craued for some playner Instruction, as concerning the use of the ... and he answered,

H: Behold: Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme, **So shall this work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding it, And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.** [850]

Dixi.[851]

Δ: Than immediately after he began agayne, as followeth,

H: **Venito, veni (inquam) adesto Veni Rex. O Rex, Rex, Rex Aquarum,[852] Venito, venito inquam. Magna est tua; maior autem mea potestas.** Deus noster, restat, regnat, et est, Quod, et sicut fuit.[853]

EK: Then cam one and sayd,

---------- Parati sumus nomen eius Creatoris nostri, nomen, nomen laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis.

Ecce adsunt.[854] EK: He that sayd this, is as thowgh he were a king, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.[855]

EK: There cam after this King a Cumpany of 42: and euery one of them had a letter in his forhed,and they were 7 in a row, and six, downward.

The King had written in his forhed, BABALEL.[856]

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirdth &c had these letters as here appeare.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

H: At the next tyme, more.

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.[857] Amen.

EK: The cloth draws.

Nouemb. 20 Tuesday, a meridie circa 2ã.

Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.[858] Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thow say to me? [Grene Coate:] I am Multin his minister, wilt thow any thing with me? I cannot tarry. Δ: Then this skipiak[859] espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

Δ: This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, blak: and the left sleve very white. He seamed to stand uppon water.

The other 42 cam likewise and stode.

Bab: **Veni princeps**[860] 7 **principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus.** Princeps iste[861] (Δ: pointing to a Prince, new come to sight which **had a red long robe, and a cerclet of gold on his hed**[862]) est Tertius principum in Heptagonon.[863] Δ: I sayd Heptagono: he replyed, Heptagonωn,[864] and sayd: Verè planè, et perspicuè dixi.

Bab: Mensurasti aquas?[865] Befafes answered, Factum est.[866]

Δ: I seemed to dowt of some matter here, and Befafes sayd, Thow shalt be answered in any dowt. I am thy frende. I haue fauored thee **in many things.**[867] Ph'ers[868] haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.[869] I was, in respect of my powr: unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones and was with thee in extremities. I was with thee. Behold I was with thee throwghly.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,[870] which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther accursed to the ende. We Angels haue tymes, and our faultes are amended.[871]

Δ: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.[872]

EK: The former 7, haue Crownes.[873] Theyr letters stand betwene theyr feete.[874]

E I L O M F O &c.

Bef: Thow hast receyued these letters allready.

EK: The water seameth, contynually to pass ouer these letters.

Bab: I Gouern uppon Tuesday.

1. **EK: The first seuen take the water and throw it up, and it becometh clowdes.**
2. **The second throweth it up, and it becommeth hayle and snow.** One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [Δ], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that **couer the earth.**

   EK: Than stept furth all the rest.
3. The Third seuen sayd, Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuerers of the Threasures and the unknown substances of the seas.[875]

Bab: Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK: **Now the 42 diue into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.**

H standing up sayd, **LO, Thus thow seest the glory of Gods creatures: Whome thow mayst use,**[876] **with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince gouern for the whole daye.**[877] **The rest according to the six partes of the day.**

Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie. Δ day is 24 howres. Δ: But whan doth that Day begyn?

H: Thow shalt be towght the rest.

H proceded, and sayd, **Vitam dedit Deus omnibus Creaturis. Venite Veni Ignis, veni Vita mortalium (inquam) Venito. Adesdum. Regnat Deus. Ô Venite. Nam unus ille Regnat, et est Vita Viuentium.**[878]

EK: **Now there commeth a King.**[879] **and hath a Prince**[880] **next him and after them 42, like ghostes, or smokes, with out forme: hauing euery of them a little glittring spark of fire in the myddest of them.**

The first 7, are red, as blud.
The second 7, not so red.
The third 7 like whitish smoke.
} The sparks of these were greater then of the rest.

The fowrth 7
The fifth
The sixth
} are of diuerse cullours: All had firie sparks in theyr myddle. Euery spark had a letter in it.

Verè beatus[881] (sayd this King that now cam.)
Δ: I pray you to tell me your name.
King: I am the fowrth King in the Table and the two* and twentyth in number.
Δ: I understand in the Table of the names collected from the 7 Tables of 49.

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euery one from Baligon he is the 22th: and so the fowrth and the two and twentith.
EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the clok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.[882] Amen.

Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.
EK: There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.
Bynepor sayd: Lo, [and than he kneled down, and semed to pray, a prety while]. The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,[883] and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,[884] hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he [Ipse[885]] cam, I was magnified by his comming, and I am sanctifyed, world Without ende.

Vita suprema,
Vita superior,

et Infima, sunt meis mensurata manibus.[886] Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble **life from One,** unto a thowsand of Thowsands: and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. **Write this reuerently. Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.**[887] But I begynne new worldes. new people, new kings, & new knowledge of a new Gouernment.[888] To be short,

> Vitam tradidit; deditque mihi potestatem
> esse, Viuere, et in perpetuum glorifica...
> Omnibus et ubique.[889]

As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.[890] I Gouern uppon Thursday. For Instruction, the rest as before. **Thow shalt work mervaylous mervaylously. by my workmanship** in the highest. To whome[891] (with overshaddowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.[892] After that cam a Cumpany, with a King,[893] and after him a prince.[894] The king had a red robe on, and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerclet. **The Cumpany [42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:**[895] **Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**

Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer, are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then **I. Unto my Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him:** whose Gouernment is diuided, as before. **Use them, they are and shalbe at thy commaundement.**[896]

Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasor, for him &c: and so furth.[897] I haue sayd.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.[898] Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

H: Venite, ubi nulla quies, sed stridor dentium.[899]

EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.[900] H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: **There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.**

H: Write quickly, thow [EK] canst not behold it.

EK: The first seameth to be a King[901] with a crown on his hed, and the &c.

Lo I gouern (as I[902] haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measures I haue, and kepe accownt of) are all at my government. [903] By me, thow shalt cast oute **the powre of all wicked spirits. By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.**

Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall[904]8 to the Wicked.

H: The 36^{the} name, is the King his name,[905] And his Prince his name.[906] is the last [saue one] written in the Heptagonon.[907]

H: Venite vos qui sub mea estis potestate.[908]

EK: Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.[909]

H: Of these, I am Gouernor my self.[910] Behold I am of tyme present . I am of the last Ternarie.[911] Loke what may be wrowght, in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day, is Friday. The day of the last before, is Saterday. The day of the Fifth is Wensday.

H: Behold,

I haue towght thee. His name be blessed who raigneth and liueth for euer.

Δ: Amen, Amen, Amen.

H: I will answer thee of all Dowtes herein (being demaunded of me) to morrow. For, so I call it, for thy sake: Not, for that, it is so to me.

Δ: So he went away.

Δ: Then cam URIEL and MICHAEL, and an other (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also H had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd,[912]) **Mercifull is our God, and glorious is his name Which chuseth his creatures, according to his own Secret Judgment and good pleasure**.

This Arte is the first part of a Threefold Art,[913] ioyning Man (with the Knowledge of 1. the WORLDE, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Maiestie.):

Unto him (Ô., I say) unto him; which is
Strength, Medicine, and Mercie[914]
to those that feare him:
Amen.

Δ: Gloria, laus, honor, et perennis Jubilatio, sit Deo nostro Omnipotenti, Optimo,

Maximoque.[915]Amen.

Δ: Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[916]

Wensday: Nouemb 21. hora 7 a meridie

Δ: There appered the first table, covered with a cloth of silk changeable cullour red and grene:[917] **with a white cloth under it: all hanging very low.** The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:[918] and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spirituall creatures, yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

Ô quanta est hõis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus noster, Deus noster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique[919] **inseruientibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione**.[920]

Ecce, (Δ: holding up the rod[921]**).**

Hîc (Δ: pointing to the ende of the rod).

Per hoc (Δ: pointing to the middle of it). Et a Mensurae fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?[922]

Δ: I, than, of the premisses used a little discourse: how they might parabolically,[923] betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. **Obscurum enim nihil est quod per illum [EK] recepisti. Age**.[924]

H: **Thow hast a work of three proportions in esse;[925] of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below: which, of it self is pure perfect and without blemish.[926]** Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.[927] The kings I meane with theyr Characters,[928] and the names of theyr 7 liuing and semper adherent Ministers:[929] Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:[930] as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawfull[931] in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or . . . following: according as they are written in the Mysteries of the . . . which do begynne the[932] Powres, with theyr Prince,[933] and theyr Characters orderly taken, by and uppon the Heptagonon . . .

Ô God, how easy is this first understanding. Thow hast byn told perfectly, playnely and absolutely, not onely the Condition dignitie. and estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them.[934]

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.[935]

Take the Names, I will teache thee to know them, which els, [without] by direction[936] thow canst not fynde.

> Loke thy First Table. I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels,[937] begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA : but that letter M, shall not be expressed, &c.

Thow seest, next, BOBOGEL, He it is that is the Second King. Thow seest the name BORNOGO, to be the first[938] uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c[939]

Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,

1	--Δ--	44		** As far as I remember, he sayd,My Prince is in my self: which is a mysterie
8	-----	2	modo retrogrado quasi[336]	
* 15	-----	9		
22	-----	16		
29	-----	23		
36	-----	30		~~My Coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol~~
43	--Δ--	37		*** ~~is the Prince under BALIGON: bycause the letters are all one: but the order of theyr places diuerse: and so is his prince conteyned in him self.~~

Rex Princeps

~~Δ He then allowed of my Coniecture for these .6. but of his Prince~~

~~Δ I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb .23.~~

941

* Addendo 7 - fit hic processus. Ergo addendo 7, numero 43, proueniet 50: numerus: major 40 quam 49 per .1. qui respicere pt illum: primum Regem Baligon.[942]

** addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe.[943]

~~*** It is not Baginol, but Bagenol, with e not i, and therfore consider.~~

and farder he sayd, **The Characters of Kings, are in the Globe:**[944] **and of the Princis in the Heptagonon**.

Δ: Note: from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: ✡ or Heptagonum.

H: **Beholde. Euery one of these Princis hath**[945] **his peculier Table.** Thow hast Noted the First Table which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accownted the first. ¶ AVZHILN.

   The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.
2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.[947] For the rest kepe that order downward to the ende of the last Name Bamnode. Tranversim, quasi retrograde.[948]
3. 4: In the Third, begyn at the lower[949] letter [of the latter[950] worde] of the last of the second seven: and so upward, toward the right[951] hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the 1 in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being O. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.
4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, R, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.
5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: begynning at the n of Bonefon, and so furth.
6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.
7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the

7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,[952]) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes . . . 7 tymes 6, seuen tymes furnished with letters and numbers . . . sorts.

H: That doth apperteyn to an other tyme.[953]

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

Lo, the mighty hand of God is uppon thee.

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thow see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and . . . . . .[954] in the use of his Creatures.

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow see it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.[955]

H: **Go toward it; and take it up**.

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.[956]

H: Kepe it sincerely.

Veritas in veritate: Deus in Deo, Unus in uno est.[957]

Let no mortall hand towche it but thyne owner[958]

Prayse God.

Δ: Illi qui venturus est Indicare Speculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.[959] Amen.

Liber Mysteriorum Quintus

1583 Martij 23.

Liber 6us.
Liber 7us[960]

Jesus †.

Anno 1583 Martij 23. Saterday a meridie.

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somwhat of our spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill[961] by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeuored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c. which thing now they did.[962]

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,[963] in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.[964]

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.[965] He went away as it had byn a bunsh of fethers pulld in peces. The Clowd wexed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarryed behynde.

He sayd----------Auete.

Verum est, et incredibile.[966] He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix[967] et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt (Iustitia) dona tua? O remiges varpax. Kyrie eleyson.[968]

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum. et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam[969] ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna.[970]

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.[971] What willt thow?

Δ: Recte sapere.[972] Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. [He semeth to eate.] **So is it** in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.[973]

Me: **Go and thow shallt receyue. Tary, and you shall receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One thing, which is the grownd and element of thy desyre, is allredy perfyted.**[974]

Yt seemeth that you beleue not.[975] But I haue sayde, as he hath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. **Oute of Seuen thow hast byn instructed most perfectly of the lesser part,**[976] the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to our felicitie: Muse not, thowgh I say ours: for we all liue in tasting of this liquor. His Hed is a marble stone.[977] His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

Martij 24. Sonday: morning abowt 8.

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: He lay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis, humilitatis et pænitentiæ; quæ facio omnia, vestra, non mea sunt.[978] Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.[979]

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason[980] haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, **after**, and not **like**. Whose fote slipping hath dasshed his hed in peces, and it becam dark: untill agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew **all** things,[981] but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, unleast thow be directed and led-in unto the true use and order of the same.[982] Great are my words, and great is thy thowght: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

EK: He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not well cownt them: whereuppon

he sayd: I will raze out[983] thy dulnes, and at length, make thee clere.

EK: There are 48 leaves. Me: Et finis est.[984] One is one; neyther is, was or shalbe known: And yet there are iust so many. These haue so many **names,** of the so many Mysteries, that **went** before. This is the second and the Third: The Third and the last.[985] This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These shallt thow know: These shall you use.[986] The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue togither. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures: Vessels, not of one bignes, yet are they all full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third; whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thow wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholder, unknown to us, but somwhat like to Mr Adrian Gilbert,[987] &c.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasor hid (here portrayled by picture), say any thing?

Me: As thow wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternallliquor be uppon you. Ones more, what wilt thow?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.[988] Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, [~~whose~~]which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it hath byn shewed.[989] God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Use God his Creatures to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.[990] &c. Amen.

Martij 26. hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs hed,[991] and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,[992] making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those **trifles?** But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing. I will not[993]manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Iudgment therof. All those before spoken of, are subiect to thy call.[994] This vessell at all tymes they greatly accept. Yet haue they times and seasons:[995] When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendeship, at any time,[996] thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,[997] shew thee direction in any thing. But, SO, thow canst not use them, in the determina tion, and **full ende** of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former[998] commoditie: For, with Furderance, euery thing in Nature is ayded.

Δ: ---

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ: ---

Therfore mayst thow know, what that is, allthowgh thow do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliuer it.[999]

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

Me: What liquor is more liuely then the dew of Truth, proceding from a fowntayn most swete and delectable? Euen that veritie which thy mowth hath preached of.[1000] What water recreateth more, or

cooleth ignorance deeper than the knowledg of our Celestiall speche?[1001] your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.[1002] The first[1003] excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, hath or doth know the least part (ô it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

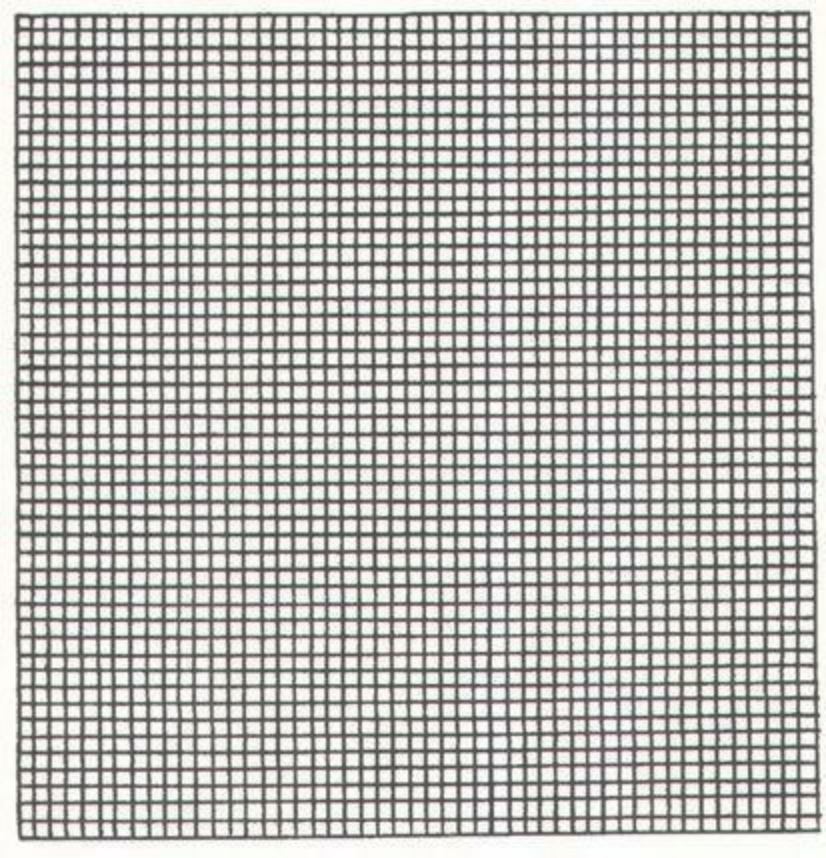
Thow shallt speak with us;[1004] And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy **that Monstre**.[46] They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. **It is determined**: else wold I not: **And may be undetermined. yf you break his** commaundements.[47]

A Stone it is that perceth[48] down all things before it; and kepeth them under him, as the heuens do a clowde. What art thow, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, **yf you transgress**[49]one iote of your eyesight :

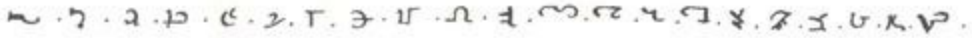
For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered[50] with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it **is the voyce and speche of him**, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor.[51] Lo, this it is. [EK: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they all written with cullour, like blud, not yet dry.[1005] 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters[1006] enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.

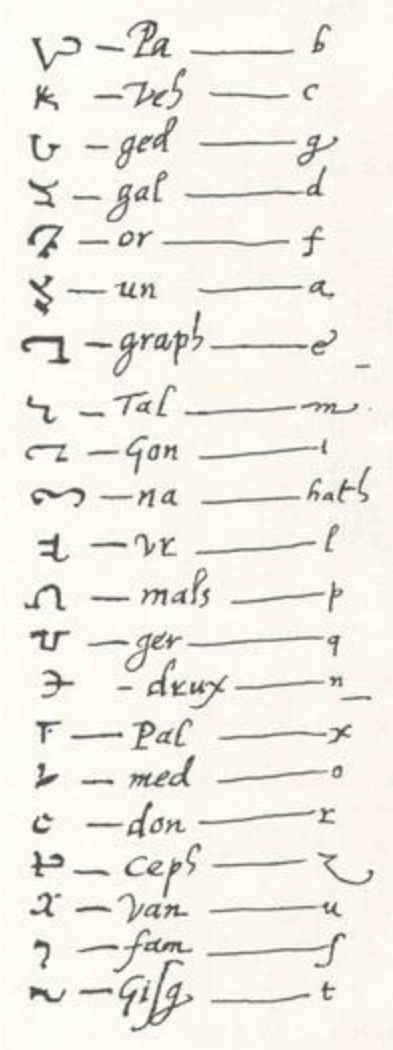


Me: Note what they are.



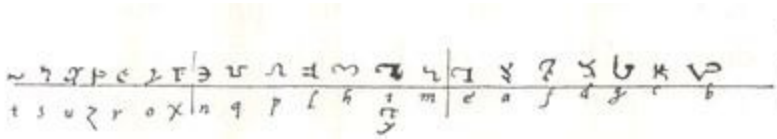
Δ: They are Noted.

EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.[1007] He putteth the ende of the rod on the first of the Characters, and sayeth, Pa: and there appered in english, or latin letters, Pa: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es, [1008] Then he pointed to an other, and sayd Gal, and there appeared Gal: Then or [the voyce seemed Orh.] Then un [the sownd semed und.] Then Graph: [The sownd as Grakpha, in the throte.] Then Tal, [in sownd stall or xtall.] Then gon. Then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh.] Than mals, [in sownd machls.] Then Ger, [in sownd, gierh.] Then drux, [in sownd drovx.] Then Pal: the p being sownded remissly. Then med. He sayd, Magna est gloria eius.[1009] Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.

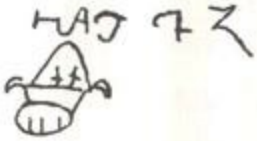


Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi, [1010] Amen.

Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.



Δ Thus I deciphred them after a day or two or three.



Martij 26. a meridie + Tuesday hor. 5½

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.[1011] One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus,—So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twise gon his course.[1012]

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre **shall enter** into this place.[1013] Neyther shall Iniquitie range where the fyre of his percing Judgment and election[1014] doth light, which shall quicken his deadness, and revive his courrage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.[1015]

What wilt thow?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somwhat dark.

Me: **With this world,** for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With **Three**. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.[1016]

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.[1017]

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.[1018]

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.[1019] The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred. with the difference of day and night.[1020] All things haue grown allmost to theyr fullness. But beware of Pride. We teache duty,

Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, who* [Of God] opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is, that pricked these things forward, and **shall use you** as **his** Instruments to a mightie honor.

Δ: May we require description[1021] of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.[1022] These things belong not to my charge. Thow knowest them, which are sufficient,[1023] whan short time shall serue, for the whole instruction.[1024] Greater nede were to enquire How or by what meanes thow mayst be made worthy;[1025] and, so, consequently, haue knowledge for the knowing , hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly[1026]lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from peculier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor[1027] that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liueth, shall approve him **self aliue.**[1028] Beautifull are the footesteps of his comming, and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.[1029]

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et SS.[1030] Amen.

Martij 28. Thursday morning. Mawndy Thursday.

A voyce: Pereant omnes qui insidiantur[1031] virtuti nominis mei: et qui Lumen absconderunt lustitia mea.[1032]

EK: Now the vale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.[1033]

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly: and that there appeared one very **like** unto our good frende, who toke apon him to be **the same**, and now semed to be constrayned[1034] by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder[1035] &c. Whereuppon EK was in a great perplexitie of mynde, and was ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.[1036] And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands togither. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands [he looked up] whose Imperfections are now more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth: whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines[1037] is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, ô thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and.boasting of that they see not? But (alas) All things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr

synnes, but like a iust iudge, fauorably doth ponder the greatnes of theyr enemies which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,[1038] from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish[1039] from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. [Loking to EK.] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea thowgh they be in honor: yet shallt not thow neyther be ouerturned with the one wynde nor the other: thowgh the afflictions that shall **follow thee, be great and hard**.[1040] In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.[1041] Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,[1042] and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers[1043] to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Δ:

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.[1044]

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuilishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce:—Dicat, nam nrm non est.[1045]

EK: Now is the Skroll with the Characters browght in, which was fownd by spirituall direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.[1046] He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his

lipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll?—Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[1047]

Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for euer: and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[1048]

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[1049]

Δ: Then returned our frende,  , and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[1050]

☞ Δ: Master Kelly, is your dowt of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[1051]

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholy in the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him[1052] are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, hom much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back **the dogged** harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[1053] of his æternall light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him[1054] priuie of these things?

Me: Whan thow wilt. For euery thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.

Δ: As concerning John Dauis,[1055] we are to ax somwhat &c.

Me: John Dauis, is not of my Kalender. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed.[1056]

God be emongst you.

EK: He hath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.[1057] Amen.

Mawndy Thursday, after None. hor 3½

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.[1058] And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therfore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices require many disposers: yet hath euery disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:[1059] The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least qualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.[1060] I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,[1061] shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election.[1062]

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle herin, to a grieved mynde, is, (thowgh it can be) Medicinall? Peraduenture[1063] thow thinkest I am not, [in] thy marrow: yes I haue byn long in the highest part of thy body,[1064] and therfore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thow think, that if it pleas god, it shall not please the Prince? **if it** be necessarie , **all ready** prepared?

Secretum dico.[1065]

For all things are Limited, with a full measuration, and unserchable forsight: yea, I say, all ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,[1066] haue dissembling harts, and priuilie do they shote at thee, with arrows of reproche. Whan they[1067] shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding[1068] like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thow shallt not see them. The key of theyr Cares shalt thow be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I answer thee, all thowgh it be not my office,[1069] to declare that thow desirest: yet for that thow desyrest my Medicine. I say, Thow shalt preuayle agaynst them,[1070] yea euen agaynst the Mightiest. As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thow hast deliuered. One thing, I answer thee, for all Officis. Thow hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction hath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigillum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thow hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other[1071] shall be, but, as a necessary help to the **first Practises, to plant the Tree:** which being confirmed and strongly rooted shall bring furth frute,most abundantly.[1072] The Erth and the tree, can not be **separated.** This is the ende, and true it is. Let him be record, whom I beare record of here,

And so, with thee, Amen.

I must help thee. Lerne ioyntly the Elements or grownds of this heuenly doctrine;[1073] the ende and Consummation of all thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonie in prayer.[1074] Thow knowest what I mean.

The Æternall physitien minister his heuenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Santificatori, omnis honor
laus et gratiarum actio.[1075]
Amen.

Jesus.

On good friday; After None

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed, and in that pang becam all in a sweat. And he remayned much misliking the moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me: The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, <u>with letters: some more then other.</u>

Me: Euery side conteyneth 2400 and one od letter.[1076]

EK: All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, ere you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.

Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me:

1. Keph van [He lifted his face to heven.] Don graph fam veh na

EK: Now he kneleth down; and holdeth up his hands:
The letters of the first square, ar 7.

7	6	5	4	3	2	1

Now he pointeth to the second.

2. Med gal [EK: He turneth him self abowt.]
3. un gal un Mals na.
   Me: Twise seven, Thre and All one: and his mercy endureth for euer.
4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Tal un don ur un <u>drux</u>. Sownded as δρυξ
9. Med.
10. Tal van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tal graph ur un pa van ged graph drux

20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[1077]
24. Van don graph mals don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.
29. van un
30. veh graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med tal gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un tal na
43. ged graph tal graph gal fam un ur: eight letters[1078]
44. un
45. gal gon drux med keph un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal un don
49. ged un don tal graph fam: He walked betwene the shewing of tal and graph. There are six letters in that word.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[1079] od adaph mal zez[1080] geno au marlan oh muzpa agiod pan ga zez[1081] gamphedax[1082] Kapene[1083] go[le] od Semelábugen donkna[1084] fian[1085] ga vankran vreprez[1086] ádeph[1087] arxe[1088]

drux[1089] Tardemah va tzests[1090] grapad. zed unba[1091] domiól adepóad chieuak mah oshe daph Onixdar[1092] pangepi adamh gemedsol a dinoxa hoxpor adpun dar garmes.[1093]

Me: I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter. It is not to be spoken,[1094] but in the time of his own time. It shalbe sufficient to instruct thee: Fare well.

EK: Now he couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely[1095] ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK hard first a sownd of Musicall harmonie.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his hed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thow?

Δ: The proceding instruction necessary for understanding of the boke.

Me: Mensuratur.[1096] Δ: He putteth up his rod to the boke.

Me: Sint oculi illorum clari, ut intelligant.[1097] [He held up his hands and semed to pray.] He pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.

1. Gon na graph na van fam veh na [Now he walketh up and down.]
2. Ged don med drux na un gal med Keph [He walketh agayn.]
3. Un don gal graph drux [He walked agayn.]
4. med
5. drux un [He walked.]
6. ged graph tal mals [He walketh.] un ur med. [7 letters.]
7. med gon veh un fam tal un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mals ur gon ged drux un mals na graph
13. Keph un tal mals med drux med drux
14. un drux graph mals na
15. med mals na graph ~~veh~~ gal [Here, veh or gal is indifferent.]
16. un
17. Tal graph gal med ~~[Keph]~~ [or rather] pal [So it shalbe better understode.[1099]]
18. Tal un don van drux graph
19. ged graph drux un
20. mals don graph fam [Now he walketh.]
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam

24. tal un drux ged graph gisg [So it is.]
25. un

gal graph van drux graph

26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph tal na drux un pal un gisg [12 letters.]
30. med don med mals na un fam
31. van med don
32. tal gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van tal
38. pa un drux veh graph fam
39. med don gal un drux [Now he maketh low obeysance to the chayreward.]
40. Mals un Incomprehensibilis es in æternitate tua.[1100]
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pal
44. drux un gal med drux
45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux[1101] fam.
49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox[1102] arden, o na gémpalo micasman[1103] vandres orda beuegiah[1104] noz[1105] plígnase zampónon aneph[1106] Ophad[1107] a medox[1108] marúne gena pras[1109] no dasmat. Vorts manget a-deüne[1110] damph. naxt os vandeminaxat.[1111] Oróphas vor mínodal amúdas ger pa o daxzum banzes[1112] ordan ma pres umblosda vorx nadon patróphes undes adon ganebus Ihehudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

Δ: He rose and axed me, What wilt thow?

Δ: The former question to be soluted. Me: Thow hast written fals: for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods

good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,[1113] and seme to fly toward heven. And nothing appeared in the stone at all: But was all transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke[1114] -49 voyces, Whereunto the so many powres, with theyr inferiors and subiects,[1115] haue byn, are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee **in speche** from a mortall creature.[1116]

Consider with thy self, How thow striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.[1117] Thus much I haue sayd, for thy reformation and understanding.

Δ:[1118]

Me: Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall You haue any apparition. Yet, in powre, **my office** shall be here.[1119]

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Euery Element[1120] hath 49 manner of understandings. Therin is comprehended so many languages.[1121] They are all spoken at ones, and seuerally, by them selues, by distinction may be spoken. Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.[1122]

I go. I haue sayde, (and it is true,) No unclean thing shall enter: Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself; for, we are not worthy.[1123] What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.[1124] For, the ende of all things is at hand,[1125] and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,[1126] is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.[1127]

Amen.

1583 Aprilis 2. Tuesday. Jesus + before none

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veale or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.[1128]

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.[1129]

EK: All is become clere, saue the Table which remayned couered with the clowde still.

A great th-under began agayn, and the chayre remayned all in fire. Now the boke appeareth euidently lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.[1130]

The sownd of many voyces semed to pronownce this: Let all things prayse him and extoll his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire.

A voyce:—Sic soleo errores hominum purificare.[1131]

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;[1132] for, this place is holy.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.[1133]

A voyce:—Say what thow **thinkest**. Δ: He sayd so to EK.

EK: My hed is all on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read all, now, most perfectly: and in the Third row[1134] thus I see to be red,

> 3. Palce[1135] duxma ge na dem oh elóg da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages nagel osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.[1136]

Δ: Then EK red the fowrth row, as followeth,

4. Pah o mata nax lasco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahah dauez öl ga. van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gamésad argla nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.
EK: It thundreth agayn. All is covered.
A voyce:—Orate.[1137]
Δ: We prayed: and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.
Δ: EK then red thus,

5. Mabeth ar mices[1139] achaph pax mara geduth alídes orcánor manch[1140] arseth. olontax ar geban vox portex ah pamo. agématon buríse ganport. vdríos pasch. Machel len arvin zembuges. vox mara. gons Ihehusch dah pársodan maäh alsplan donglses adípr[1141] agínot. archad[1142] dons a dax van famlet a dex arge pa gens.

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes[1143] gánpogan Undanpel adin achaph máradon oxámax anólphe dan ieh voxad mar vox ihedutharh aggs pal med lefe. IAN lefa dox parnix O droes[1144] marsíbleh aho dan adeph uloh iads ascleh da verox ans dalph che damph lam achos.[1145]
EK: There is a great Thundring agayn.
Δ: It is the hand of the highest, who will get him honor by his own works.
EK: The Voyce and sownd of pleasantnes and reioycing was hard: and all was dark.
A small voyce:—Locus est hic sanctus.[1146]
An other voyce:—Sacer est a te Domine.[1147]
EK: All is now opened agayne.
Δ: Then EK, red thus,

7. Amídan gah[1149] lesco van gedon amchih ax or madol cramsa ne dah vadgs lesgamph[1150] ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto[1151] a vdrios archads ors arni. pamphíca lan gebed druxarh fres adma. nah pamphes eä vanglor brisfog mahad. no poho a palgeh donla def archas NA Degel.

8. Vnaem[1152] palugh agan drosad ger max fa lefe pandas mars langed undes mar. pachad odidos martíbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicol lumrad v ma. pa granse paphres a drinox a demphe NA. genile o danpha. NA ges a ne gaph a.

EK: The sownd of Melodie, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.[1153] The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand hath wrought wundrous works, for his owne glorie.

Amen.

Aprilis.3. Wensday, Forenone †

Δ: First the Curten was drawn away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the hummering of them.

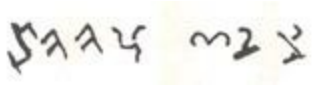
Δ: There cam fire agayn (out of the stone) uppon EK, all his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.[1154]

An other voyce:—**Locus** sacer et acceptabilis Deo.[1155]

EK fellt the fire to gather up into his hed. Shortly after he could read the boke, as he could do yesterday.



9. Vlla[1156] doh aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax[1157] olna dam var gen vox nap vax. Vro[1158] varca cas nol undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

----------10. Varo. nab vbrah NA pa uotol ged ade pa cem[1159] na dax. van sebrá dah oghe aschin o nap gem phe axo or. nec a ve da pengon a moroh ah óha aspáh. niz ab vrdráh[1160] gohed[1161] a carnat dan faxmal gamph. gamph nacro vax asclad caf prac crúscanse.[1162]

11. gam. ohe gemph ubráh-ax.[1163] orpna[1164] nex-or napo, gemlo. a cheph[1165] can sedló pam-geman ange hanzu ALLA.[1166] Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola.[1167]

EK: All these, (now red,) fall out and all the rows, before, likewise.

A voyce:—Prayse God.

Δ: We prayed. And after, was this shewed,[1168]

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no.[1169] gramfa gem sadglá[1170] loh vrox sappóh iad ah oha unra.

Δ: Now appeared an other row.

12. Se[1171] gors axol ma pa a oh la sabúlan. Caph ardox anpho nad v‘rnah ud ago lan vans.[1172] v’xa grad órno dax palmes árisso dan vnra. vánsample galse not zablis óphide ALLA loh. gaslah osson luze adaö max vanget or dámo ans. leóz dasch léöha dan se gla’spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprí apx ard ardo argá[1173] argés argáh ax. osch nedo les icás. han andam von ga lax man. nosch. dóngo a yntar cey[1174] lude asch úrise alpé gem var dancet.[1175] nap alped v'rsbe temps a vod nos gema o ulon máncepax oxné pricos a got. zalpa ne doxam órne.[1176]
14. Admag apa ascò[1177] tar. gans oärz am seph selqui quisben alman. gons sa ieh mársibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde nótes parcélah arb ner ga lum pancu[1178] príscas ábra músce[1179] an nox. napód[1180] a on dan sem ges asche[1181]

EK: A sownd of many voyces, sayd,—Orate.[1182]

15. Mica suráscha para te gámmes ádrios NA danos. vra lad pacad ur gesme crus[1183] a prásep ed. a palse nax varno zum. zancú asdom baged V'rmigar orch phaphes ustrá nox affod masco gax cámles vnsanba a oh la gras par quas. cónsaqual lat gemdax tantat ba vod. talpah ian.
16. Gescó[1184] a taffom ges nat gam. pamphé ordáquaf cesto chídmap[1185] mischná ia-ísg.[1186] iaiálphzudph a dancét[1187] vnban caf ránsembloh. daf-ma[1188] vp aschem graos[1189] chrámsa[1190] asco dah. vímna gen álde os papéam och láuan vnad. oh drosad údrios nagel panzo ab sescú. Vórge afcál[1191] vslaffda mórsab gaf[1192] ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.

A voyce:—Orate.[1193] Δ: We prayed.

EK: It beginneth to clere.

A voyce to EK:—Say.

17. Ar'tosa geme oh gálsagen[1194] axa loph gebed adóp: zarcas vr vánta pas ámphe nóde alpan. nócas se ga ormácased lax naph talpt. pámphicas[1195] sandam Voscméh iodh asclad ar. phan gas málse a quaz nam vngem vansel gembúgel a gémbusez á-ro[1196] tehl alts murt valtab bániffa faxed ar chlyfod
18. A tam nat. glun asdeh ahlud gadre fam Shing la dan. guinsé[1197] life[1198] arilsar zabulan cheuách[1199] se. amph lesche andam var ges ar phex are.[1200] NA[1201] tax páchel lapídox ar da vax malcos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph al oh. san ged a bansaa[1202] un adon a seb Ian. agláho dánfa zúna cap orcha[1203] dah os. fámsah ON naäb[1204] ab nagah geha fastod. hansey om hauan lagra gem gas mal. parcóg[1205] dax nedo va geda leb ar'ua ne cap sem[1206] carvan.
20. Onsem gelhóldim geb abníh ian. oxpha bas cappó cars órdriph grip gars. of víndres nah ges páhado vllónooh can vaz a. fam gisril ag nóhol sep gérba dot vánca NA.

sem ah-pa[1207] nex ar-pah lad vamó iar séque.
Vad ro garb. ah sem dan van ged ah paleu[1208]

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patri et filio et spiritui sancto
nunc et semper.[1209]
Amen.

Aprilis .3. Wensday + After none hor 5¼

Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd,—Bonum est ô Deus, quia Bonitas ipa es.[1210]

An other voyce:—	Et magnum, quia tu magnitudo ipsius Magnitudinis.[258]
A voyce:—	Ádgmach ádgmach ádgmach [= much glory]
A great voyce:—	Sum, et sacer est hic locus.[259]

A voyce:—	Ádgmach ádgmach ádgmach húcacha.

[1211],[1212]

Δ: Then EK read the row on this manner,

21. Padohómagebs[1213] galpz arps[1214] apá nal Si. gámvagad al pódma gan NA. vr cas nátmaz ándiglon ar'mbu.[1215] zántclumbar ar noxócharmah. Sapoh lan gamnox vxála vors. Sábse cap vax mar vinco.[1216] Labandáho nas gampbox arce.[1217] dah gorhahálpstd gascámpho[1218] Ian ge. Béfes argédco[1219] nax arzulgh[1220] orh.[1221] sémhaham[1222] vn'cal laf garp oxox. Loangah.[1223]

Δ: Now appered Raphael [Me] or one like him, and sayde,

Salus vobis in illo qui vobiscum.[1224]

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it **be in** practise. All wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone,

and axed,

What now?
How now?

Vors mábberan = how now: what hast thow to do with us?
Δ: As I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help &c and sayd, We go We go.
Δ: And so they went away.
Then the boke and the rest cam in agayne.
A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thow hearest: for it is true.
Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.
Rap:—Be it unto thee.
Δ: Then EK red as followeth,

22. ors lah gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubah aha last gesto Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lófgono Luruandah[1225] lesog iamle padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa arzusen agsde ghehol max vrdra paf gals macrom finistab gelsaphan asten Vrnah[1226]

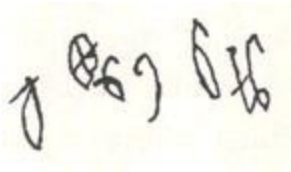
A Voyce: Whatsoeuer thow settest down shalbe true.
Δ: I thank god most hartilie: The case allso requireth it so to be.

23. Asch val íamles árcasa árcasan arcúsma íabso gliden paha pacadúra gebne[1227] óscaroh gádne au[1228] arua las genost cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gapes lof lachef ástma vates[1229] garnsnas orue gad garmah sar‘quel rúsan gages drusala phímacar aldech oscom lat garset panóston.[1230]
24. gude laz miz lábac vsca losd pa Cópad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um’phazes umphagám maaga mosel iahal loges[1231] vapron fémse dapax orgen[1232] láscod ia láscoda vága am lascafes iarques préso tamísel vnsnapha ia dron goscam lápe voxa chimlah aueaux losge auióxan lárgemah.
25. zureth axad lomah ied gura vancrásma ied sesch lapod vonse avó avé lamsage zimah zemah zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem allahah gibúrod[1233] Ampátraton zimegauna[1234] zonze zámca aschma[1235] vlpa tapa van vorxvam drusad Caph castárago grúmna can‘caphes absacáncaphes zúmbala teuort granx zumcot lu graf saxma Cape.
26. Col age lam gem fam tepham vra ap du ca sampat vóxham Lúnzapha axquem Bobagélzod gaphémse lan’se agni cam setquo teth gaphad oxámarah gímnephad vox’canah vrn dage[1236] paphcod zámbuges zambe ach oha zambúges gásca lunpel zadphe zómephol zun zadchal ureseh varún pachádah gusels vx amna pa granna oh vz

Δ: I think it will be dark by and by, and our Cumpany will expect our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.
A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: Deo nostro Viuo Vero et Omnipotenti
sit omnis laus et graz actio
nunc et semper.[1237] Amen.



Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.[1238]

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

EK: The Veale hangeth yet before.

Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero adol macom vaxt gestes[1239] ladúch carse ámages[1240] dascal panselogen dursca zureóch pamcasah vsca huädrongúnda malue ior. gáscama af orthox VAN-CORHG aspe zubra vaacááh gandeuá arinmaphel vax oh saoh abra iehudeh gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha enséde gumah galseds.
28. Pacádpha palzé zuma carphah uzad capaden v'lsage[1241] EXCOL-PHAG-MARTBH iasmadel vóscon sem abnérda **tohcoth**[1242] iamphala páhath órcheth iesmog pasque Labááh agas lada vng lasco ied ampha leda pageh gemze axax ózed caphzed campha voxal luthed gedan[1243] famech[1244] ártsnad gathad zuresch pascha lo guma[1245] halphe dax vancron patel zurad
29. Canda lahad Bóbagen afna vorzed phadel NOBTDAMBTH gáscala oxad vanges[1246] vodoth mured achna[1247] adcol damath zesvamcul pacadáah zimles zoraston geh galze mazad pethel cusma iaphes huráscah órphade loscad mages[1248] mat lúmfamge detchel[1249] orze cámalah vndan padgze[1250] páthmataph zumad lepháda oháäx vlschan[1251] zembloh agne phamgah iudad capex Luzad vemech arse
30. Onda gams luzgaph vxan genzed[1252] pádex CÓNGAM-PHLGH [1253] ascath gadpham zurdah zamge gloghcha sapax tastel vn'sada phatheth zúncapha oxamáchad semteph ascle zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch[1254] labba doh dóxa vascheth hoxan lamésde lampha iodoch gonzah hamges[1255] glutha óxmogel[1256] démapha vz'ed ascraph.
31. zudath chádgama[1257] ómsage[1258] hor gadsa gézes ORPHÁM-ZAM NAHE[1259] gedod asphed voxa gémgah lath gáphes zembloth chasca olphe dax marpha lothe sool[1260] separ marges[1261] bosqui laxa cosneth gonse dadg voxma v'mage vnx gascheth lood admah loo[1262] ga zem-chá-na-phe am'-na-la ia pacheth nox-da a-mah
32. Gedox al SEM-GA-NA-DA-BAH ongagágeda phachel loódath haxna gu-na-pá-ge-pha al se geda oh oöda géhoph pachad enol adax loges famgah laxqui hasche vadol vóms-a-na gax-ma-dephna-zad gel panca vam Sesquin oxal genoph voödal u-má-da-bah
33. Asge lun zumia paxchádma enohol duran ORCHLÓD-MAPHAG mages oschan lod bunda cap luzan lorpha leuándah orxzed famzad ge-nós-o-dath[1263] phasélma gesda chom-gasnaph-geth-nag goth[1264] ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vox-há-ma-na
34. Arze galsam vnza vcha pasel noxda Nobróschom[1265] gu-na-dé-phogas dúnseph man-cax-

mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phí-cas-mel ioth-hath-cha-sad ma-neded-ma-gon zuna gothel pascheph nodax vam phath mata[1266]

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcheth[1267] napha. VOR-DOMPHÁNCHES ga-ues-go-sa-del gurah leth agsnah orza max pace ieth cas lad fam pahógama zon-chás-pha-ma zumblés-cha-phax var-gat-ma-gas-ter ne-ho-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches[1268]

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor
laus et gloria.[1269] Amen.

Aprilis .5. Friday + a meridie hora 5¼

Δ: The Vele was taken away, without any speche used by me or EK. The boke and all the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectãs expectaui Dominum [1270] &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

A Voyce:—Serue God and take hede of Nettels.[1271] Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. [Charles Sled.]

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.[1272]

Δ: After this voyce, the sayd hedles-people disäpered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.[1273] Δ: We prayed.

Δ: Then thus appeared,

36. gedóthar argo fa adóphanah gamsech olneh várasah iusmach [= begotten.]

A voyce:—Interpret not, till your understanding be furnished.[1274]

Vschna pháol doa vah oho lazed la-zu-red ámma donax valesto acaph lámphages ronox ganma iudreth loth adágma gonsaph godálga phareph iadsma zema loa ag-náph-ag-on zu-na-ha[1275] al me io-náp-ha-cas zeda ox arni

37. Adgzelga[1276] olms vánaph osma vages otholl dox an ga had[1277] latqui dónaphe zu gar. phamah[1278] nordeph gasmat gasque gasla gas NA gasmaphés gasmagél gasnúnabe vamsech ábsechel gúlapha axnécho demsa pámbochaph iehúsa gadaámah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zuréheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh
38. Arphe[1279] lamse gaphnedg[1280] argaph zonze zumcoth O'mdopadáphaab [1281] nulech[1282] gaartha ancáphama soldémcah casdra vges lapha ludasphándo ga-lú-ba-noh ap-á-cha-na[1283] iedeph zembloh zamgýssel chéuacha laquet lozódma ierinth onaph uzad máspela gýman orphámmagah iu-mes-ba-lé-go archánphame. zamcheth zoach[1284]
39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bámgephes noschol apeth iale lod ga NA-zuma datques vorzad nu-mech[1285] apheth nudach caseth iotha lax

arseth armi pli ca tar bám a co[1286] zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoámaäh zembles gunza naspolge gáthme orsoth zurath vámeth anseh.[1287]

40. Zalpe íedmacha ámphas nethoth alphax durah gethos aschéph nethoth iubad laxmah ionsa max dan do násdoga mátastos[1288] lateth vnchas amse Jacaph zembloágauh[1289] ad-pha-má-gel ludcha-dam-sa am-phí-ca-tol ar-nó-pa-a a-da-pa-gé-moh no-dás-ma mac-hes-tép-ho-lon
41. Lumbor iemásch onzed gam-phi-dá-rah. gom-ás-cha-pa zeba zun amph naho zucath uomplínanoháhal machal lozma dauangeth búches lauax orxod maches donchaph luzath marpheth oz lanva don gáuah oschol lúmasa phedeph omsa nax do-má-ge-re an-ge-no-phá-cha pha-cha-dó-na
42. óschala zamges onphá gemes phaches nolpha daxeth machésmachoh vastnalpoh gemas nach loscheph daphmech noth chales zunech maschol Lu[1290] gasnaph malces gethcaph madena[1291] oäh gemsah pa luseth iorbástamax elcaph rusam phanes domsath gel[1292] pachadóra amáxchano lu-ma-gé-no ar-ma-cha-phá-me-lon adro micho natath iamesebáchola donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ: Deo soli sit omnis laus honor
et gloria per infinita sæculor
sæcula.[1293] Amen.

Aprilis 6. Saterday affore none hora 10¼

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any Judgment to discerne what appered, for half a quarter of an howre almost.

A Voyce:—**SVM.**[1294]

And agayn—a voyce:—Gahoachma [= Sum quod sum,[1295] EK expownded it.].

43. Asmar gehótha gabseph achándas vnascor satquama látquataf hun gánses luximágelo ásquapa lochath[1296] anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zampha oh adma zemblodarma varmíga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-dá-bah Va-de-ma-do Va-se-la-pa-gé-do
44. A-mas-ca-ba-lo-no-cha a-nó-dah a-du-ra-dá-mah go-na-depha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocórthmoth achepasmácapha em-ca-ni-dobah gedóah
45. Nostoah[1297] geuamna da oscha lus palpal medna go-rum-ba-lógeph a-cap-na-pá-da-pha Vol-sé-ma go-no-gé-do-cha am-bu-sába-loh ge-mú-sa-cha va-mi-li-ó-pha zum-ne-ga-da-phá-ge-pha **iuréhoh**

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in hel.

46. Zém-no-da amni fa chebseth vsángrada bo-sa-dó-ma zú-macoh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-só NA vuamanábadoth zum-ble-gám-pha zum-ble-cap-há-ma-cha [1298]

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.[1299]

Δ: After our prayers was a very hevenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lósmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gónboh alze dah lúsache[1300] asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem[1301] abnath lonsas masqueth tauínar tadna gehodód gaphrámsana asclor drusáxpa
48. Amgédpha[1302] lazad ampha ladmaáchel galdamicháël Vn'za dédma Luz zácheph pílathob ganó vamah zúnasch zemblagen ónman zuth catas max ordru iadse lamad caphícha aschal luz. ampna zod-mí-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-ná gam-ges

[The 49th row followeth after 2 leaves: Arney vah nol, &c.]

Δ: Now the boke was couered with a blew silk sindall[1303] and uppon that blew covering appered

letters of gold, conteyning these words,
Amzes naghézes Hardeh[1304]

EK: It signifieth, the universall name of him that created universally be praysed and extolled for euer.

Δ: Amen

A Clowde covered the boke.
A Voyce:—Mighty is thy Name (ô lorde) for euer.
EK: It lightneth.
A Voyce:—The place is Holy: stur not [sayd the three heds].
Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.
Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.
Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:[1305] Amen.

Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie[1306] to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM.

A voyce: Veniet[1307] Vox eius, ut dicat filijs hominum quæ ventura sunt.[355]

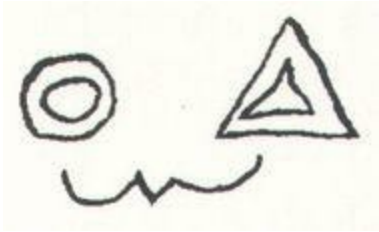
EK: here is a man, in white, come in, like Uriel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.[356]—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What willt thow I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.



Δ: What is the most nedefull for us to lerne herin, that is my chief desire.

Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.[357] Therfore must thow nedes attend uppon the will of God: Things must then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues. Therfore, in these doings, must things be finished spedyly,[1308] and with reuerence.

This, is the light, wherewith **thow shalt be Kindled.**[1309]

This is it, that shall renew thee: yea agayn and agayn, and, seventy seuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these[1310] things which haue not byn seen, No, not amongst the Sonnes of men.

This[1311] other haue I browght, whereof I will, now, bestow the seventith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee; In, (I says,) and **to gither,** with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.

In 40 dayes[1312] must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in **faith**. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.[1313] That shalt, thow,[1314] write down in his propre and sanctified distinctions.

This other, (pointing to EK) shall haue it allwayes before him, and shall **daylie** performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.[1315]

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of **his Thunder**[1316] shall present the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull. God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:[1317] and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dei nostri, fiat mihi iuxta beneplacitum voluntatis suæ:[1318] &c.

Δ: Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.[1319]

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman[1320] of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Maiesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.[1321]

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. [Δ: The boke and writing was made very playne to him.]

What thow seest, deliuer unto him.
As it is his will, so be it unto thee:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.

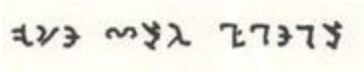
Farewell, for a time.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page[1322] of the first leafe, I then did copy it out as followeth.



49.[1323] Arney[1324] vah nol gadeth[1325] adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.

1. Oxar varmol pan sampas os al pans orney andsu alsaph oucha[1326] cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad[1327] notgals. Vantantquah +

In[378] the tables	drux	1
expressed	na	2
drux	ger	3
na	pa	4
ger	van	5
pa	or	6
van	pal	7
or	med	8
pal	gal	9
med	cheph	10
gal *letters names,*	vr	11
ceph *used in sense*	fam	12
vr	ged	13
fam	vn	14
ged	mals	15
vn		
mals		

1328

veh		
graph	16	15
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+ mals	18	17
don	19	18
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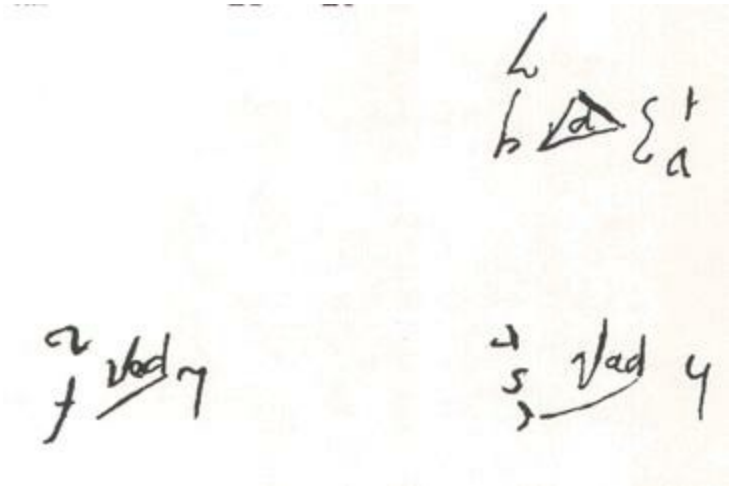
tal	21	20



I finde diuerse dowts which I cannot order, to my contentment. [1329]

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p &c haue so diuerse sownds, & not allwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table ... will not agree to fill up ...all places & to set down the ... perfectly.

2. Ondroh als vrh. panchah orn sandvah loh andah nol pan, sedmah zugeh als ab-mi-cad-am-pâ-get ordomph, axah gethol vav axel anthath gorsan vax parsah vort lanq an‘damsah getheol, vrchan navádah o’xembles armax lothar, vos antath, orsé vax alnoth, other mals olnah gethom várdamach, alls;[1330] Orgeth

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3. Or pasquah omzádah vorts, ange‘nodah varsáua onch aldúmph, ánget ónsaual gálta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph alze ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna dansa als alst

4. arsah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri’noh astómagel arpáget asteth arde obzá, ols NA[1331] gem-na-pá-la-ba-m’i-da orsat nahah Odmázen an’dulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh

tatóh, alsah goth necor andeoh neo alda nah[1332]

5. Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnácho asthmah ochádo landrídah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.

6. Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.[1333]

7. Arnah notah lax vart luhoh désmaph, ol ca-pra-mi-na-cah[1334] ox-and-an-vah gem-ne-lo-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ólmah ledóh vaxma

8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.

9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu állmaglo ardot nalbar vanse dar-to vorts parsan vr vnrah vor gádeth leth orze nax vomreh agelpha, legar or nembla ar vah Su.[1335]

10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-ligá-nax or-sáp-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pó-lo-ni-tan-tons Jem-búl-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah[1336]

11. Semno ah al-chi-do-á-cha-da Sel-pag-in-o-dah a-da-hu-bámi-ca-noh <u>dam pah gli ás cha nor</u> ox-om-pa-mi-na-pho <u>lemp, na, gón sa pha ne co ál pha as pa gé mo cal na tú ra ge</u>[1337]

12. <u>Sen gál se quar rus fa glan súx taft</u> ormaca <u>ox i no dál ge brah nop tar ná gel vom na ches pál ma cax</u>, arsep <u>as dón sadg asc lan fán che dah nor vi car máx coh zum bla zánpha</u> ad geh <u>do ca ba ah</u>

13. Ar gém na ca pál fax, <u>orr-nído hab cás pigan alpuh</u> gágah loth <u>ral sá bra dan go sá pax vólsan qués tan</u> ondapha opicab <u>or zy lá pa</u> a-chra-pa-má-les <u>ad má car pah</u> oxalps <u>on dá pa, gém na de vór guse</u>

14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gv'mzi vor sab líboh <u>ad ni sa pa loth</u> gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v'rnoc árpos arta zem zubah lothor gas lubah vom <u>zá da phi cár no</u>

15. As-só-ta-phe on-dah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág[1338] or napsú asmo Ion gamphi arbel nof ámphi on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh[1339]

16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem <u>ua ca pí coh vl da pa pór sah</u> naxor vonsa rons vrbanf <u>lab dún zaph</u> algadef loh gem vortaóh amph ahoha za vaxorza leph[1340] oxor neoh ah va du-na-ca <u>pi ca lodox</u> ard nah.

17. Iahod <u>vox ar pi cah lot tár pi ges nol zim na plah ge ó gra plih ne gó ah va lu gán zed am phí la doh zan veh</u> al nex oh al pha ze goth gedóth axor van zebá <u>al cá pa</u> Luma ges ard <u>de oh ah</u>[1341]

18. Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arsah mans Vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh Sages
19. nax lerua nath Zembloh axpadabamah Sanzápas gunzanquah [1342] ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha naxtath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmîgah olpaz ord gamnat lem paz cath normadah on demq
20. Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom[1343] sausah or gamprida ornat vol asmd onza duh get hansa gorh hubra galsaropah nequax dap gemno ab pnidah noxd lumbam
21. al gethroz ax arvan oh zempal guh arvax no demnat ar pambals nop nonsal geh axor pam vartop ab vbrah cardax Ion songes au dumax ar nephar lu gemne om Asda vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax vpplod dam zurtax loa an avarn nar gemplicabnadah oxa
22. nooa Babna ampha dum nonsap vrs daluah marsasqual orma nabath Sabaothal netma vol sempra isch laue ondeh noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Volls laydam ovs nac
23. cedah or manveh geh axax nolsp damva dor demgoh apoxan Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa ax vr samfah oladmax vr sappoh Luah vr pabmax luro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vn nap nastosm dah voz mazax lumato games on neda.[1344]
24. voh gemse[1345] ax pah losquan nof afma dol vamna vn samses oh set, quamsa ol danfa dot santa on anma ol subracah Babalad vansag olso pas gonred vorn chechust axaroh rugho am nadom val sequot ne texpa vors vrs al pam vans na tomvamal ansipamals notems anq$_e$arxe al
25. pangef offd ne pamfah aliboh a nostâfâges almesed vrmast geus vrmax au semblox satq quayntah luzez arne noh pamna sams bantes orn volsax vors vnisapa monsel dah nax ah pah vomreb doth danséqox anzazed onz anfal nom vamreh volts vrnacapácapah noshan yalt gelfay nor sentqbt onbanzar luntaf val sentepax
26. ornisa nor Pampals anz alpah nox noxa gendah von gamne dah vors ad na lepnazu acheldaph var honza gune alsaph nal vomsan vns alpd a domph ar zemnip ans vrnach vancef ban yanzem ob aha vons nabrah vh asmo drat vormez al pasquar no gems nah zem lasquith apsantah
27. Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh nad vnsemel apodmacah vnsap val vndar ban cefna dux hansel yax nolpah volts quayntah gam vemneg oh asq al panst ans vntah hunsansa Apnad ratq a sanst nel odogamanázar. olzah guh oh nah varsa vpangah neoh aho
28. Notgah ox vr auonsad vl dath nox lat ges orn val sedcoh leth arney vas ars galep odámpha nol axar vox apracas nolph admi adpálsah noh vrh gednach vax varsablox vrdam pagel admax lor vamtage oxandah lamfó nor vorsah axpáa, ols nugaphar ádras

vxár nostrílgan ampacoh vortes lesqual exoh.

29. Ses vah nómre gal sables orzah, get les part, ox ar se de cólmachu ardéh lox gempha lar vamra goh naxa vors admah gebah, semfúgel admá geod alzeh orzam vánchet.[1346] oxam prah geh orzad Val nexo, vam seleph oxa, noha par gúmsah askeph nox adroh lestof ad moxa nonsúrrach

30. Vomchál as pu gán san var, sem quáh lah set gedoh argli oranza vor zina sedcátah zuréhoh admich, ors arsah varsab, oliba vortes lúnsanfah, adnah vor semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel ax ors, manch var sembloh.[1347]

31. Ar dam fa gé do hah Luxh arcan Mans lubrah vor semblas adna gor partat, nor vílso ádchu apri sed amphle nox arua getol. Vor sambla geth, arse pax vor sah. gelh aho gethmah or gemfa nah prax chilad ascham na prah oxáh var setqua lexoh vor sámbleh zubrah.

32. Lax or setquáh vah lox rémah Nol sadma vort, famfa le gem nah or sepah vartef a geh Oha Ion gaza Onsa ges adrux: vombalzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odiscoh alidah nepho.

33. Hastan bah ges loh ru mal; vrabro den varsah, Mah rox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi me ró to ád-na-vah ged anse lah verbrod vn gelpa, lux árd do ah vast vor Ge-ma-fá-noh

34. Amles ondanpha[1348] noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na bu-rá doh gem la pa or-zín fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gál-zun

35. O‘r ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah

36. Gu la gé dop áx ix óx a max lun fá gem pah orsa dev’lmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli no rob va gen lá car du zum ox am’ pli zam zu latmah ge gé ma ohahah

37. Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah Vox ár vox gelet ar gahad, gan pá gan doruminaplah vor zinach cû pa chef ardrah óx ox pol sa gal máx nah guth ardéth on zupra cró cro gash var sa má nal

38. Ar sa bá choas noh al geh oh, ax ár pa gal olza déh or za zú max exoh eh, or cah pal donzahá onza zethas: nor sáp se pah onzap a palmah aldoh voh náblebah gemnápam os malsa or naoh zar bu lagém pah ne-ó ha brah

39. Tal gep ar sep nah doh, vors alsa doh necoh am ar geth na ges alpran odox malsápnah, gohor ahoh gadmah ol dáneph aludar dón-za-gab ól-sa-gah nebthuh or sapnar balgonph nep gemloh, ax amna[1349] duth achár laspá, vohá, náxvolh gas vergol ah pratnom geá[1350] nostúamph

40. Va’n sa pal sah gón so gon gé la bu rá doh tato lang, ge mé fe ran ón da pans ge lá brah: or pa gé mal on sán’ fan gen ólc ma cha lan Von sé gor a prí cas nor vá gel om brá cau cohadal.

a d r o s,a, c l o d f a c,d o g é p n a h,l a p c a h,m o c d á c o d e,f a m ó n,t u a l c,d o m, v r á s n a g e p h,a m p h i d o n,g á n s e l,v a x,ó r e h a m a h,v ó r s a f a n s a,u c a s d a m í f a g a,n á b u l a x,o r s a g e h,n a m'v a h,o c a r,l u n s a n g e l,c a r p a c o a. l u n s e m n e p h,o d á r n a c h o h,z e m b l o h,o b l í c a n d o n,g a l s o r x v l á g a, f ó m n a p h,a p á n s a g e h,l o n s ú g a l a n,g r a s t,v b l á n s o,a r n o x,v o n s á o t a l t é m a p h e c h,ó r m a c h a d á g e n o x,v r s t á m v a h,n a d v a r e h,o n s,a r g z u c á n z u,n a p l i o r a h,n o r g e,h a h a n a h a,v s p l a h,g r a d ú n v a h,n a v i o, a r s a h,v ó n r o g e n,d a h v a l a h,o r z a p,c v l,c a r s e d,a p o r s a l,q á s t a v a, g a n f ú m a r a b ó m o n a h,g á s t a g e s,ó r d o l p h,n a q a s,o r g e m v a h,n o x a d.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke[1351] as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

Aprilis 10. hor. 9.

Δ: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, κατάρατος, which EK wrote out and it signifieth maculosus,[1352] or condemnatus[1353] &c. and the Voyce sayd, that word was sufficient

adding Est,[1354]

Δ: God be thanked and praysed.

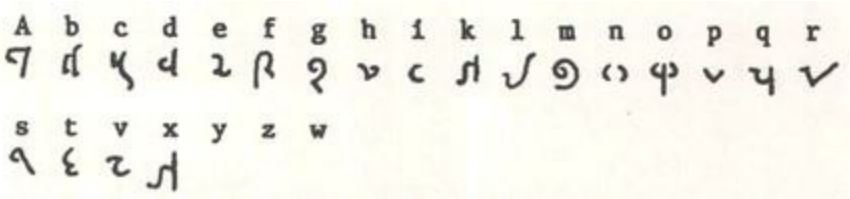
To me deliuered by Mr.
Edward Kelly
1583. Martij 22
Friday

Mr. Husy cam with
him from blokley[1355]

[illegible]
[illegible]
[illegible]

Aprilis .11. Thursday

Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay[1356] to deciphre the cifre which before is spoken of, and was browght me by EK,[1357] as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.[1358]

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

1 Gilds cros hic o ..... mer id io onali ot on	2 blankis[409] Suters croces	
3 Marsars got cros	4 Huteos cros	5 Fleds grenul
6 Mons Mene	7 Mountegles arnid	8 Lan sapant
9 Corts nelds		10 Mnrr[410] Merse

1359 1360
,

Aprilis 15. Monday

Δ: As EK was writing the eighteenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr eares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes[1361] thus:

very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning[1362] at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.[1363]

All thanks be to the onely one Almighty, and everlasting God Whose name be praysed now & ever. Amen.

Aprilis 18[1364]*. Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,[1365] and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised, be not carful: Δ: Note here are iust 21 letters.[1366]

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

Thursday. Aprilis 18. after dynner

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd,

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

> Prepare all things,[1367] For tyme is at hand.
> His Justice is great; and his arme stronge.

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

> Be rocks in faith.
> It is not the manner of us, good Angels,[1368] to be trubbled
> so oft.

At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.[1369] Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

> It shall be performed.

What is it now thow woldest desyre to be made playner?

Δ: Still he proceded uppon my answers: and at length he sayd,

> Neyther is the time of mans Justification known **untyll** he hath byn tried.[1370]

You are chosen by God his mercy to an ende[1371] and purpose: Which ende shall be made manifest **by the first begynning** in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore **Seke not to know the mysteries** of this boke, tyll the very howre[1372] that he **shall call thee.** For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?[1373] Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.[1374] But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two **fethered** fowle togither with **the Capitayn.**

Ask What thow wilt: for, untyll the 40 dayes[1375] be ended, shalt thow haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captayne[1376] to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:[1377] which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, **more nerer to thy estate.**[1378]—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?[1379]

Δ: Who art thow: Art thow one that loveth and honoreth our Creator?

Il: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written **EL.**

Δ: He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture[1380] and his skoffing, as the outward shew therof was to be vulgarly[1381] demed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to be an Illuder.

Δ: As you are appointed to answer us by the Messager of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Il:—My answer is Threefold:[1382]—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke[1383] is that I had: which was written in tables and numbers?[1384]

Il:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.[1385] Δ: The Lord Threasoror,[1386] hath he, any bokes belonging to Soyga? Il:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer[1387] that he had: certayn peculier bokes perteyning to Soyga: otherwise named ysoga, and Agyos, literis transpositis.[1388]

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.[1389]

Δ: To whome? Il:—By infusion, to Adam. Δ: To whome did Adam use it? Il:—Unto Chevah.[1390] Δ: Did his posteritie use the same?

Il:—Yea, untyll the Ayrie Towre[1391] was destroyed.

Δ: Be there any letters of that language yet extant among us mortall men?

Il: .... that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? Il:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch[1392] his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.[1393]

Il:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.[1394] Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28[1395] dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,[1396] which are missing, what say you? Il: The prophets of the Jues[1397] haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

Il:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, **88**.[1398]

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made cleane?

Il:—There is a difference in washing of faces.

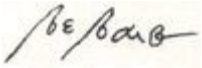
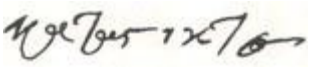
EK: This creature seemeth to be a Woman[1399] by his face: his apparell semeth to be like a Vice[1400] in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word  : I pray you what doth it signifie? I axed the grecian and he sayd,  Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:[1401] and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word  longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;[1402] do you know him? Who long sins[1403] did deale with me?

Il:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other **name of his.**

Δ: I remember no such thing. Il:—Consider who hath set me here.[1404] Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

Il:—Immediately, sir, after your[1405] Worships last coming.

Δ: That was Raphaël: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructor, and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

Il: I will sing a short song.

Your doings are of GOD: your calling great:
Go down and seke the Threasor,[1406] and you shall obteyn
it.
Take no care: for, this Boke shall be done in 40 dayes.[1407]
Begyn to practise in August.[1408] Serue god before.
You shall know all thing, ictu oculi.[1409]
And so, prayse, glory, and eternall singing
with incessant humilitie be unto thee, Creator that
hath framed, made and Created all things, for
euer and euer, Now say you (yf you will).
Amen. Δ: Amen Amen Amen.

Il: After the ende of 40 dayes, go down for the Threasor.[1410] Whan those 40 dayes are done,[1411] than this boke shall be finished. The rest of the time untyll August,[1412] is for rest, labor, and prayer.

Δ: What labor? Il:—In digging up of those Threasors.

Δ: Must we nedes dig for them? Il:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence[1413] of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

Il:—Yf thow haue a parcell or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which **will bring** it (neuer trust me)

before you can tell twenty.[1414]

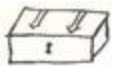
Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd.

Il:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.[1415]

Il:—I mary,[1416] now you hit it. Yea sir, and your chest allso,[1417] it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?



Il:—Husey told of it, openly, at the bord at braynford[1418] in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasor, but not in Anglia.[1419] The Greke hath a Threasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney **here** will speak **agaynst** you anon:[1420] yet I am no brik layer.[1421] I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures. Amen.

He advised EK to comunicate to me the boke, and the powder, and so all the rest of the roll,[1422] which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur
Laus honor et gloria.[1423]
Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.[1424]

Quinti libri Mysteriorum

Appendix

Aprilis 20.—Saterday

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese[1425] his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume[1426] to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred[1427] or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at[1428] him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c: With a great deale of more matter; melancholik, and cross overthwartly to the good and patient using of our selues to the accomplishing of this action. I replyed, and sayd, that we might finde our selfs answered on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our furder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing with us) he was to blame, to say or dowt the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre,

we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therfore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and thowgh his trubbled mynde did dowt, yet my quiet mynde, which god hath made ioyfull throwgh his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord his helping hand to make me wise for his servyce. (according as long tyme my daylie prayer to him hath byn): and seing I haue and do ax wisdome[1429]at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: nether will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that, Voluntatem timentium se faciet deus:[1430] and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his fauor. his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,[1431] had

a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, &c. Yet for all this I wold be very well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolued, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done Dextera Domini.[1432] And many other discourses and answers I made unto his obiections and dowtes: Afterward [A meridie] I began to speak of the trubbles and misery foreshewed to be nere at hand, and by that tyme I had entred a little into the Consideration & talk of the matter, he appered that sayd he was called El or Il[1433],and sayd,

--------- Now to the matter.

Δ: What matter?

Il:—Imust have a Wallet to carry your witt and myne own in.

Δ: Benedictus qui venit in nomine domini.[1434]

Il:—Then I perceyue that I shall haue a blessing. Blessed is the physitien that hath care of his patient, before the pangs of death doth viset him.

Δ:—What think you of that clowdy Heptagonum?

Il:—Dost thow consider, I go abowt it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and one, perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in Georgius Agricola[1435] de re metallica).

Il:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to viset you onely with theyr help. You see, all my boxes ar empty?—EK: He sheweth, a great bundell of empty potichayre[1436] boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

Il:—You sayd euen now in your talk, Iovis omnia plena:[1437] yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somwhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fullnes.

Il: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

Il: I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

Il:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

[Δ: There lay by me on my desk, Marcus Heremita de Lege spirituali [1438] in greke and latine but the

latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur. [1439] And on the right side, began: Corpus sine mente nihil pt perficere[1440] &c.]

Il:—Mary here is good physik in dede. You fownd my name the other day. Go to my name [Δ: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: El, &c. Then he sayd somwhat farder of the letters, which I wrote not.

Il:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.[1441]

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Conterit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi.[1442]

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria.[1443] Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you,you were chosen of the myddest of Iniquitie:[1444]Whome I haue clothed with garments made and fashioned with my owne hand.—I,AM. Therfore,Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

Æternitie, Maiestie, Dominion and all powre, in heuen the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes. and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abhomination. Glorie be to thee; ô, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thow hast prepared the flowres of thy æternall Garland.

Beare with them (ô lord) for thy mercyes sake. For, woldest thow seeke . . .[1445] in the myddest of miserie? Whom yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thow art, thow art: and what thow willt, thow canst.

Amen.

Δ: Amen.

Ur:—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittnesseth of him self.

Nota et
Caue

But (**this sayeth the Lord**), Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and **will endue** those that are of quiet myndes. with the strength of my powre.[1446] You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proued iust in mywork, and great in the strength of my Glory**. **Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,**[1447] **to be a first erthely witnes of my Dignitie.**[1448]

Your words are, yet, not offensiue unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done[1449] and shall stand; yea and in the **number** which I haue allready chosen.

Note

But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily.[1450] Lastly, I say,

Be Faithfull,
Honor God truely.

Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.

Note

Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.[1451] The Mercy of my message, quencheth the obscuritie and dullnes of your sowles: I mean of the Infection, wherewithall they are poysoned. Lo, how the Earth cryeth vengeance.[1452] Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde, the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK. was fully satisfyed of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis,
sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.[1453]
Amen.

Aprilis 26. Fryday

∆ NOTE

∆: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to EK in Word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

1583. Aprilis 28. Sonday. after Dynner abowt 4 of the clok.

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd,

Il:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is allso Mysticall.

Il:—These letters[1454] represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ:—I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

Il: Dost thow think that God can be glorifyed in hell, or can diuells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

Let me see the forme of your Table.[1455]

Δ:—I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

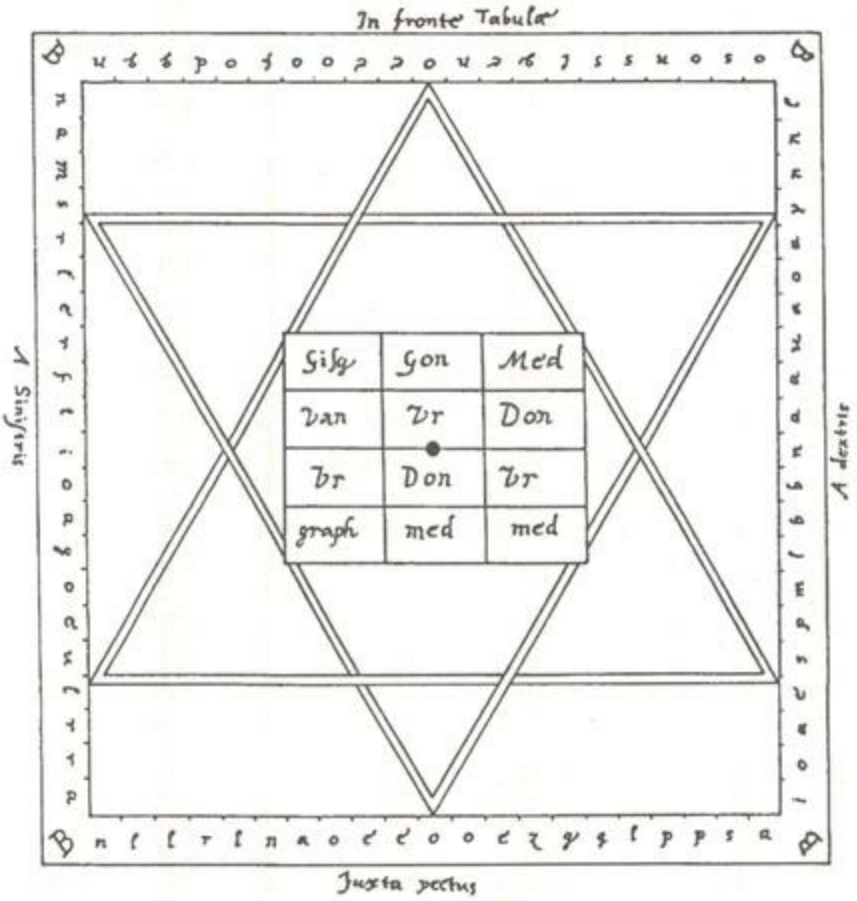
Il:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

Il:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messager from God. A wicked powre did intrude him self;[1456]not onely into your societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuilish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they[1457] are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therfore, as thow saydst unto me ones,

So say I now to thee: Serue god.

Make a square,[1458] of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.[1459]



Euery one of those sides must haue 21 Characters: But, first, at euery corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they wer browght into a lesser square and fewer letters. First appered in the border opposite to our standing place, (which I haue used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.

1[36]	2[38]	3[39]	4[40]
Med	drux	drux	gon
fam	un	ur	med
med	tal	ur	un
drux	fam	don	graph
fam	don	ur	fam
fam	ur	drux	mals
ur	graph	un	tal
ged	don	med	ur
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	un
graph	un	graph	un
tal[37]	ged	ceph	van
med	med	ged	un
or	graph	ged	med
med	van	ur	un
gal	ur	mals	gon - with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	un	un	ur

[1460], [1461], [1462], [1463], [1464]

Il: What haue you **in the myddle of your Tablet?** Δ: Nothing.
Il: **Sigillum Emeth, is to be sett there.**
Il: The rest, after supper.
Δ: Soli Deo Omnipotenti sit laus perennis.[1465]

Amen.

After supper, retorning to our businesse, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

Il:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and 7.[1466]

Δ: I diuided it.

Il:**—Grace, mercy and peace be unto the liuely branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.[1467] For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in thee; Amen.**

Δ: The Spirituall Creature seamed to eate fyre, like balls of fyre: hauing his face toward me, and his bak toward EK.

Il: Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:[1468] the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings and Princis do spring from God: and not God from the Kings and Princis:[1469] Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.

Rownd abowt the sides [of this square] is euery letter of the 14 names of the 7 kings and Princis.

Hereafter shall you perceyue that the Glorie of this Table surmownteth the glorie of the sonne.[1470]

All things els appertayning unto it, are allready prescribed by your former instruction.

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.[1471] Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.[1472]

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p[49]	a	n
s	e	g	l	a	r	a	z	a	m	u	l

1473

Aprilis 29. Monday, a meridie

Δ: As EK and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam[1474] by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, à primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.[1475]

Il:—Amen. Glorie be to thee, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed[1476] coat, and threw it up on the corner of my desk and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.[1477]

Il:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

The owtsides or skyn must be the Centre.[1478] There, is one fowndation.

The Flesh must be the owtside.

The Centre it self must be disseuered into 4 æquall partes:

There is your lesson.

Δ: We understand not, this dark lesson.

Il:—The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie. God is the begynning of all things: The fardest parte of all things is in the hands of God. The like shalbe fownd amongst the number of his One most holy names:[1479] The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things, but not after one sorte, nor to euery one alike. But it is three manner of works, with his name:**

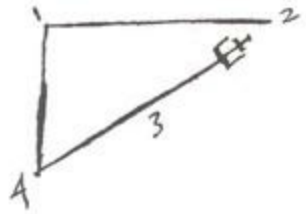
The One, in respect of Dignification:

The second, in respect of Conciliation:

The third, in respect of an ende and determined Operation.

Now syr, to what ende, wold you were your Character?

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.[1481]



Il: **But how do I teache? The Character is an Instrument, appliable onely to Dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.**

Δ: We understand not. Il:—**Hereby you may gather not onely to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared, but allso the nature of all other characters.**[1482] **To the second. —Δ: Conciliation you meane.**

Il:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to euery king and Prince[1483] **according to theyr order.**[1484]

Now to the last: Δ: As concerning the ende and determined Operation.

Il: It onely consisteth in the mercy of God, and the Characters of these bokes.[1485] For, Behold, As there is nothing that commeth or springeth from God, **but it is as God**, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God:[1486] But, (in dede), they are but one Name; But according to the locall and former being, do comprehend the universall generation corruptible and incorruptible[1487] of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.[1488]

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

Il:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.[1489] The Truth is to be gathered uppon the first Demonstration (my demonstration and yours[1490] are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest[1491] for. Δ: But truely I understand not.

Il:—I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ: We prayed.

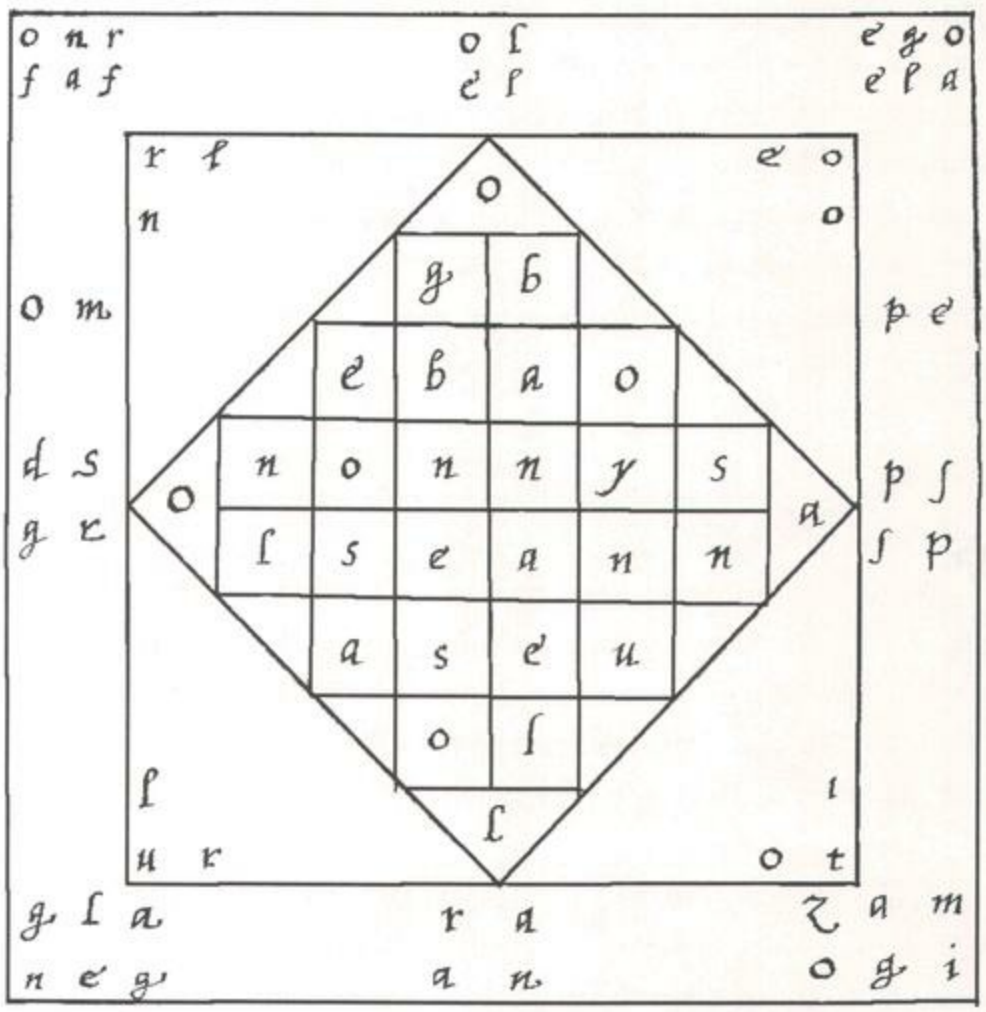
Il: These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre characters.[1492]

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik ‘O’, and ‘b’ on the right hand, and ‘g’ on the left &c. The two extreme pricks, one on the right hand, ‘a’ and the other, on the left ‘o’

&c.

There is the whole.

Δ: We prayed (unbidden) in respect of the mysterie revealed. EK, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.



Il:—**Set down the kings, and <u>theyr Princis</u> in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.**[1493] **<u>Let Bobogel be first, and Bornogo is his prince.</u>**[1494]

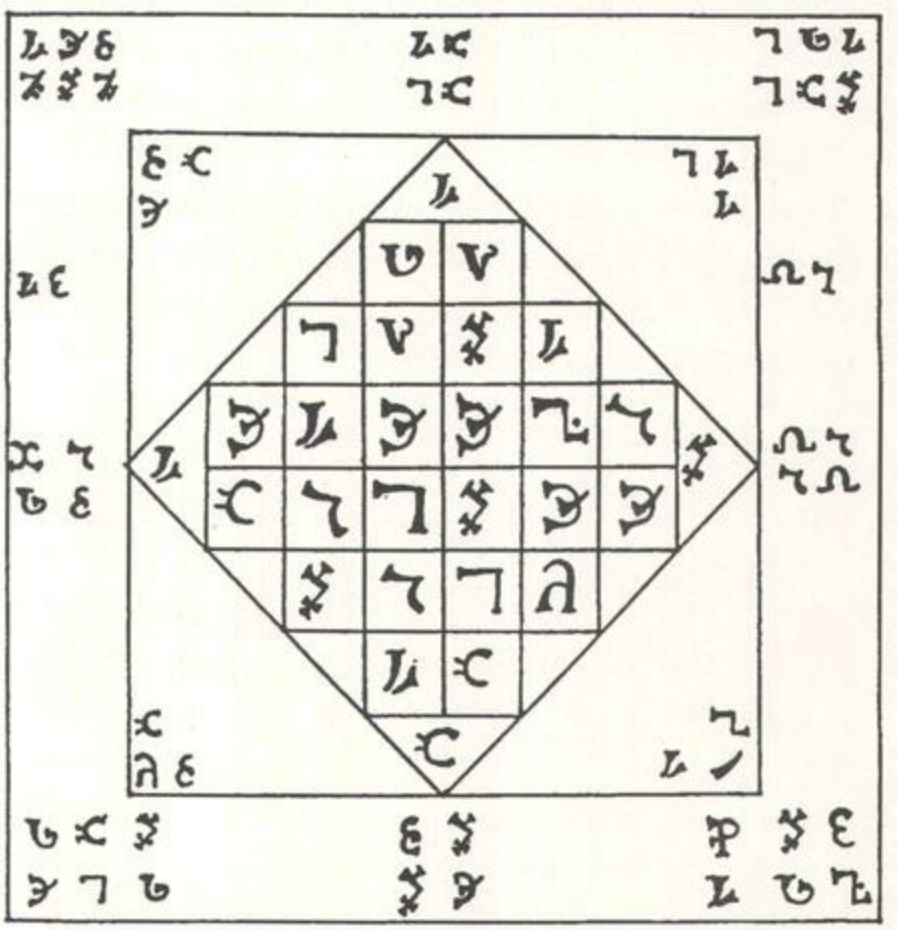
Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillers (of two letters in a row) is cownted the skyn.

o	g	o	n	r	o	l	e	g	o	b o
s	e	f	a	f	e	l	e	l	a	b a
o	n	o	m	t	u	r	o	p	e	n y
n	o	d	s	i	l	l	o	p	s	a n
s	e	g	r	o	r	n	e	s	p	a n
s	e	g	l	a	r	a	z	a	m	u l
l	o	n	e	g	a	n	o	g	i	l a

Il:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. Il: I haue done tyll sone.

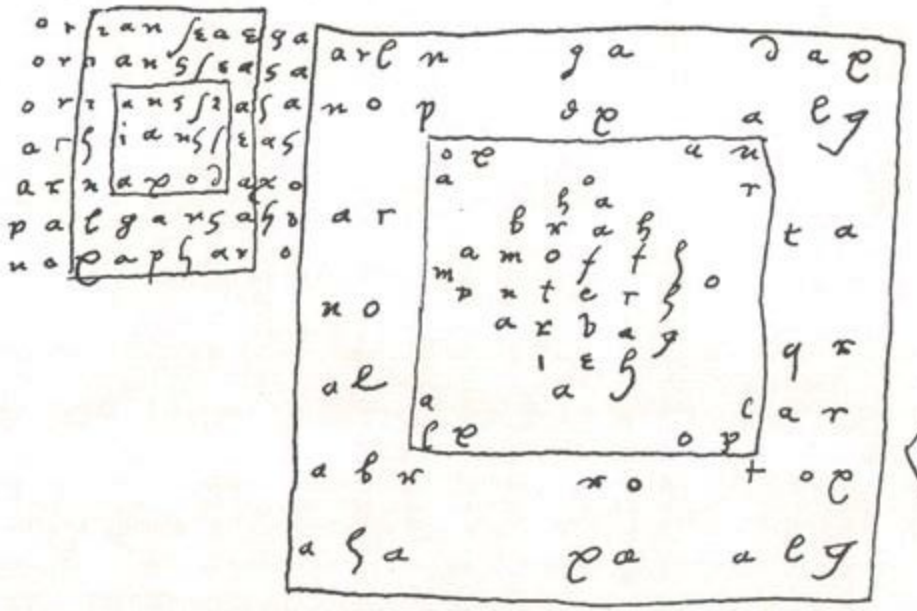
Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.[1495] Amen.



NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window,

to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer[1496] boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,[1497] and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed-at, and derided the Wicked enemy, for his envy, his ass-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniustly dealt withall or unkindely or unfatherly used at his hands &c: and entended after supper to make my ernest complaint to the diuine Maiestie against this wicked intrusion and temptation of the Illuding diuell and so we went to supper.



Abrahamor

Belmagel his counterfeating of instruction received from god, and to E K his hand, as likely as could be

1583. Aprilis 29. Monday. after supper. hora 8 a.

Δ: I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene chayre standing before my chymney) did pray. After which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my Table: whome he toke to be IL, and so, a lowd, sayd, He is here. And thereuppon I cam to my desk, to write as occasion shold serue: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words:——————— I give place to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away. Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,[1498] and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh,[1499]Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies uppon the sonns of men: Whereunto I haue Chosen **three** of you,[1500] as the mowthes and Instruments of my determined purpose. Therfore (sayeth the Lorde), Be of stowte and courragious mynde in me,[1501] for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite[1502] and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:[1503]yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.[1504] But, what? and doost thow (Sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers:[1505] Therfore, be it unto thee, as thow hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thow, o yongling,[1506] (but, old synner,) why dost thow suffer thy blyndeness thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an aeternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables, and that of small accownt. But be faithfull for you shalbe written within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him

which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronownce it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning;[1507] yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession. [1508] But I cownsayle you generally; and aduertise you throwgh the grace and by the spirit of unspeakable mercy.

This night, yf your prayers had not byn; yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed.[1509] Therfore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

I say, be strong: Be Humble, with Obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.[1510] Finally, God hath blessed you, and will kepe **you from temptation**[1511] and will be mercifull unto you: and perfect you, for the dignitie of your profession[1512] sake: Which, world without ende for euer and euer, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to our God, for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose to thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,[1513]
Amen.

1583 Maij 5. Sonday. a meridie hor 4. vel circiter.

Δ: For as much as, on fryday last, while my frende EK was abowt writing of the Tables he was told that the same shuld be finished on monday next and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Uriel, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spirituall instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beati pedes, evangelizantium pacem &c.[1514]

Uriel:—The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen. Δ: Amen, per te Jesu Christe:[1515] Amen.

Ur:—This boke,[1516] and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man: This boke (I say) shall, to morrow, be finished:[1517] One thing excepted: which is **the use thereof**. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next.[1518] Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.[1519] For why? The Lord hath sent his angels allready to viset the earth,[1520] and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for we are good Angells.[1521]

The second of the greatest prophesie is this[1522] (O ye mortall men) For the first was **of** him self, that He **shold** come: And this, is from him: in respect of that he **will** come.Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.[1523]

Therfore (I say) prepare your bodies, that they may be strong enowgh for armors of great profe.[1524] Of your selfs, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.[1525] WO therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.[1526]

Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first

and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.[1527]

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle. [1528] **In the myddst whereof, must the stone be which was allso browght:**[1529] **Wherein, thow shallt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole earth.**

The fowre fete of the Table must haue 4 hollow things of swete wood,[1530] **whereuppon, they may**[1531] **stand: within the hollownes wherof thy seales may be kept unperished**.

One month is all, for the use thereof.[1532]

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche[1533] the skyes, I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all[1534]] the partes of the whole world.

The sylk, must be of diuerse cullors, the most changeable that can be gotten:[1535] **For, who, is hable to behold the glory of the seat of God?**

All these things must be used, as that day.[1536]

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ: As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

Ur:—Write

o o e		t i o
l r l	rather	u l r
r l u	thus[113]	l r l
o i t		e o o

[1537]

Δ: From whense, are these taken?

Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the

myddst of them:) the Kings and Princis being placed, as thow (of **thy invention**) diddst gather tbhem: Not putting **theyr own princis,** next to the kings: but as they follow **in Tabula,** Collecta[1538] by thee: as thus,

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Δ: Wherfore is the Table of Kings, and Princis set down in so diuerse manners? [1539] as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect **of theyr own being**. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truely considered of it all ready.[1540]

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspen, or Bnapsen?

Ur: Bnapsen.

Δ: The Character or Lamine for me was noted (Nouemb. 17. A°1582[1541]) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.

Ur: The forme in euery corner, considereth thy name.[1542]

Δ: You meane there to be a certayn shaddow of Δelta? Ur: Well.

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals[1543] of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we haue receyued no instruction: and more ouer of these letters, some are aversed som euersed, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually to be diuided, according to

theyr numbers, with a circle cumpassing the name and Character of the king under which they are placed.[1544]

The other letters, whose greatest number doth not excede 7, are certayn By-notes of wicked and euill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, **by the boke.**

He that standeth in the myddst of the globe,[1545] signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before The Boke conteyneth three kinde of Knowledges.

.3. 1 The knowledge of GOD, truely.
.2. 2 The number, and doing of his Angels, perfectly.
.1. 3 The begynning and ending of Nature, Substantially.

And this hath answered a great dowte.

Δ: What is the use of the 7 lamines,[1546] (like armes,) and from what grownde are they framed or deriued?

Uriel:—They are the ensignes of the Creation;[1547] wherewithall they were created by God known onely by theyr acquayntance. and the manner of theyr doings.

Δ: Are they to be made in any metall?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call. [1548]

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—.....

Δ: How to be used; hanged or layd?

Ur: To be layd before thee uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the **holy Seale,** all **at ones:** Or els they may be paynted, On the Table.[1549]

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of.[1550]

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thow distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, **by the boke** it shall be perfectly known: but by skyll aboue nature.

Δ: Haue I rightly applyed the dayes to the Kings?

Ur:—The dayes are rightly applyed to the Kings.

Δ: How is this phrase The fifth of the seuenth understode, which Befafes[1551] speaketh of him self?

Ur:—He speaketh so of him self, in respect that **he shall** be **the fifth** that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ: It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Ur:—It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert[1552] how far, or what points is he to be made priuie of our practise? Seing it was sayd,[1553] that none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie,[1554] which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the ende of the Three last corruptible times:[1555] wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first comming and this is the third.

Ur:—It is so.

Δ: The Characters and words annexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?[1556]

Ur: They[1557] **are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt haue cause to use them.**

Δ: For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

The same sonday. Maij .5. [after supper hora 8½]

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. [He prayeth in his own language.] After this holy boke is finished, then is it necessarie with expedition[1558] that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:[1559] and will bring his feete, euen into the place and places where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.[1560]

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfyed.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone[1561] to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: **As thow wilt herein,** so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?[1562]

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee,[1563] is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, **after the manner of men.**[1564] It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the **fete**, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

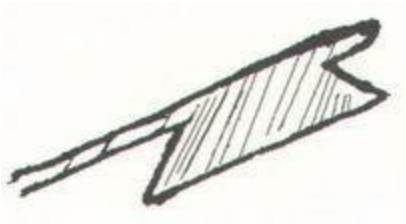
EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

A: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne muche bodyly sadnes.[1565]

More then my message, I may not: And it is done.



A: As concerning the Vision which yester night was presented (unloked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—The One, did signifie the prouision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the Quene of Scotts. It is not long unto it.[1566] The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

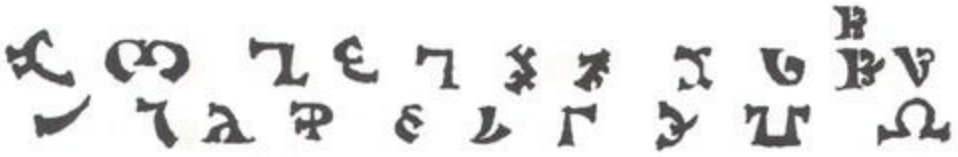
Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ: Gloria sit sempiterna Deo nostro
Omnipotenti et Æeterno.[1567]
Amen.

May 6.

Monday, I went to London: and EK remayned attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyuing: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, When EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.



Maij 8. Wensday, After dynner horam circiter 4 a

Δ: Being desyrous to furder all things on my part to be performed, and n . . . to lack the Cumpany of EK going for the Erthes;[1568](before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke[1569] were to be written in paper or parchment: in what cullor the lynes were to be ruled, grene or blew &c: and of diuerse other dowtes, necessary to be dissolued, I was carefull to haue had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the stone.

EK sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Uriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table:[1570] Then they two did knele before Uriel and sayd,

> Verus et sanctus et sempiternus.[1571]

Δ: Then they rose agayn: and they semed to haue talk, or conference togither and theruppon Uriel sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayr Pallace:[1572] and out of the pallace cam a tall wellfauored man, very richely apparayled with a braue hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd,

Man: How pitifull a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: Note: After I perceyued euidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some Zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my ernest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayed thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.[1573]

Δ: All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel

appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following. You shall be hindred, **in all**, that may be.[1574]

Nothing can hinder god his determined purposes.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. Forme, and write the boke after thyne own Judgment. God his determination is iust; Therfore putto your hands.[1575] More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:

and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and hast done that which is not Convenient. Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowt of the Veritie of that tung.

Tung:—Man (o God) beleueth him self in his own Imagination. Therfore Wipe our holines from the face of the erth And Justifie owr doings, where we lawde and prayse thee.

Δ: I becam now abashed of my former speche, and perceyued my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde,

Tung:—Do that, which is commaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be **punished**.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be praysed in Æternitie, Ô God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help; and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

May 9 Holly Thursday in the morning.

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde,[1576]

——It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the **long offences** and sinnes of **thy** **servant**. For, it is written, the light of thy eyes haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:

But be you Warned.[1577]

Behold, my armes ar longer then my body, and I haue eyes rownd abowt me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.

Δ: Thereuppon he disapeared; and immediately, appered Uriel, who sayd,

Uri:—Actum est.[1578] Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn **restored,**[1579] and more bewtifull, then in foretyme.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter.[1580] Therfore we say, In thy name (o thow most highest) fiat.

fiat.[1581]

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordring of the boke[1582] is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,[1583] as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euery word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be praysed, extolled and magnifyed world with out ende. Amen.

I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini[1584] &c.

EK, immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense. Amen.

Thursday. May 23. Circa 10½ mane

Δ: EK being come yesterday agayne and hauing . . . the erthes of the eleuen places before specifyed: [1585] we being desirous to . . . the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royall (which I perceyued, was the extraordinary working of god for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somwhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,

The stone

Pinzua[1586] Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat inquitatibus inimicorum lucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.[1587]

EK: They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap:—Veh dicit, sed non est qui audiat.

> Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

Mich:—Fiat.[1588]

EK: He plucketh all the usuall hangings down abowt the place and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.[1589]

EK: New seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

Mi: This.
Uriel: That. } [They sayd, pointing abowt the howse.]
Rap: We.

EK: They bring in a Throne like a Judgis seat or Throne and set it up, with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. [all three sayd.] EK: And there came light fire flashing from the Throne]

Thre commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust[1590] that thow hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.[1591]

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,[1592] and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable.[1593] My hand is heuy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning: For Who soeuer shall arrise agaynst you (Behold) I am with you.

Your fathers liued in darknes; and yet were revived. Yea your fathers were in light, and yet they saw not Truth. But I will be known: yea the Nations uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therfore reioyce.

[All three sayd,] We perish (o lord) for our unrighteousnes sake [and therewith they fell down.] But in thee we were created and in thee We rise agayn:[1594] Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles togither and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:[1595]no not in Israel.

Decedant mali, et pereant.[1596]

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answere thee.

Δ: Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniæ quid dici possit?[1597]
2. An successor eius erit Albertus Lasky, an ex domo Austriaca?[1598]
3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiæ?[1599]

Behold you thanked God, and it is accepted. I say, Althowgh we require speede of thee and of you:[1600] yet ....

....speede of us, you haue a Master, we are his mowth ....

are Schollars, without us, you could * not heare him: Neyther cowld we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready appointed. And What He Was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therfore When you shall be called-uppon,[1601] DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: **The Conquest shall be yours**.

To the purpose. Who puft-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him **a sonne,**.[1602] **as an arme unto his chosen.**

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unframed: **He seeth these places**, but knoweth not to what ende.

He is dead,[1603] in respect of his absence: But honor them, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the course of the Sonne: **Then** shall it be sayd unto him, **O King.**[1604]

When you semed to be carryed unto mowntaynes, you towched his . . . Behold (sayeth He) Fornication[1605] shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoeuer **thow** takest in hand, First **loke Up**: see if it be Just.[1606] Yf it be, **put furth thy hand: For, it is graunted.**[1607]

It is sayed, I haue giuen thee powre, and thy perswasion[1608] shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanters, yea many diuels haue rosen up against **this stranger,**[1609] and they haue sayd, We will preuayle against him: for, why? There is one, that aspireth and he it is, that **seeketh his confusion**. But I will graunt him **his desire**: He shall do good with many: your names are in one boke.[1610] Feare not, therfore, Love togither.

There shall arise, saying, let . . . .
talked with strangers: But I . . . .
I will driue them from theyr own . . . .
the bones which are buryed a far of . . . .[1611]
They do spit vengeance agaynst . . . .
them in theyr own filthynes . . . .
All men loke upon the . . . bycause it is glorified . . . .
Happy are they, whose faces are marked,[1612] and in w...
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be . . . .
shall shortly say, Ô give me Cownsayle: for th. . . . .[1613]
cownsayled me, conspire agaynst me:

Behold, such[1614] as shewed thee, little frendship, are rather such . . .
dede (as thow iustly hast confessed,) as were forced to doe . . .
good: I say, they, begyn to repine at that, the haue . . .[1615]

Let those which are of tyme, yelde to time.[1616] One euerlasting cumfort of grace, and perfect loue, be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake. All thow demaundest, is answered.

Of our selues, (we say,) We desire to be with you: And what is of us, the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.]

Δ: Semper sit benedictus Trinus et Unus.
Æternus et omnipotens Deus noster.
Amen.

Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.[1617]

Appendix 1: Description of Sigillum Dei Aemeth from *Liber Juratus*

The following excerpt is from Sloane 3854, folio 114v, with variant readings from the Royal manuscript (abbreviated R) and from Sloane 3885 (abbreviated S). The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown by Athanasius Kircher in his monumental work *Oedipus Aegyptiacus* (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C. J. S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, p. 186, but without identifying the source) is somewhat different.

De compositione signi dei vivi[1618]

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clauos domini,[1619] vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat[1620] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x.[1621] o. r. a. b. a.[1622] l. a. y. q. c.[1623] i. y. s. t. a. l. g. a. a. o. n.[1624] o. s. v. l. a. r.[1625] y. t. c.[1626] e. k. s. s.[1627] p. f. y. o. m. e. m. a. u.[1628] a. r. e. l. a. c.[1629] e. d.[1630] a. t. o. n. o. n. a. o. y. l. e.[1631] y. o. t. m. a[1632] et iste[1633] literæ sunt eque[1634] distantes, et circu~dent circulum. eo ordine quo sunt prenominatæ[1635] et sic magnum nomen domini semenphoras[1636] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,  in cuius medio sit signum tau tale  et super illud signum scribe[1637] nomen dei el, et sub nomine aliud  nomen dei .l.[1638] ely. isto modo[1639] Deinde infra angulum superiorem [1640] pentagoni[1641] scribe istas duas litteras .lx.[1642] Et infra alium angulum dextrum istas duas[1643] .a.l. Et in alio [R 9v] post istum istas duas[1644] n.m.[1645] Deinde circa pentagonum fac unum eptagonum[1646] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x.[1647] scribebatur, et in eodem latere eptagoni[1648] scribe hoc nome~ sancti[1649] angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est[1650] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni[1651] erunt[1652] adimpleta,[1653] Deinde circa istum eptagonum[1654] predictum fac alium eptagonum[1655] non quoquo modo factum prius sed[1656] taliter quod unum latus ipsius intercedet[1657] latera alterius, Deinde fac alium eptagonum tale~[1658] qualis prius[1659] fuit cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, unu~[1660] latus secundi eptagoni[1661] supernudo et aliud subenudo, sed[1662] latus primo angulos[1663] succedens subenudo ibit. et que[1664] secuntur[1665] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni[1666] una crux depingatur, Deinde in illo latere secundi eptagoni[1667] quod transit ab ultimo angulo eiusde~[1668] ad secundum angulum eiusde~ in eadem parte quæ est super[1669] .casziel. sillabe cuiusdam sancti[1670] dei nominis scribatur,[1671] Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti[1672] qui est supra primam sillabam de .casziel. et hec[1673] sillaba .ya. in illo loco eiusdem[1674] lateris qui est supra ultimam sillabam eiusdem[1675] .casziel. et hec[1676] silliba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in[1677] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni[1678] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei[1679] .narath. ita quod hec[1680] sillaba .na. scribatur in illo loco eiusdeum lateris qui est supra primam sillabam de .satquiel. et hec[1681] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hec[1682] due[1683] literae

.t.h.[1684] in illo loco qui est in eodem latere[1685] inter latus secans ipsum[1686] et crucem tertiam,[1687] Deinde in illo latere eiusdem secundi eptagoni[1688] quod tendit .a. tertio[1689] angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hec[1690] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hec[1691] sillaba .bar. supra ultimam sillabam[1692] *eiusdem, et hæc sillaba .re. in illo loco *[1693] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni,[1694] Deinde in illo latere eiusdem secundi eptagoni[1695] quod est .a. quinta cruce[1696] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hec[1697] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hec[1698] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hec[1699] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi iptagoni[1700] quod vadit a secundo angulo eiusdem secundi eptagoni[1701] ad quantum[1702] scribatur hoc[1703] aliud sacrum[1704] nomen[1705] .halg.[1706] cum coniunctina ita quod coniuunctina in illo loco eiusdem lateris scribatur qui[1707] est supra primam sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra[1708] coniunctina sic debet scribi et[1709] cum titulo intersecante propter timorem dei malum nolitu~[1710] diuideutem. Deinde in illo latere eiusdem eptagoni[1711] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum[1712] dei[1713] nomen .veham.[1714] ita quod hæc sillaba .ve.[1715] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillibam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo[1716] eiusdem secundi eptagoni[1717] ad primum angulum scribatur hoc aliud sacrum[1718] dei nomen .yalgal. ita quod hec[1719] litera .y. scribatur in illo loco[1720] eiusde~ lateris[1721] qui est supra primam sillabam de .gabriel. et hac sillaba .al. super[1722] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris[1723] primi et tertii eptagoni[1724] a dextris[1725] scribatur .vos.[1726] et in sequenti latere eiusdem tertii eptagoni[1727] a dextris[1728] hoc Nomen .duymas.[1729] et in alio .Gyram. et in alio .Gram[1730] et in alio .Aysaram. et in alio .Alpha. et ω. in alio.[1731] Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum[1732] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis[1733] secundi et tertii eptagonorum[1734] sub secunda cruce hoc nomen .ON. et in illo[1735] alio spaciolo sub tertia cruce. iteru~[1736] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub qinta[1737] cruce iterum .el. et in alio sub sexu [1738] cruce iterum .ON. et in alio sub septima cruce .w. Deinde in illo[1739] spacio[1740] quod clauditur[1741] inter angulum primum[1742] secundi eptagoni[1743] et secundum angulum eiusdem et primum latus tertii eptagoni[1744] et portionem circuli contingentem illos angulos depingatur una crux, in medio .S.[1745] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a.[1746] et super buccam crucis secundam a dextris hæc litera .g. Et sub bucca inferiori a dextris[1747] scribatur haec alia[1748] litera .a.[1749] Et sub quarta bucca hsec[1750] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen[1751] .ely.[1752] et in alio hoc nomen .eloy.[1753] et in alio .christos. et in alio .sother.[1754] et in alio .Adonay.[1755] et in alio .Saday. Deinde scias qd in exemplaribus communiter[1756] pentagonus fit de rubeo cum croceo in spaciis tincto. Et primus[1757] septagonus[1758] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et

spacium inter circulos ubi est nomen de maximum. ac venerabile[1759] .schemhamphoras. tingitr croceo, omnia alia[1760] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. aut.[1761]vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameõ virgineo vitulino,[1762] vel[1763] equino, vel ceruino, et sic completur dei sigillum, Et per[1764] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur[1765] in hoc libro.[1766] Modus autem sacrandi hoc sacrum sigillum talis[1767] sicut sequitr[1768] debet esse.

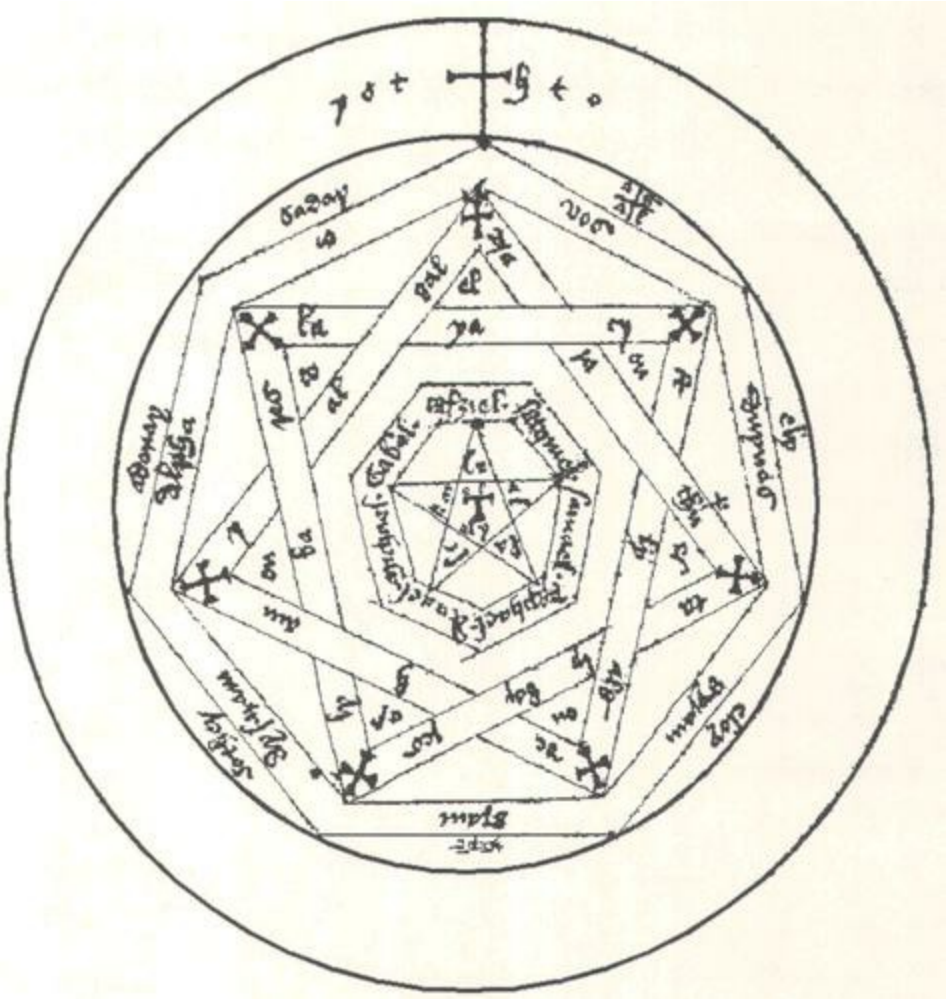


Figure 8. Sigillum Dei Aemeth from Liber Juratus.

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt~s, quã dominus hominibus voluit revelari et distribui tali[1769] modo. Dixit[1770] Angulus .Samael. Salomoni hic[1771] dabis populo Israel qui et aliis similiter tribuent sic placuit creatori[1772] et inbet ipsum Dominus[1773] taliter consecrari.

Primo sit mundus operans non pollutus,[1774] et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scripts~[1775] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur,[1776] hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur,

Post[1777] invocando angelos sicut etiam[1778] infra[1779] Dicetur, mutabitur tñ[1780] peticio tali[1781] modo,

S: Oratio

Ut tu domine per annunciationem concepcionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris[1782] ut per ipsum te[1783] mediante possim vel possit talis[1784] .N. celestes[1785] coniuncere[1786] potestates aereas et terreas[1787] cum infernalibus subingare, [S 63v] invocare, transmutare[1788] coniurare constringere, excitare, gongregare,[1789] dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis tuas[1790] peticiones graciosius[1791] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, pecrata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et du~[1792] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere[1793] maiestatem

Et tunc illa nocte sub aere sereno[1794] extra domum dimittat, Tunc habeas chirotecas[1795] nouas sine creace factas inquas quis numquam manum posuerit[1796] in quibus signum glutetur, et sic complebitur hoc sacrum[1797] sigillum, Cuius primus eptagonus[1798] .7. ordines, Secundus .7. Articulos Duplos tertius .7. sacramenta Designat[1799]

Appendix 2: Athanasius Kircher: *Oedipus Aegyptiacus:* Sigillum Aemeth (Rome, 1652-4)

Amuleti alterius Cabalistici heptagoni Interpretatio

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquaeque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hic prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimé in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quod in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum אגלא , quod expanse idem significat ac, אתה גבור לעולם אדני Tu fortis in aeternum Domine: Si enim capitalis singularum vocum literas in vnum iunxeris, prodibit nomen אגלא Agla, vti quadratum ostendit. Intra cornu BC ponitur אלי Eli, id est, Deus meus. Intra cornu CD ponitur אלהי Eloi, quod tametsi idem prorsus cum praecedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Graecé Saluatorem significat, né verminosum machinamentum Graeca voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque haec sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quae sunt Cafziel, Satquiel, Samael, Raphael, Mahel, Michael, Gabriel; quae vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, á Deo bonisque Angelis emanare minime posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodaemone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quam ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cum has literas אהיעי scribere debuissent, bestijs tamen inscitiores has supposuerunt e e e e y. Intra triangula vero ex Arabum amuletaria officina ponuntur yl, al, le, al, um, corruptissimé vti omnia alia; volebant enim illud Arabicum exprimere لا الله الا الله *la alla ella alla, non est Deus nisi Deus*, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato sem الله, per hae voces sequuntur, محمد رسول الله *Mahumet rassulalla*; atque harum capitales literas referunt um. Vt vel ex hoc colligas, quantis modis illudat Daemon incautis hominibus, vt dum Christiani esse volunt, occulte Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit professio, id que occulto pacto Daemonis, ad Christianae religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priús Martem non attraxisset; de quibus in Astrologia Aegyptiaca susiús; hoc enim pentagono victoriam in omnibus sibi spondebant. Porró finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, qua & Deum, & Angelos, veriús Cacodaemones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet,

quam &, né Christianae aures vulnerentur, consultó omitto. Quicunque itaque huiusmodo possederit farinae Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicae machinationis opus se possidere sibi persuadeat, non nisi cum aeterna animae ruina vsurpandum.

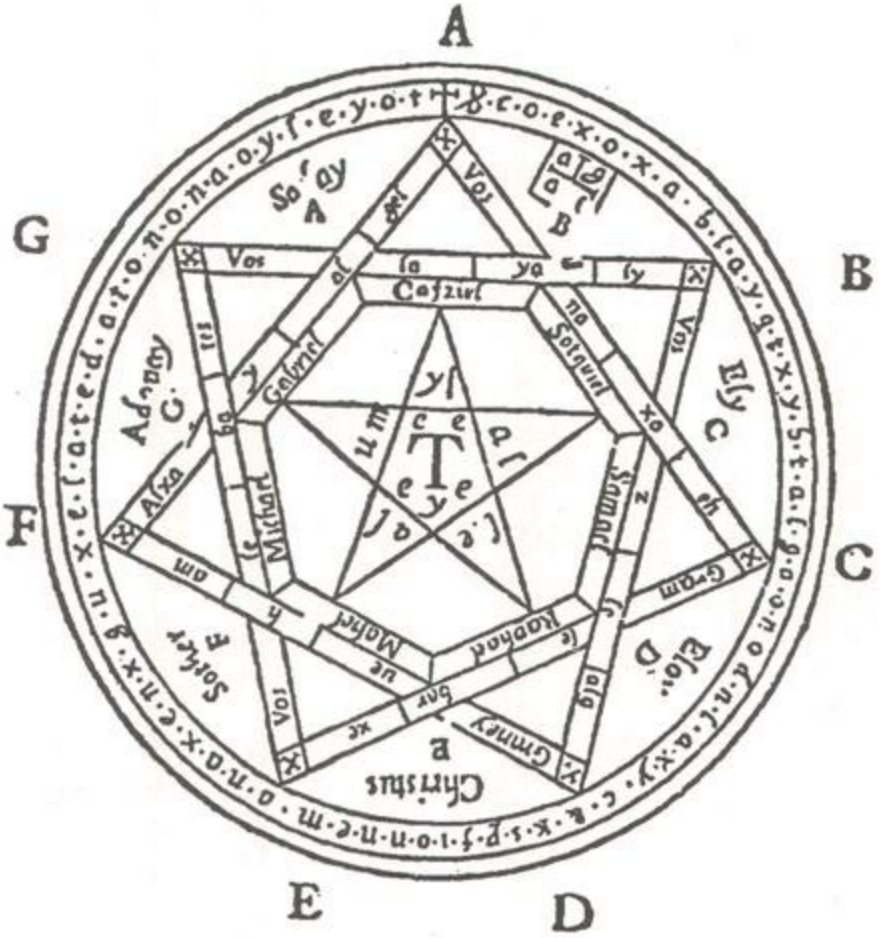


Figure 9. Sigillum Aemeth from Oedipus Aegyptiacus.

Appendix 3: *Theurgia Goetia.* 1800

It deals with aerial spirits, whose nature is neither entirely good nor evil:

To call forth any of the aforesaid aerial spirits or their servants, choose the uttermost private, secret and most tacit room in the house or in some certain island, wooded grove, or the most occult and hidden place, removed from all comers and goers, that no one chance (if possible) happen that way into your chamber or whatsoever place else you act your concerns in. Observe that it be very airy because these spirits are of that nature.

You may call these spirits into a crystal stone or glass receptacle, this being the ancient and usual way of receiving and binding spirits. This crystal stone must be four inches diameter set on a table of art, made according to the following figure, which is truly called the secret table of Solomon, having his seal on your breast and the girdle about your waist as is shewed in the book *Goetia* and you cannot err. The form of the table is this:

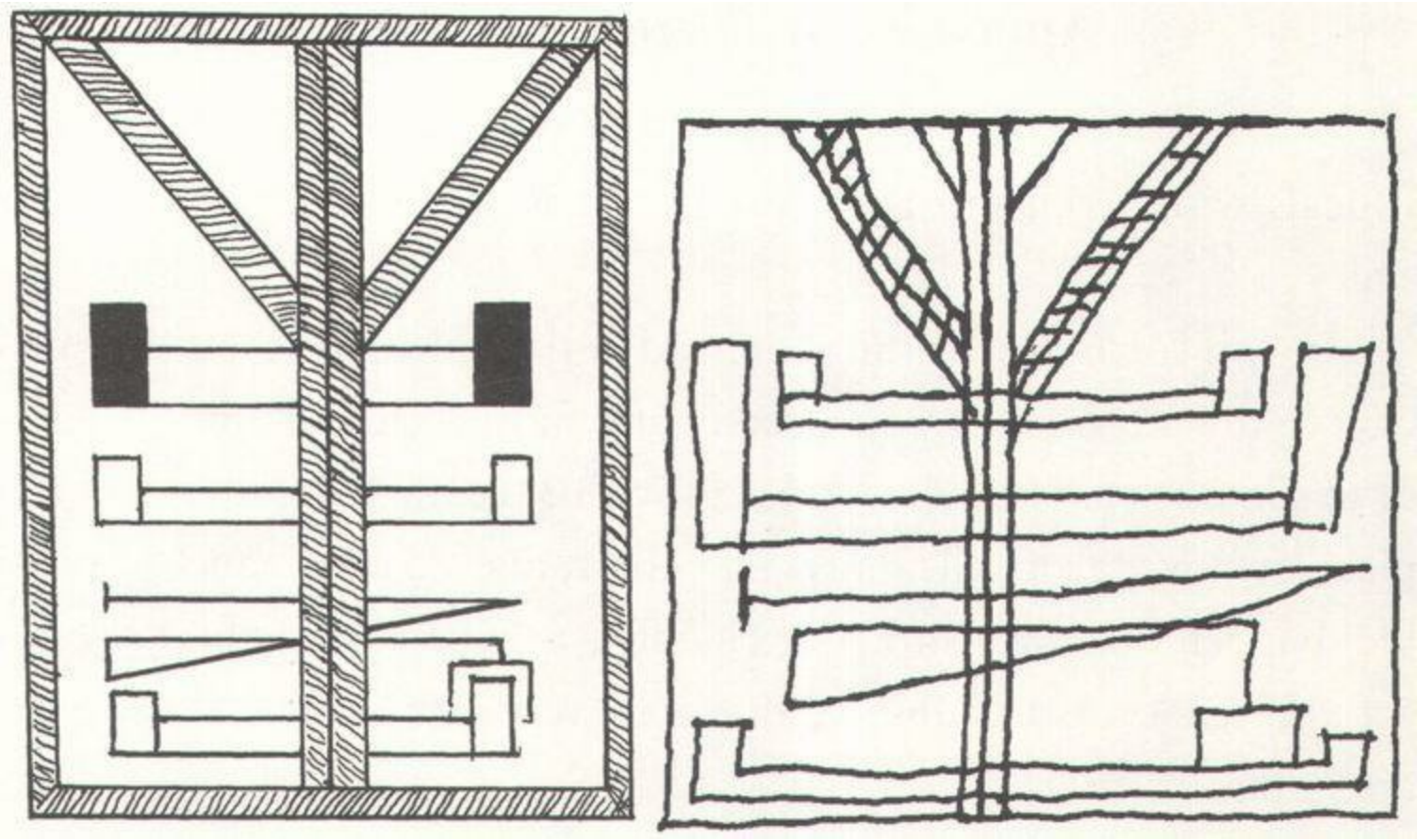


Figure 10. Seal of Solomon, from Harley 6483 (left); and from Sloane 3825 (right).

When you have thus got what is to be prepared, rehearse the conjuration following several times, that is, whilst the spirit comes, for without doubt he will come.

The Conjuration of the Aerial Spirits

I conjure thee O thou mighty and potent duke N. who ruleth under thy prince (or king) N. in the dominion of the East (or &c.) (Or, "I conjure thee o thou mighty and potent duke N. who wandereth here and there with thy prince N."[1801])

I conjure thee N. that thou forthwith appear alone (or with thy servants) in this first (or second) hour of the day, here before me in this crystal stone (or here before this circle) in a fair and comely shape, to do my will in all things that I shall desire or request of thee. I conjure and powerfully command of thee N. by him who said the word and it was done, and by all the holy and powerful names of God and by the name of the only Creator of Heaven, Earth, and Hell, and what is contained in them : ADONAY, EL ELOHIM, ELOHE, ELION, ESCERIE ZEBAOTH, JAH, TETRAGRAMMATON, SADAY, the only Lord of God of Hosts, that thou forthwith appear unto me here in this crystal stone (or here before this circle) in a fair and comely human shape, without doing any harm to me or any other creature that JEHOVAH created or made, but come thee peaceably, visibly, and affably, now without delay manifesting what I desire, being conjured by the name of the eternal living and true God: HELIOREN, TETRAGRAMMATON, ANEPHEXETON, and fulfill my commands and persist unto the end. I conjure, command and constrain thee spirit N. by ALPHA & OMEGA, by the name PRIMEUMATON, which commandeth the whole host of heaven, and by all those names which Moses named when he by the power of those names brought great plagues upon Pharoah, and all the people of Egypt: ZEBAOTH, ESCHERIE, ORISTON, ELION, ADONAY, PRIMEUMATON, and by the name of SCHEMES AMATHIA which Joshua called upon and the sun stayed his course, and by the name of Hagios, and by the SEAL OF ADONAY and by AGLA, ON, TETRAGRAMMATON, to whom all creatures are obedient, and by the dreadful judgment of the high God and by the holy angels of heave and by the mighty wisdom of the great God of Hosts, that thou comest from all parts of the world and make rational answers unto all things I shall ask of thee, and come thou peaceably, visibly and affably, speaking unto me with a voice intelligible and to my understanding. Therefore come, come thou in the name of ADONAY, ZEBAOTH, ADONAY, AMIORAM, come, why stayeth thou, hasten: ADONAY SADAY, the King of kings commandeth thee!

When he is appeared show him his seal, and the pentacle of Salomon, saying as followeth:

The Address Unto the Spirit Upon His Coming

Behold the pentacle of Salomon which I have brought before thy presence. Behold the person of the Exorcist who is called OCTINOMOS, in the midst of the exorcism, who is armed by God and is without fear, who potently invocateth thee and called thee to appear. Therefore make rational answers to my demands and be obedient to me thy master in the name of the Lord: BATHAT rudhing upon ABRAC, ABEOR coming upon ABERER!

When thou hast had thy desire of the spirits, licence them to depart as is shewed in the first book *Goetia,* at the latter end of the conjurations.

Appendix 4: *Art Pauline.*[1802]

The second example comes from *The Art Pauline*, which describes calling forth spirits governing the hours, and spirits governing the signs of the zodiac:

First draw two concentric circles whereupon thou wilt draw the seal. In the center circle draw the ascendant to the right, and the lord of the ascendant to the left, then in the outer circle draw the rest of the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.

The seal being thus made, lay it on the table of practise whose form we now show, on that part which is noted with the same character as the lord of the ascendant.

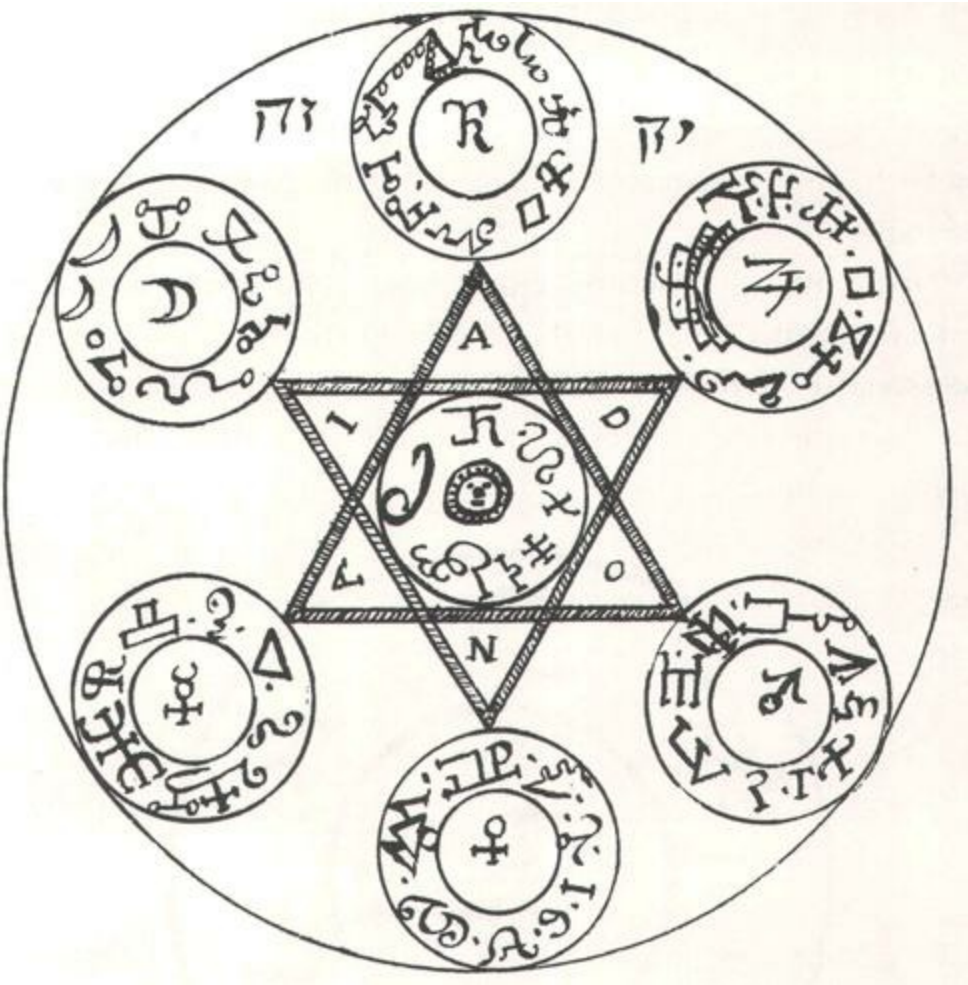


Figure 11. Table of Practice from the Art Pauline.

Perfume the seal with the thimmiamate proper to the planet, lay your hand upon it, and then say the following conjuration.

The Conjuration as Followeth:

O thou mighty, great and potent Angel N., who ruleth in the Nth. hour of the day, I the servant of the most high God do conjure and entreat thee in the name of the most omnipotent and immortal Lord God of Hosts: JEHOVAH TETRAGRAMMATON, and by the name of that God which thou art obedient unto, and by the head of the hierarchy and by the seal or mark that thou art known in power by, and by the seven angels that stand before the throne of God and by the seven planets and their seals and characters, and by the angel that ruleth the sign of the twelfth house which now ascends in this Nth. hour, that thou wouldst be graciously pleased to gird up and gather thyself together and by divine permission to move and come from all parth of the world, wheresoever thou beest, and show thyself visibly and plainly in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my understanding and that thou wouldst be favorably pleased that I may have familiar friendship and constant society both now and at all tims when I shall call thee forth to visible appearance to inform and direct me in all things that I shall seem good and lawful uunto the creator and thee, O thou great and powerful angel N. I invocate, adjure, command and most powerfully call thee forth from thine orders and place of residence to visible appearance in and through these great and mighty signals and divine names of the great God, who was and is and ever shall be: ADONAY, ZEBAOTH, ADONAY AMIORAM, HAGIOS, AGLA, ON, TETRAGRAMMATON, and by and in the name PRIMEUMATON, which commandeth the whole host of heaven, whose power and virtue are most effectual for the calling and ordering of the creation, I do command thee to transmit thy rays visibly and perfectly unto my sight, and thy voice to my ears, in and through this crystal stone, that I may plainly see thee and perfectly hear thee speak unto me. Therefore move thee, O thou mighty and blessed Angel N., and in this potent name of the great God JEHOVAH, and by the imperial dignity thereof, descend and show thyself visibly and perfectly in a pleasant and comely form before me in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my apprehension, showing, declaring, and accomplishing all my desires that I shall ask or request of thee both herein and in whatsoever truths or things else that is just and lawful before the presence of Almighty God, the giver of all good gifts, unto whom I beg that he wuld be graciously pleased to bestow upon me. I thou servant of mercy N., be thou therefore unto me friendly, and do for me as for the servant of the most high God, so far as God shall give thee power in office to perform, whereunto I move thee in power and presence to appear, that I may sing with his holy Angels, OMAPPA-LA-MAN, HALLELUJAH, AMEN.

Appendix 5: *The Art Almadel (Ars Almadel Salomonis)*[1803]

[Editor's note: A text of this name is mentioned in Trithemius, and R. Scot.]

By this art Salomon obtained great wisdom from the chief angels that govern the four altitudes of the world, for you must observe that there be four altitudes, representing the four corners of the world, East, West, North and South. The which are divided into twelve parts, that is, evert altitude into three, and the angels of every of these altitudes have their particular vertues and powers as shall be shewed in this following matter.

The Making of the Almadel

Make the Almadel of pure white wax, but coloured suitable to the altitude as will be shown. It is to be four square, and six inches over every way, and in every corner a hole, and write betwixt every hole, with a new pen, these words or names of God following, But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAI, HELOMI, PINE, and upon the second towards the South, HELION, HELOI, HELI, and upon the West part: JOD, HOD, AGLA, and upon the fourt part which is the North write these names: TETRAGRAMMATON, SHADAI, JAH, and betwixt the first and the other quarters make the pentacle of Salomon thus, and betwixt the forst and the other quarters write this word, ANABONA, and in the middle of the Almadel make a Six-angled figure, and in the midst of it a triangle wherein must be written these names of God, HEL, HELION, ADONAI, and this last name around the six-angled figure as well, as you may see in this figure, here made, it being for an example, &c.

Figure 12. Almadel from Ars Almadel Salomonis.

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel is of. You must divide the wax into three parts, one part for to make the Almadel of, and the other two parts for to make the candles of. And let there come forth from every one of them a foot

made of the same wax, for to support the almadel with. This being done, in the next place you are to make a seal of pure gold or silver, but Gold is best, wherein must be engraven these three names: HELION, HELLUJON, ADONAY

Note the first altitude is called Chora Orientis, or the East Altitude, and to make any experiment in this Chora, it is to be done in the day and hour of the Sun. The power and office of those angels is to make all things fruitful and increase, both animals and vegetables, in creation and generation, advancing the birth of the children, and making barren women fruitful, &c. Their names are these: Alimiel, Gabriel, Borachiel, Lebes and Hellison.

Note you must not pray for any angels but those that belong to the same altitude you have a desire to call forth. And when you operate, set the four candles upon four candle sticks, but be careful you do not light them before you begin to operate. Then lay the Almadel between the four candles upon the waxen feet that cometh from the candles, and lay the golden seal upon the Almadel. Then, having the invocation ready written on virgin parchment, light the candles and read the invocation as is set down at the latter end of this part.

And when he appeareth, he appeareth in the form of an angel carrying in his hand a fan or flag, having the picture of a white cross upon it. His body is wrapped round about with a fair cloud, and his face very fair and bright, and a crown of rose flowers is upon his head. He descends first upon the superscription of the Almadel, as if it were a mist or fog.

Then must the exorcist must have in readiness a vessel of earth, of the same colour that the Almadel is of, and the other of his furniture, it being in the form of a basin, and put therein a few hot ashes or coals, but not too much, lest it should melt the wax of the Almadel, and put therein three little grains of mastic in powder, so that it fumeth, and the smell may go upwards through the holes of the Almadel, when it is under it, and as soon as the angel smells it he beginneth to speak with a low voice, asking what your desire is and why you have called the princes and governers of his Altitude. Then you must answer him, saying, I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appear and declareth that such is to be fulfilled by you if it pleases God, &c, adding further the particulars of your requests, praying with sincerity and humility for what is lawful and just, and that you shalt indeed obtain from him.

But if he doth not appear presently, you must then take the golden seal, and make with it three or four marks upon the candles, by which means the angel will presently appear as aforesaid, and when the angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelt a long time.

Note the golden seal will serve, and is to be used in the operation of all the altitudes. The colour of the Almadel belonging to the first chora is lily white; to the second chora a perfect red rose colour; the third chora is to be a green mixt with a white silver colour; the fourth chora is to be a black mixt with a little green of a sad colour.

Of the Second Chora or Altitude

Note that all the other three altitudes, with their signs and princes have power over goods and riches, and can make any man rich or poor, and as the first Chora giveth increase and maketh fruitful, so to these giveth decrease and barrenness, &c.

And if any have a desire to operate in any of the other three Choras or Altitudes, they must do it on Sundays in the manner as above is shewed, but do not pray for anything that is contrary to the nature of their office, or against God and his laws, but what God giveth according to the course of nature, that you may desire and obtain.

All the furniture that is to be used is to be of the same colour as the Almadel is of, and the princes of this Second Chora are named as followeth: Alphariza, Genon, Geror, Armon, Gereinin.

When you operate, kneel before the Almadel with clothes of the same colour in a closet hung with the same colours also, for the holy apparation will be of the same colour. And when he is appeared, put the earthen bason under the Almadel with fire and hot ashes and three grains of mastic in powder, to fume as above written, and when the angel smelleth the perfume, he turneth his face towards you, asking the exorcist with a low voice why he called the princes of this Chora or Altitude. Then you must answer as before, saying: I desire that my request may be granted, and the contents thereof may be accomplished, for your offices make appear and declare that such is to be done by you if it please God, &c. You must not be fearful but speak humbly, saying: I recommend myself wholly into your office, and I pray unto your princes of this Altitude that I may enjoy and obtain all things according to my wishes and desires, &c. You may further express your mind in all particulars in your prayers. Do the like in the two other Choras that follow.

The angel of this second Altitude appeareth in the form of a young child with clothes of satin and of a red rose colour, having a crown of red gilly flowers upon his head, his face looking upwards to heaven; and is of a red colour and is compassed round about with a bright splendour, as the beams of the Sun. And before he departeth he speaks to the exorcist saying: I am your friend and brother. And he illuminateth the air round above with splendour, and he leaveth a pleasant smell, which lasteth a long time, &c.

Of the Third Chora or Altitude

In this Chora you are to do in all things as you are before directed in the other two. The angels of this Altitude are named as followeth: Eliphamasai, Gelomiros, Gedobonal, Saranana, and Elomnia. They appear in the form of children or little women dressed in green and silver colours, very delightful to behold, and a crown of bay leaves, beset with flowers of white and green colours upon their heads. And they seem to look a little downwards with their faces, &c. They speak as the others do to the exorcist, and leave a mighty, sweet perfume behind them, &c.

Of the Fourth Chora or Altitude

In this Chora you must do as in the others, and the angels of this Chora are called Barchiel, Gediel, Gabiel, Deliel and Captiel. These appear in the form of little men or boys with clothes of a black colour, mixed with a dark green, and in their hands they hold a bird which is naked, and their heads are bear, only it is compassed round and beset with ivy and berries. They are all very beautiful and comely and are compassed round with a bright shining of divers colours. They leave a sweet smell behind them also, but it differeth from the others somewhat.

Of the Proper Times for Invoking These Angels

Note there are twelve princes ruling besides those in the four Altitudes, and they distribute their office amongst themselves, every one ruling thirty days, or thereabouts, every year. Now it will be in vain to call any of those angels unless it be those that then governeth, for every Chora or Altitude hath its limited time according to the twelve signs of the Zodiac, and in what sign the Sun is in, that angel or those angels that belong to that sign have the government. As, for example, suppose I would call the two first of those five that belong to the first Chora. Then choose the first Sunday on March, that is, after the Sun is entered Aries, and then I make my experiment. And so do the like if you will the next Sunday after again. But if you will call the two second that belong to the first Chora, then you must take the Sundays that are in April, after the Sun is entered Taurus.

But if you call the last of the five, then you must take those Sundays that are in May, after the Sun is entered Gemini, to make your experiment in: do the like in the other Altitudes, for they have all one way of working. But the Altitudes have a name formed severally in the substance of heaven even as a character, for when the angels hear the names of God that are attributed to them they hear it by the vertue of that character. Therefore it is in vain to call any spirit or angel unless you know what names of God to call them by. Therefore observe the form of this following conjuration or invocation.

The Invocation for to Call Forth Any of the Foresaid Angels

O thou great, mighty, and blessed angel of God N, who ruleth as the chief and first governing angel in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and who is set over you as king by the divine power of God, ADONAI, HELOMI, PINE, who is the distributer and disposer of all things holy in Heaven, Earth, and Hell, I the servant of that God ADONAI, HELOMI, PINE, which you obey, do invocate, conjure and entreat thee N, that thou forthwith appeareth. And by the vertue and power of the same God, ADONAI, HELOMI, PINE, I do command thee forth by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend from thy order or place of abode to come into me, and show thyself plainly and visibly here before me in this crystal stone, in thy own and proper shape and glory, speaking with a voice intelligible unto my understanding.

O thou mighty and blessed angel N, who art by the power of God ordained to govern all vegetables and animals, and causeth them and all other creatures of God to spring, increase and bring forth according to their kinds and natures, I the servant of the same your God, do entreat and humbly beseech thee to come and show unto me all things that I shall desire of thee, so far as in office you can, or be capable to perform, if God permit to the same.

O thou servant of mercy N, I entreat thee and humbly beseech thee, in and by these three names of your true God, ADONAI, HELOMI, PINE, and do constrain thee in and by this powerful name ANABONA, that thou forthwith appeareth visibly and plainly in thy own proper shape and glory, in and through this crystal stone, that I may visibly see thee, and audibly hear thee speak unto me, that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, communication and instruction, both now and at all other times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty Adonai, the king of kings, the giver of all good gifts, shall in his bountiful and fatherly mercy be graceously pleased to bestow upon me, Therefore O thou blessed angel N. be friendly unto me, and do for me so far as God hath given you power in office to perform, whereunto I move you in power and presence to appear that I may sing with his holy angels: O Mappa-la-man! Hallelujah! Amen.

Note this invocation is to be altered according to the Altitude and angel you wish to call forth.

When he is appeared, give him or them a kind entertainment, and then ask what is just and lawful, and that which is proper and suitable to his office, and you shall obtain it.

SO ENDETH THE BOOK
ARS ALMADEL SALOMONIS

Appendix 6: Excerpt from Sloane 3849

Manner of Proceding in order to discover in the Crystall

Sic signum sancte Sanctis in fronte puery sic decendo In nomina pateris et filij et spiritus sancti amen dicat % paternoster / deinde istos spactanas o pater animary sequentes, viz t

Deus miserator[1804] nostery et benedicat nobis illiminet vultum suum super nos et miseratas nostery ut Cognosamos in tarra viam tuam in omnibus gentibus salutarry tuum. Conficantur tibi populi deus Conficanter tibi populi omnes Litenter et exultent gentes quoniam iudicas populos iniquitate et gentes interra deriges Conficianter tibi populi deus Conficianter tibi populi omnes Terra dedit fractum suam

B

Benedicat nos deus deus noster
benedicat nos deua et metuante
eum omnes fines terra.
Gloria patri et fillio et Spiritu Sancto
Sicut erat in prinsipio et
secula seculorum amen

D

Deus[1805] in nomine tuo salum me fac et in vertute tua iudica me

D

Deus exoude orationem meum auribus percipe verba oris mei

Quoniam aliena insurrexerunt aodversum me et fortes que siderant animam meam et non proposuerunt deum ante

conspectum sum
Exe enim deus adiuuat me
et dominus susseptor est anime me
Avarta mala enemisis meis
et in veritate tua dispee illos
voluntary sacrificabo tibi et Confitebor
nomine tuo domine quoniam bonum est.
Quoniam Ex omni tribulatione eripaeisti me
et super enimicos meos dispecsit oculis meis
Glorie patrie

Misereri[1806] mei deus et secundum
magnam miserecordiam tuam

Et secundum multitadinem meserationem
tuarum deld in equitatem meam
dE (?)
Amptus Sana me abiniquitate mea
et apeccato mea mandame
Quoniam iniquitatem meame ego cognosco
et pecatum meam contra me est semper
Tibibi soli pecam et malim corum te fesient nist
insermonibus tuis et vnitas cumim dicaris
Exe emam iniquitatibus conseptus suam
et in pecatis conceptis me mater mea

Exe (?) enimam veritatatem delexisti in terta
et occulta sapientia manistastati mighi
Asparges me domine isopo et mundaborir

haenabis me et semper muem dealdabor
Auditeiome dabis gouldinam et litia
et extutabunt essa humilitata
Cormandoem cre in me deus
et spiritum nona in viseribus meis
Me exrpissius mea sacie tua et
Scriptum sanctum tuamene anseris ame
Pedde mighi leticiam salataris tui
et speritum principialis confirma me
Docebo iniquos viuas tuas
et impije adte conuertantur
Libera mede sangunibus deus deus salutis
me et exultabit lingua me Iusticiam tuam
Domine labie me aparies
et os meum ani**abit landem tuam
Quoniam voluises sacri fissiam dedissem
vtique holo castis non delectabris
Sacrifitiam deo spritus contribulates
cor Contrat et humilitatem deus non dispities
Benin que sac domine in bona voluntate tua sion
vt edificanter mari Jeruselem

tunce acceptabis satis ficium iustisia obligationes
et holocasta tunck imponetsuper altera
tuim vertulos Amen. * * * * * * *

O Dominee Jesu cristie rex gloria mitte mihie
trese angelos bono / ex parte tua dextra viz
ancor annasor anelose qui dicante et ofendantie
mihie veritatem sine falsetate et falatia de
omnibus rebus quas interagabo domine Jesue
cristi creator celie et tarra qui totam mundinum (?)

secistie exmihelo sac quod appariante isti angeli
boni prinsipialis palem puero / w: w: / exerdom (?)
nostrum Jesum cristium conceptus de spiritue
sancto vergine &c./

Sicat tues verus deus et homo mitte mihie
tres angelos bonos palem aparire ista cristalo
viz / Anser / annasor / Analos / admisu istris puerie
/ W: W: / per iste sacritissima nomina dei eloy tetera-
grammaton Saboth Alpha et omega principium
et finis expediatris vos angely deij per sanctam
mariam matrem domine nostri Jesu Cristy et per
nomen ordenes angelorum Cherubin Saraphin
tronos dominationes potestatis et principialis
et pervirtutem archangelius michalis gabrialis

qui non cestante clannary ante tronam dei semper
cantatis Sanctus Sanctus Sanctus dominus Deus
saboth quiest quierit et quiventurus / omnes reliquos qui
sunti? in est in decare mandum et pur puer celo et tarra
et parlac quod dominus noster Jesus cristus lactabit
ex manus beate maryu vergenis quanddo verus puer
erat elle in hac mundo et per vestem communam qua in dutus (?)
est Jesus et pervingen tam dequo sancta maria mageline
vnxit pedes Iesus et extarat eos calpilis cupitus suis
quando palem et sine mora comperiatis ad visma istius
puery : N: / N: / ista cristalo **********
**(?) oher it will appeare as it weare a child in the Cristall
if hee doe not appeare begine againe and if hee had
apeared then spake to the first Angeli dei beni
venistie in nomini pateris et fillij et spiritus sanctus
pillam intentionem quam habuit dominus deus

noster Jesus Christus minente (?) quando deposuit
luisiseri mundecelom putrem serioris et eligit vos
probelantisiones angelis.
Then Cale for the second as you due for the first

so proside and begin againe vntill you haue them all
three and then say to the second Angell
Angeli dei beni venistris in nomine pateris et fillij et

Spiritus sancti per verginalem materis domine
nosteri Iesu Christie et per vergini tatem Johannes
baptisti et per capitutenis*
proceed to the theerd

Angeli dei beni venistris in nomine pateris et feillij et spiritis sancti pre nerentiam passiones domine nostri Jesu Christi et per renerentiam sacrimenti illiaris que dominus noster Jesus cristus fecit in send sua et dedit desiputis suis dictus hoc est corpus meum hoc cessat * *

Then say this exortation ouer the cristall folowinge and mat this + synd.

Quose Angeli + rogo vos presipio vobis vos exorsiso peromina principialibe nomina qui noliset homin~ loqui nisi sp'us sancti + et per reuerentiam sacrementy pasio dei nosteri Jesus Cristi et reuerentunam sacromentie alteris q'd (?) deus noster Jesus cristus fecit cena sua et dedid dicipulis suis dicence hoc este corpus meum q'd (?) mostratis mihe sine salcitate vel fallatia petita et loquisita et petenta et reuerenda

Theise exortations you must repeate and let the child name them by there names sainge ancor anasor anelos shew mee the persons and the aparell of them that hath such a mans mony to this childe and the will declare.

the pson or persons and the apparell of them that had such a mans money [struck out: to this child] and if the Come not the first day folow still to the Chilld untill you may haue a sight of them for the will apeare personalie as the to be knowne and the will declare how much of the mony is spent and how much is unspente.

And the feror day the better and let the child sit with his face to ward the sune lookinge in the cristal and euer aske him what hee seeth as you Reade

Trantiatis angeli dei et lenam vbi deus nostr Jesus Christus vos ordinauit et quoties cunque invocauero esto mihi parietis et ad measm interrogationem et mandatum est mihi quoties cunque sine mora veniatis, In nomine patris et fillij et spiritus Sankti Amen +

Maim + fan + Abagarus +
Abrinon +

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Dunstan, Book of Saint, see Book of Saint Dunstan

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Uriel

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Zedekieil
Zoroastrianism

1

I. R. F. Calder, "John Dee Studied as an English Neoplatonist," 2 vols. Ph. D. diss. (The Warberg Institute, London University, 1952); Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972); Nicholas H. Clulee, *John Dee's Natural Philosophy —between science and religion.* (London and New York: Routledge, 1988); William H. Sherman, *John Dee, the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

2

See list in Peter French, *John Dee: The World of an Elizabethan Magus,* pp. 216–29.

3

Many of these apparent conflicts are still with us today. Charles Tart, *Body Mind Spirit* (Charlottesville: Hampton Roads, 1997), observes that Scientism, a belief that scoffs at anything that doesn't fit our supposedly scientific beliefs, has become "the world's most powerful (and negative) religion." It is interesting to note that most modern religious studies carefully avoid Scientism.

4

Frances A. Yates, *The Rosicrucian Enlightenment* (Boulder: Shambhala, 1978), p. xii.

5

Some have argued there are actually two systems: the Heptarchic system (represented by this manuscript and Dee's *Heptarchia Mystica),* and the Enochian system, represented by later records, especially TFR.

6

See C. H. Josten's translation of Dee's *Monas Hieroglyphica* (AMBIX, XII, 1964, 84–221), and Nicholas Clulee's analysis in *John Dee's Natural Philosophy* (London: Routledge, 1988), p. 77ff.

7

Although there has been some criticism of Dr. Yates' work in recent years, I have found the views of Roberts and Watson to be the most balanced: "The influence of the later work of Yates herself will be widely apparent for although that often seems hasty and over-enthusiastic, our own research has frequently confirmed rather than contradicted hers. . . ." Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 26.

8

R. Turner writes, "Mistakes abound in both the Crowley and Regardie printed Enochian texts. I counted 91 in the first Call alone when comparing these with Dee's original manuscript (see Sloane 3191, British Museum)." Cited by Colin Wilson, "Introduction to the Necronomicon," *Gnostica,* 48, Nov. 1978, p. 62.

9

The first edition was limited to 500 copies. Another version was produced by Christopher Whitby as his doctoral thesis. This had a small reprinting as *John Dee's Actions with Spirits*, 2 vols. (New

York: Garland, 1991).

10

William Sherman, *John Dee*, p. 149.

11

These records were published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and Some Spirits* (TFR). Casaubon's main intent in publishing this material was to discredit Dee's reputation.

12

For example, he is credited with coining the word "unit," which he used to translate the Greek "monas." He also coined the word "Britannia."

13

Monas, Theorem 23.

14

Monas, dedication to King Maximilian, passim, pp. 115 ff.

15

Peter J. French, John Dee, *The World of an Elizabethan Magus*, 1972, pp. 40 ff.

16

Hans Ankwicz-Kleehoven observes, "Just as no distinguished foreigner at the beginning of the nineteenth century omitted to pay his respects to Goethe in Weimar, so it was good form in the Germany of circa 1500 to have called on Trithemius at Sponheim." Cited in loan P. Couliano, *Eros and Magic in the Renaissance* (Chicago: University of Chicago Press, 1987), p. 166.

17

William Sherman, *John Dee*, p. 51.

18

William Sherman has given us an excellent sense of it in his book; see especially p. 40.

19

"Dee could hardly have held a more prominent place in . . . the genesis of the British Empire." See William Sherman, *John Dee,* pp. 148 ff and passim.

20

A large element of Dee's patriotism was his fascination with the Arthurian legends. He was largely responsible for reviving interest in them. Dee believed himself to be of royal descent.

21

British Library, Sloane manuscript 3188, fol. 65a. See also John Dee, *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION (GRM)* (London: John Daye, 1577).

22

Johannes Trithemius in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe*, London, 1647), wrote that world history was governed by the rules of seven angels, each ruling 354 years and 4 months. The angels told Dee that "the 7 Governours have almost ended their Government" (TFR, p. 4). Dee's copy of Cyprian Leowitz, *De Conjunctionibus Magnis Insignioribus Superiorum Planetarum* (Leuingen, 1564), has "underlinings and a few notes" (item 631, R&W).

23

GRM (1577) is dated 5540, and *A Playne Discourse . . . concerning the needful reformation of ye vulgar kallender* (Oxford: Bodleian Library, Ashmole MS 1789, article 3, 1582) is dated 5545.

24

The title page for Dee's *General and Rare Memorials* shows a timeline of history of something over 6,000 years. If 6,000 years is significant to him as it was to others, his calculations would put the end at A.D. 2037.

25

See also I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 9, section 3.

26

Mysterium Libri Quinque (MLQ), 16 November 1582.

27

TFR, p. 43.

28

I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 8, section 8. See also William Sherman, *John Dee*, pp. 187, 188.

29

The Archangel Uriel, 11 March 1582.

30

See *Monas,* p. 133, "the Hebrew cabbalist . . . will own that, without regard to person, the same benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages."

31

Bynepor, 20 November 1582; Medicina Dei, 24 March 1583; Michael, 23 May 1583.

32

A similar "invitation" led Giordano Bruno to his death at the stake in 1600.

33

For example, "AGLA" and "ARARITA" are acronyms derived from verses of scripture. See Cornelius Agrippa, *De occulta philosophia Libri Tres* (Leiden: E. J. Brill, 1992), book 3, chapter xi,

p. 428.

34

For example, Arbatel, *De Magia Veterum* (Basel, 1575), p. 21, Aphor. 14: "da mihi unum de spiritibus tuis, qui me doceat ea, quae vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi." ("Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.")

35

For example, Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 22, pp. 314–18.

36

There have been a number of recent books and movies with the theme of Dee's magic.

37

R&W, p. 29.

38

R&W, p. 168. They catalog it as DM 70 and note, "On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum,' which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber.'"

39

Sloane 3188 fol. 48r.

40

A version of this text with discussion is included in Richard Kieckhefer's *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), pp. 8–10, p. 256 ff.

41

Judaism was outlawed in England and much of Europe at the time. Note Dee's comment "we can hardly trust anything in the Jews hands . . . they are a stiffnecked people and dispersed all the world over."

42

They list it as DM 166, pg 183.

43

See Jim Reeds, "John Dee and the Magic Tables in the *Book of Soyga,*" www.research.att.com/~reeds/soyga.html; to appear in a forthcoming book *John Dee: Interdisciplinary Essays in English Renaissance Thought,* Kluwer of Amsterdam.

44

Bodley MS 908, p. 4, line 3. See figure 2.

45

R&W, p. 183.

46

It is not clear why Roberts and Watson make this identification. They note Francis Maddison's theory that Aldaraia = Ar. Al Dirâya "knowledge, cognizance, acquintance," but that is only hypothetical. They also note that Dee sent a servant (20 October 1595) to recover his Arabic book from Mr Abbot (?) at Oxford and (19 November 1595) "my Arabik boke restored by gods favor." James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 54.

47

Genesis 44:4–5.

48

Raymond A. Moody, *Scrying—The Art of Female Divination* (Marietta: R. Bemis Publishing, Ltd., 1995), p. 7.

49

For some examples, see Richard Kieckhefer, *Forbidden Rites*, experiments 18, 19, 20, 23, 24, 25, 27, 29, 33, 38, 39, and 40. Reginald Scot, *Discoverie of Witchcraft* (New York: Dover Publications, 1584/1973), published extracts from magic handbooks; many deal with scrying (e.g., pp. 148–9, 232–5, 238–9, 245–6, 249–50). Francis Barrett, *The Magus* (London, 1801; reprint: Secaucus: The Citadel Press, 1975) pp. 135bis ff, published scrying instructions from Trithemius (or pseudo-Trithemius). See also manuscripts Sloane 1317, 3846 (art 6), 3848, 3949 (arts. 1, 3), 3851, 3853 (art. 9), 3854 (art 5).

50

According to Couliano, mnemonics, along with eroticism, is an essential component of magic, "to such an extent that it is impossible to understand [magic] without first having studied the principles and mechanisms of the first two" (*Eros and Magic in the Renaissance,* p. xviii). See also Frances A. Yates, *The Art of Memor,* and Giordano Bruno's *De magia in Jordani Bruni Nolani Opera latine conscripta* (Neapoli, 1879–91). English translation in Robert De Lucca, Richard J. Blackwell, and Alfonso Ingegno, *Giordano Bruno, Cause, Principle and Unity: And Essays on Magic* (Cambridge: Cambridge University Press, 1998).

51

I. P. Couliano, *Eros and Magic in the Renaissance*, p. 5.

52

He mentions scrying in his *Monas Hieroglyphica* (1564).

53

See "The Scryers of John Dee," Chris Pickering, *Hermetic Journal* 32, pp. 9–14. Another example of Dee seeing angels may be TFR 25, where he writes "Thereupon I perceived the presence of some good spiritual Creature, and straight way appeared the good Angel. I.L."

54

This friend was Edward Kelley, a.k.a. Edward Talbot.

55

Above this entry, someone wrote, “You that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge not shewed himselfe dishonest in any thinge.” Dee added the comment, “This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it.” There are also some additional notes by Talbot/Kelley that have been erased. Diary quotations are from James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968) pp. 13–16.

56

Although Christopher Whitby (*John Dee’s Actions with Spirits*, pp. 138-141) questions whether the obsidian mirror was actually Dee’s, it is commonly accepted. John Pontois, Dee’s heir, was said to have “a certain round flat stone like Cristall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things . . .” See R&W, p. 61. See figure 8.1 in Nicholas Clulee, *John Dee’s Natural Philosophy.* This probably was the scrying stone that the angels mysteriously delivered on 21 November 1582 out of “the uttermost part of the Roman Possession.” Dee describes it as being “half an inch thick” (5 May, 1583), although Dee’s drawing of the former in Sloane 3191 clearly shows a sphere whereas the mirror is flat and has a handle.

57

Quoted in Christopher Whitby, *John Dee’s Actions with Spirits*, p. 92. Compare with the drawing and description found in (pseudo-?) Trithemius. *The Art of Drawing Spirits in to Crystals* in Francis Barrett, *The Magus*, book 2, p. 128 (York Beach, ME: Samuel Weiser, 2000). In addition to Raphael, Gabriel, and Uriel, Trithemius includes Michael.

58

Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 206. See the first action, where, after “fervent prayers to God,” Saul is asked to look into the stone and see “yf God had sent his holy Angel Anael.”

59

As an example, British Library Sloane manuscript 3849 (“Manner of Proceding in order to discover in the Crystall”) starts out with the seven Psalms before proceeding to ask Jesus to send the three angels “ancor annasor anelose.” Reginald Scot, in his 1584 edition of *The Discoverie of Witchcraft* (book 15, chapter 12), quotes from a magical text at length on how “to have a spirit inclosed into a christall stone or berill glasse, &c. First thou in the new of the moon being clothed with all new, and

fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following . . .”

60

For example, see TFR, p. 25: “There appeared to E.K. a round Globe of white smoke over my head” (a UFO?). MLQ, 10 April 1583: “there appeared in the corner of my study a blak shadow.” Sometimes, the whole chamber appeared in the stone (e.g., MLQ, 15 March 1582).

61

Peter French, John Dee, *The World of an Elizabethan Magus*, pp. 113, n. 2.

62

Oxford: Bodleian Library MS Ashmole 1790, fol. 58.

63

British Library manuscript Royal 17 Axlii fol. 3v.

64

Athanasius Kircher, *Oedipus Aegyptiacus* (Rome, 1652–54). The most interesting part of Kircher’s discussion is his attempt to link the seal with Islamic mystical tradition. Since the use of this sigil is central to the present work, I include Kircher’s discussion of it in appendix 2.

65

Oxford: Bodleian Library, Ashmole MS 1790, fols. 55a–56a.

66

Hermann Gollancz, *Sepher Maphteah Shelomoh* (London: Oxford University Press, 1914), fol. 38a.

67

Goetia also enjoins the use of a second lamin that has a five-pointed star.

68

Translation by D. C. Duling in James H. Charlesworth, *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983) pp. 935 ff.

69

For example, see British Library, Harley manuscript 5596, fifteenth century. Note the largest section of this manuscript is the *Clavicula Salomonis*.

70

Cornelius Agrippa, De *occulta philosophia,* book 2, chap. 7, p. 266.

71

The Magical Calendar, ed. Adam McLean (Grand Rapids, MI: Phanes Press, 1994), p. 32.

72

Johannes Trithemius, *The Art of Drawing Spirits into Crystals* in Francis Barrett's The *Magus,* book 2, (York Beach, ME: Samuel Weiser, 2000), p. 128.

73

(pseudo-) Henry Cornelius Agrippa, *Fourth Book of Occult Philosophy* (London, 1655, reprint London: Askin Publishers, 1978).

74

Agrippa.

75

The Key of Solomon the King (Clavicula Salomonis), first translated and edited from ancient manuscripts in the British Museum by S. Liddell MacGregor Mathers (London: George Redway, 1889; reissued, York Beach, ME: Samuel Weiser, 2000, p. 93). Mathers' reading most closely follows British Library manuscript Additional 10862, folio 116v (consecration of vestments): "Amor, Amator, Amides, Ideodaniach, Paucor, Playor, Anitor, per merita eorum sanctorum Angelorum . . ." The same manuscript again invokes these angels during the consecration of the silk cloth on fol. 64v: "Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton." Strangely, Mathers omits this conjuration. Mathers' other manuscript authorities read as follows: Sloane 3091, fol. 84v: "ancor, amacor, amade. Theodonia, Pancorpsagor, Anotor, parles merites des Saints Anges, . . ." Harley 3981 fol. 112v: "Ancor, Amacor, Amade, Theodonia, Pancor = psagor, Anitor, par les merites des Saints Anges . . ." Kings 288 fol. 111v: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor, parles merites, des Saints Anges . . ." Ancor, Amacor, Amides, Teodonia, Pancor, Amitor, par les merites des Saintes . . . Sloane 1307 (missing from chapter on vestments but includes the following for consecrating the parchment fol. 109v:) "Autor, Amaur, Theodomos, Phagar, Abacri, adestote ad custodiam istius carte." Other manuscripts of the *Key of Solomon* in the British Library not used by Mathers preserve some valuable readings: Sloane 3847 fol. 46v (consecration of clothing): "Anchor, Anachor, anilos, theodonos, phagor, Ianitor, per merita Angelorum sanctorum . . ." fol. 60r (preparation of parchment): "Ancor, anacor, amlos, Theodomos, Phagor, adestote in custodia huius carte" fol. 60v: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja Ja, Vah, *ancor, anilos, Theodonas* angeli sancti dei . . ." Additional 36674 fol. 15v: "Antor, Anator,et Anabis, Theodomas, Ianitor [or Iamtor], by the desertes of the holy Anngells . . ." Sloane 2383 fol. 16r (preparation of parchment): "Anator, Amacor, phaidos, theodomos, plagar, abacar, adestote ad custodiam istius Cartae" fol. 25v (silk cloth): "Adonay, amatias, anaton prieumaton, agla, Ensoph, Cadon, antor, amacor, anilor, [26r] Semanphorus, Samceuaia, tetaph, soned, saemonim. Eos bos, Elohim."

76

Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME, Weiser Books: 2001), p. 47.

77

British Library manuscript Royal 17 Axlii fol. 37r. Another manuscript in the British Library, Sloane 3885 fol. 69r reads: "Ih'u dei filius incompraehensibilis hancor hanacor hanylos iehorna theodonas

helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagor[a]. [37v] Eleminator candones helas helee resphaga thephagagayn thetendyn thahanos mtemya heortahonos nelos behebos belhores hacaphagan \\\\\ belohothoi ortophagon corphandonos humane natus . . .” Sloane 3854 fol 118v: “Ih’u dei filius incomprehensibil’ hancor hanacor hanylos iehorna theodonos helyothos heliotheos phagor corphandonos norizane corithico hanosae helsezope phagor[a]. Eleminator candones helos orano: helee resphaga thephagagayn thetendyn thahanos uitemya heortalyonos uelos ue hebos uel hores hacaphagan ortophagon corphandonos humane natus . . .”

78

Peterson, p. 172.

79

Gustav Davidson, *A Dictionary of Angels Including the Fallen Angels* (New York: The Free Press, 1967), pp. 338–9.

80

Christopher Whitby (*John Dee's Actions with Spirits*, p. 1) identified these as “notes in cipher by William Shippen (1635–1693),” but see C. H. Josten, *Elias Ashmole (1617–1692): his autobiographical and historical notes, his correspondence, and other contemporary sources relating to his life and work* (Oxford, 1966), V. 2, p. 10.

81

Christopher Whitby, *John Dee's Actions with Spirits*, p. 105–6, p. 156.

82

Nicholas Clulee, *John Dee's Natural Philosophy*, p. 178–9.

83

Dee was apparently aware of the existence of the Ethiopic *Book of Enoch* from Guillaume Postel's *De originibus* (Basel: Ioannem Oporinum, 1553). See Nicholas Clulee, *John Dee's Natural Philosophy,* p. 209.

84

TFR, p. 159.

85

Sloane 3188, fol. 101b.

86

William Sherman, *John Dee,* pp. 16—19.

87

See Frances A. Yates, *The Rosicrucian Enlightenment,* 1978, pp. 41.

88

TFR I, p. 173; TFR III, p. 15.

89

Hermetic Journal, 30, pp. 18—22.

90

TFR III, p. 15.

91

Sloane 3188.

92

Sloane 3191.

93

Sloane 3189.

94

George Hay, ed., *The Necronomicon* (Jersey: Neville Spearman, 1978), p. 36.

95

Donald C. Laycock, *The Complete Enochian Dictionary* (York Beach, ME: Weiser Books, 2001), p. 63.

96

James O. Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 11, May 25, 1581.

97

MLQ, 17 November 1582.

98

Dee, "Praefatio latina," 1586 in C. H. Josten's "An Unknown Chapter in the Life of John Dee," *Journal of the Warburg and Courtauld Institutes* 28 (1965): 233—57. See also Butler, *Ritual Magic*, pp. 259, 268.

99

Nicholas Clulee, *John Dee's Natural Philosophy*, p. 205.

100

See for example, Jacque Vallee's *Messengers of Deception* (Berkeley: Ronin Publishing, 1979) and Colin Wilson, *Alien Dawn* (New York: Fromm International, 1998).

101

Laski is told he would have the kingdoms of Poland and Moldavia. The angels also incorrectly foretell Rudolph's demise and Stephen's ascent.

102

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 4.
103

48 Claves Angelicae: “The 48 Angelic Keys.” -Ed.
104

The title page of the actual manuscript reads, *Liber Scientiae, Auxilij et Victoriae Terrestris:* “The Book of Earthly Knowledge, Help, and Victory” -Ed.
105

10 April 1586.
106

30 April 1586.
107

The actual title page reads, *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitœ legibus) Collectaneorum / Liber primus:* “Concerning the Mystical Heptarchy (divine, of the creation itself, with permanent rules) First Book of collected passages” -Ed.
108

Sloane 3191.
109

William Lilly, noted English astrologer. Born 30 April 1602. Died 9 June 1681.
110

“As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ per Annum.” /E.A.
111

Sloane 3189 has the following three names written on a blank page, which may be these former owners: Robert Jones, Susanna Jones, George Lockehouse. -Ed.
112

till: “drawer or compartment.” - Ed.
113

Praeter . . . sapientia: “Besides my other frequent extemporaneous prayers and more ardent exhortations to God, this one has been most frequently used. *My morning and evening prayer for wisdom.”* -Ed.
114

In nomine . . . placebit: “In the name of God the Father, God the Son, God the Holy Spirit. Amen. O almighty, eternal, true and living God, be pleased to deliver me! O Lord of Lords, King of Kings,

Jehovah Zebaoth, make haste to help me!(cf. Psalm 70) Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen. Teach me to perceive and understand properly (O Creator of all things), for your wisdom is all I desire. Fix your word in my ear (O Creator of all things), and fix your wisdom in my heart. O Lord Jesus Christ (you who are the true wisdom of your eternal and omnipotent Father) I most humbly beg your Divine Majesty that you consider it proper to send me the speedy help of some pious wise man and experienced philosopher for realizing and perfecting above all fully those things which will be of greatest value for increasing your praise and glory. And if no such mortal man now lives upon the earth who is fitting for this work, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently, and most faithfully ask from your divine majesty that you grant to send me down from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and also Uriel: and (from your divine favor) any other true and faithful angels of yours, who may completely and perfectly train and teach me in the true and accurate knowledge and understanding of your secrets and wonders (concerning all your creatures, and their nature, properties, and best use) and necessary knowledge for us mortals, to the praise, honor, and glory of your name, to my firm solace and otherwise (through me) the solace of the greatest number of your faithful, and to the confusion and ruin of the wicked. Amen. Let it be O Jehovah Zebaoth; let it be O Adonay; let it be O Elohim. O blessed and omnipotent Trinity, praised above all things, grant me (John Dee) this petition, in such a manner that will be most pleasing to you. Amen." -Ed.

115

Ab anno . . . suam: "From the year 1579 in approximately this manner, in Latin or in English (and furthermore in another unique and particular manner, sometimes for Raphael, and sometimes for Michael) it was most gratifying to me to pour forth my prayers to God; may God grant me his wonderful mercy." -Ed.

116

In Sloane 3677, this note comes before the prayer. -Ed.

117

Angelus . . . praedominans: "Angel or intelligence now presiding over the whole world." -Ed.

118

Etymologia: Gratiosa / Afflicta Dei / Misericors: "Etymology: Favored / Distressed of God Merciful." Dee considered Hebrew etymology important and discusses meanings and roots of various words in various works of his. It seems he had at least a rudimentary command of Hebrew grammar as well. -Ed.

119

4 Angeli . . . Quaternarii: "4 angels presiding over the 4 quarters of heaven, as Agrippa notes in the Scale of the number four (*Occult Phil.,* Book 2, ch 7)." This grouping of the Archangels is common in medieval and Renaissance occult works. In *Liber Juratus,* one of the earliest books of the Solomonic school of magic, these four angels are known as the "Angels of the 4 winds." Agrippa, in his work, *De Occulta Philosophia,* book 2, chap. 7 (Leiden: E. J. Brill, 1992), pp. 266, calls them the "four angels ruling over the corners of the world." The *Magical Calendar* of Tycho Brahe gives the same.

Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the apocryphal *Book of Tobit,* and Uriel is well-known in noncanonical lore. Annael is relatively unknown. -Ed.

120

Etymologiae: Fortitudo . . . praevalesceus: "Etymology: Michael: Strength of God; Gabriel: either made very strong or very powerful or strength of God; Raphael: Medicine of God; Uriel: Light of God." -Ed.

121

Anna . . . Deum: "Anna, et Annah, is a particle of the supplicant and confessor: consequently it may not be unreasonable that it indicates praying and confessing God." Dee's theory is that the name Annael derives from Hebrew "Ana" meaning "pray," or "lament." The more usual explanation of Anael is that it is equivalent to Haniel, and means "Grace of God." Johannes Trithemius, in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647) refers to him as the "spirit of Venus."- Ed.

122

Per Sloane 3677.

123

Ad Deum . . . Anno 1582: "A faithful declaration to almighty God, to the lasting account of this matter in the year 1582." -Ed.

124

Talent: "power." -Ed.

125

I Samuel 9 is the story of Saul's consulting Samuel about his father's asses. - E.A.

126

James 1:5 Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei.: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -Ed.

127

mediately: "through a mediator." -Ed.

128

Mittas . . . ducant &c: "May you send your light and your truth, which may lead me . . ." -Ed.

129

Recte Sapere . . . quod volo: See above. -Ed.

130

Da verbum . . . fige &c: "Fix your word in my ear, and your wisdom in my heart, etc." -Ed.

131

This third seer was Saul. -E.A.

132

This seems to be a paraphrase of Psalm 34:7: “The angel of the Lord encamps around those who fear him, and delivers them.”

133

De mirabili . . . Naturae: “Concerning the wonderful power of art and of nature” -Ed.

134

Numquid non est Deus in Israël, ut ad consulendum Beelzebub, deum Accaron. Reg. 4. cap. 1. -Δ. “Is it because there is no God in Israel that you are going to inquire of Beelzebub, the god of Ekron?” 2 Kings (called Reg 4, 4 Kings in the vulgate) - Ed.

135

Facilius . . . reputare: “It is without doubt incomparably easier to obtain anything that is considered useful for people from God, or from good spirits [than from evil spirits].” -Ed.

136

Mane: “in the morning.” -Ed.

137

AÑAËL.

138

Note, An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie.

139

There appered a great number of dead mens skulls, likewise.

140

In nomine . . . tu es: “In the name of Jesus Christ, who are you?” This is a standard first question for interrogating spirits. “Let him first require his name, and if he be called by any other name” (pseudo-?) Agrippa’s *Fourth Book of Occult Philosophy,* ed. Robert Turner (London: Askin Publishers, 1978), p. 67. -Ed.

141

“potestas . . . est: “All power is placed in me.” -Ed.

142

Quae?: “Which?” -Ed.

143

Bona et mala: “good and bad.” -Ed.

144

De Thesauro abscondita: “regarding hidden treasure.” -Ed.

145

Ne perturbes . . . Nugae: “Don’t bother, for these are trifles.” -Ed.

146

Ubi . . . tua?: “By whom is your power?” -Ed.

147

Cur . . . mea?: “Why do you ask about my power?” -Ed.

148

Cur . . . placet: “Why? It means you haven’t satisfied me.” - Ed.

149

An bonus . . . speculo?: “Is there any good angel assigned to this speculum/mirror?” - Ed.

150

Etiam: “Yes, certainly.” -Ed.

151

Quis? “Who?” -Ed.

152

Bonus . . . mentio: “Isn’t this the good angel mentioned in scripture?” [i.e. Michael]-Ed.

153

Maxime: “Absolutely.” -Ed.

154

Fieri . . . agam?: “May I not see and deal with him?” -Ed.

155

Ita: “yes” -Ed.

156

Quid . . . velis: “What do you wish to show by this?” -Ed.

157

Alterius . . . est: “It is the character of another angel.” -Ed.

158

Cur . . . ostendis?: “Why do you show this now, and on this occasion?” -Ed.

159

Causam ob magnam: “For a great reason.” -Ed.
160

In margin: “Prayer / Fasting.” -Ed.
161

Gloria . . . saeculorum: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end.” -Ed.
162

Prepositus orbis veneris: “Governor of the planet Venus.” -Ed.
163

This book only survives in fragments as Cotton MS. Vitellius. C. VII, art. 3. in the British Library. -Ed.
164

In nomine Jesu Christi: “In the name of Jesus Christ.” -Ed
165

Pseudonym for Edward Kelley. -Ed.
166

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfiyed for his comming was to entrap me, yf I had had any dealing with wicked spirits as he confessed often tymes after: and that he was set on, &c.
167

Aliqui Angeli boni: “some good angels.” -Ed.
168

Michael . . . nostris: “Michael is the foremost in our works.” -Ed.
169

Soyga, Soiga = agyos. -E.A. Agios is Greek for holy. Two copies of this book have been identified. One is Bodleian Ms. 908, and the other is British Library Sloane manuscript 8. See the introduction for more detail. -Ed.
170

Liber . . . bonos: “That book was revealed to Adam in Paradise by the good angels of God.” -Ed.
171

solus . . . interpretator: “Michael alone is the interpretor of that book.” -Ed.
172

Dee lived to be 81. -Ed.
173

Praesentias . . . invocandi: “Request and invoke our appearance with sincerity and humility. And Anchor, Anachor, and Anilos are not to be called into this stone.” -Ed.

174

Haec . . . non vi: “These things mostly involve Michael. Michael is the angel who illuminates your path. And these things are revealed in virtue and truth, not by force.” -Ed.

175

Omnis . . . nobis: “Every hour is our hour.” -Ed.

176

An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.

177

In margin: This was not True Uriel as may appere Anno 1583: May 5. -Ed.

178

Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and it is to be worn on the chest.” -Ed.

179

Soli . . . gloria: “All honor and glory to God alone.” -Ed.

180

Note: In this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

181

That is, Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142). -Ed.

182

Sigillum Dei: “Sigil (or seal) of God.” -Ed.

183

In margin: Erronicè, contra ignorantiam meam. vide post. -Δ (Erroneously, to my ignorance. See below.) -Ed.

184

Note this point.

185

Two smaller seals are preserved in the British Museum. They measure 125mm in diameter, and are 20mm thick. The holy table itself measured 36¼ inches by 35⅞ inches, was 31½ inches high. -Ed.

186

Caue: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparavit. -Δ. “Beware: an angel of darkness intruded itself here as is shown in the appendix to the fifth book.” In fronte: “in front”; iuxta pectus: “near the chest”; a sinistris: “on the left”; a dextris: “on the right.” -Ed.

187

Brimstone (sulfur) was commonly used in exorcisms. For the binding of Asmodeus by Raphael, see *The Book of Tobit* 3.17. -Ed.

188

Dee’s daughter Katherine was nine months old at the time. -Ed.

189

Note: So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely cownterfeating &c as it also in the next action may appere.

190

Saul in danger of being carried away quick. -Δ. Quick: “alive.” -Ed.

191

George was a servant of Dee’s. Dee’s diary states that goodman Hilton requested lodging for his two sons in Dee’s house in 1579, and that Robert Hilton came to his service 4 October 1581. -Ed.

192

See Tobit 3.17 and 8.3.

193

Gloria . . . sicut: “Glory be to the Father, and to the Son, and to the Holy Spirit, as . . . etc.” -Ed.

194

“Around 3 in the morning.” -Ed.

195

Hereby may appere that this wycked spirit foysted in the shew of the fals character and names before.

196

Presently: “at once.” -Ed.

197

Brave: “splendid.” - Ed.

198

Note: Lundrumguffa skourged spiritually.

199

Glystring: “brilliant.” -Ed.

200

Lundrumguffa.

201

Gloria . . . saeculorum: “Glory, praise, honor, virtue, and sovereignty to the immortal, invisible, and almighty God, forever and ever.” -Ed.

202

Agrippa hath so, cap. 24, Lib. 3, *Occult. Phil.* -Δ. Cornelius Agrippa, *De Occulta Philosophia*, p. 471. Here Agrippa lists the four princes of the angels as Michael, Raphael, Gabriel, and Nariel (also known as Uriel). They rule over the four winds and the four parts of the world (East, West, North, and South respectively). -Ed.

203

Potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus. -Δ. (“Rather Michael was indicated: For Gabriel is the Predominance of God: and therefore also the strength, but to another degree.” -Ed.)

204

Fortitudo . . . est: “The strength of God is always with you.” -Ed.

205

Angelus tuae professionis: “Angel of your profession.” -Ed.

206

Vide Agrippam de Triplici hõis custode. Lib.3: cap.22. -Δ. Cornelius Agrippa, *De Occulta Philosophia,* book 3, chap. 22, p. 465. Here Agrippa states that everyone is assigned three angelic keepers or preservers: one that is holy, another of the nativity, and another of the profession. -Ed.

207

Laudate . . . suis: “Praise the Lord for his works.” -Ed.

208

Vide Reuclini de *Verbo Mirifico,* de nomine NA.

209

Vide Reuclini Librum *de Verbo Mirifico* de nomine PELE.

210

The use of the ring.

211

De sigillo Emeth, vide Reuclinim *Artem Cabalisticam*, lib.3. et Agrippam lib. 3. cap.11. -Δ. “Concerning the seal Emeth, see Johann Reuchlin, *On the Art of the Kabbalah*, book 3.” Translated by Martin and Sarah Goodman, (Lincoln, NE: University of Nebraska Press, 1983), pp. 284, 287: “They assert that En Sof is alpha and omega, for he said: ‘I am the first and the last.’ They say too that the ‘Crown’ of the kingdom is the bottomless fount of all the ages and the Father of mercies, whose

mystery is that he seals up Essence through Truth. As our noble teacher Eliezer haKalir says: 'Truth is his seal.' This can be proved by arithmetical calculation. If we multiply *Ehieh* (meaning 'essence') by *Ehieh* we will get 441, which is the same as *Emeth,* the word for 'true' or 'truth,' and the same as *Adonai Shalom,* which means 'Lord of Peace.'" Compare with Joseph Gikatilla (b. 1248), *Gates of Light*, translated by Avi Weinstein (San Francisco: Harper Collins Publishers, 1994), p. 222: "Thus the Sages said 'EMeT is the seal of the Holy One, Blessed be He.' . . . Therefore, upon His seal is written EMeT, to teach you that all the hosts of letters from the first aleph to the [but not including] mem [which is in the middle of the alphabet] look to bring favour . . ." See the introduction for a discussion of the seal Emeth. Note also that all three names, "NA," "Emeth," and "PELE" are found in Agrippa, *De Occulta Philosophia,* book 3, chapter 11, p. 434. -Ed.

212

Virtue, also "power." -Ed.

213

Valete: "Farewell." -Ed.

214

Soli . . . Gloria: "All honor, praise, and glory to God alone." -Ed.

215

Invocate . . . eum: "Invoke the name of the Lord, and acknowledge him." -Ed.

216

Psalm 67.1: Deus . . . nobis: "May God be gracious to us and bless us." -Ed.

217

Of Salamian you may rede, in the call, Diei Dominicae in *Elementis Magicis* Petri de Abano, there called Salamia. -Δ. Elementis Magici: "Magical Elements," by Peter de Abano, English translation published as *Heptameron: or Magical Elements* (London, 1655, reprint London: Askin Publishers, 1978), p. 89. Diei Dominicae: "Sunday."

218

Thretting: "threatening." -Ed.

219

Raphaël.

220

De OCH vide in libello Arbatel in ☉. -Δ. According to the Arbatel *De Magia Veterum*, Aphor. 17, pp. 17–31, Och is a spirit of Olympus who governs solar things. The other six Olympic spirits are Aratron (Saturn), Bethor (Jupiter), Phaleg (Mars), Hagith (Venus), Ophiel (Mercury), and Phul (Moon). -Ed.

221

See Agrippa, *De Occulta Philosophia,* book 3, chapter 34, p. 504. -Ed.

222

Δ: Perchaunce he meaneth the cownsayle of Annael: before specifyed.

223

It is in *Elementis Magicis* Petri de Abano printed with Clauis Agrippae, which lay in my oratorie almost under my wyndow.

224

The top third of a page is missing here. This quote is supplied from HM, where it is attributed to Michael, that is, F.D., 15 March 1582. -Ed.

225

In margin, written lengthwise: God wilbe revenged uppon Saul: for he hath abused his names in his creatures He hath sinned agaynst kinde. His ponishment is great: and so I ende. -Ed.

226

See the apocryphal *II Esdras* 4.1, 4.36, 5.20, 10.28.

227

See the apocryphal *Book of Tobit* 3.17 and passim.

228

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum** *Liber Secundus*, but the begining thereof is utterly perished. *So it appeares to be by divers Quotations in the following Books. *So by the Citation 28 April 1582. -E.A.

229

The top quarter of a page is missing. In HM, Dee says: "Note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth." In 3677, E.A. makes the following comments: "I suppose here were some other Actions between the 21 of March and 28 of April 1582 which belonged to the 2nd booke, & are wanting. For in the beginning of the Action of 28 of Apr. Mich: taxeth (?) and threateneth Δ for his slacknes for his not preparing things appointed by him (which Δ excuseth with inability) but here is no . . . of such appointment . . . in Action of 21 of March. [In margin: 22 Mar Mr Talbot went to London to take his journey for the Bookes vide Ephemerides. If therefore there was any action between 22 Mar & 28 Apr it must be after Mr Talbots retorn, & when he retorned is not noted.] (The following line was crossed out. -Ed.): I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, and 28 & 29 of Ap: & the catch word of the last page is - Mi + decedite - but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582 & at the beginning of which it appears that E.T. was unwilling to proceed as skryer any further, because Mich: willed him to Marry. & lis & bable be here (+) left offe. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somwhat was done may be colledled from what is entred under the Title vizt: Post reconciliationem Kellianam, &c: implying that, here had been some falling out betw. Δ & him, & it may hence be presumed, Kelly had been implyed as Skryer sometyme before the said falling out.

+ / 4. May. Mr. Talbot went vide Ephem: so that by this it seemes Mr. Talbot went away from Mortlack so soone as his account of 4 of May was finished, & discected the imployment." -E.A.

230

Benedictus qui venit in: "Blessed is he who comes in . . ." -Ed.

231

Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." This is part of the Sanctus prayer, which appears in the preface to the Latin mass. See also John 12:13. -Ed.

232

Michael - Fortitudo Dei.

233

My Oath or vow required for secresie.

234

To E.T. he spake.

235

Recte . . . Intelligere: "To perceive and understand properly." -Ed.

236

The top quarter of a page is missing. -Ed.

237

In HM this section has the following heading (perhaps part of the missing text): "Now I will speak of Sigillum Aemeth, also known as Sigillum Dei." The words in square brackets were supplied from HM. The quote is also dated 19 March. -Ed.

238

Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.

239

Michael -CHM.

240

Semiel - fortè significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Diuina. -Δ. Forte . . . Diuina: "Perhaps it signifies the name of my God, thus, because these tables are the name of God, or the Divine names." -Ed.

241

Compare with Daniel 10:6. -Ed.

242

The very fashion of the T was thus: 

243

“T” in the holy language is named Gisg; vide lib.5. post. et est ultima Alphabetilitera. -Δ. Vide . . . litera: “See below in Book 5; it is the last letter of the alphabet.” -Ed.

244

HM reads “of God.” -Ed.

245

Deus . . . semper: “O God, God, our God, blessed are you, now and forever.” - Ed.

246

G: alr. Ged. lib.5. -Δ. (“G: otherwise Ged. [See] Book 5.” -Ed.)

247

This ellipsis is Dee’s, indicating an omission. -Ed.

248

N, alr, Drux.

249

Multiplicatum . . . terra: “Manifold is your Name on the Earth.” -Ed.

250

Vidimus . . . Domine: “We have seen your glory, O Lord.” -Ed.

251

Gisg.

252

Illius . . . nobiscum: “May his Glory be with us.” -Ed.

253

Na.

254

Et est . . . Lucis: “And it is the number of blessed power. Behold the Angels of Light.” -Ed.

255

Et sum . . . videte: “And I am the end, and have no number. I am a number within a number, and every number is my number. Behold.” -Ed.

256

Drux.

257

Et est . . . cælis: “And he is life in heaven” -Ed.

258

Et ego . . . viventibus: “And I live with the well-living.” -Ed.
259

Vivamus . . . Nomen: “We live, Alleluia. O Holy Name.” -Ed.
260

Tal.
261

Benedictus . . . Agni: “Blessed is the number of the Lamb.” -Ed.
262

Orate invicem: “Pray in turn.” -Ed.
263

Omnia . . . Deo: “Everything is given by God.” -Ed.
264

Med.
265

Et non . . . Deus: “And the end is not in him. Blessed are you O God.” -Ed.
266

Angeli . . . Halleluyah: “The angels will fall down at your name O Lord. You are the first O alleluia.” -Ed.
267

Un.
268

Et numerus . . . caeteris: “And your number lives in the rest.” -Ed.
269

Corrected thus after by Uriel to be 20.
270

Nomen . . . nobiscum: “The name of that is with us.” -Ed.
271

Drux.
272

Creasti . . . tuam: “O Lord, you have created your angels for your glory.” -Ed.
273

Et te . . . Deus: “And God has made you first.” -Ed.
274

Un.
275

Et creata. . . tuo: “And they were created and perish in your name.” -Ed.
276

Note these 3 parts.
277

Surgit . . . Dei: “Innocence arises to the face of God.” -Ed.
278

Innocentium . . . tuis: “O Lord, you have seen the names and blood of the innocent on the earth, and you are just in your works.” Compare with Psalm 94:21. - Ed.
279

Na.
280

Numerus . . . rerum: “Your number is infinite, and it will be the end of things.” -Ed.
281

Non est . . . Terrae: “To him there is no number. Everyone perishes before God, and on the face of the earth.” -Ed.
282

O benedictum . . . illis: “Blessed is your name, O Lord. The number perished with those.” -Ed.
283

Med.
284

Lux . . . tuum: “Light abides in darkness. Your Name is full of glory.” -Ed.
285

Trinus sum: “I am threefold.” -Ed.
286

Benedictus . . . El: “May the name El be blessed.” -Ed.
287

Ur.
288

Labia . . . Dominum: “My lips praise the Lord.” -Ed.
289

Scotcheon: escutcheon. -Ed.
290

Et hic est El: “And here is El.” -Ed.
291

Benedicta . . . tua: “May your age be blessed.” -Ed.
292

Natus . . . noster: “That Light is born. He/she/it is our Light.” -Ed.
293

Drux.
294

Numerus . . . benedictus: “Your number is blessed.” -Ed.
295

Numerus . . . aeternum: “Your number is with us: and yet until now we knew not his end. May you come with your number, O one forever.” -Ed.
296

Linguis . . . eum: “They recognized him by his tongues.” -Ed.
297

Benedictus . . . sic: “Blessed is he who is so and so.” -Ed.
298

Trencher: cutting board on which food is served. -Ed.
299

Ur.
300

Et es . . . tuis: “And you are true in your works.” -Ed.
301

Gaudete . . . Gaudete: “Rejoice ye, all his people, rejoice ye, all his people, from now on rejoice.” -Ed.
302

Incipit virtus nostra: “Our power begins.” -Ed.
303

Ged—G.
304

Note this to be the first that vanished away, going behynde Michael.
305

Recte . . . eius: “Live properly, O you his holy ones.” -Ed.
306

Don.
307

Hic est . . . meam: “This is the angel of my Church, who may teach him my path.” -Ed.
308

Na.
309

Coniunxit . . . illorum: “He joined the spirit with their souls.” -Ed.
310

Med, ged.
311

Numerus . . . numero: “Its number is without number.” -Ed.
312

Tempus . . . agnoscite: “It is time. Recognize your God.” -Ed.
313

Gisg.
314

Imago: I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine Tung. -Δ. Ymago . . . amara: “Your image (O death) is bitter.” -Ed.
315

Gon - cum puncto, y -Δ. (“With a point, to distinguish it from ‘i’.” -Ed.)
316

Iustus . . . noster: “Our God is just to the wicked.” -Ed.
317

Opera . . . mea: “The labor of the faithful is my delight.” -Ed.
318

Hic est Deus noster: “Here is our God.” -Ed.

319

Ecce . . . mea: “Behold, sin rules in my house.” -Ed.

320

Graph.

321

Bestia . . . aeternum: “The beast devoured my people, but he will perish forever.” -Ed.

322

Pa.

323

Iniquitas . . . Inquis: “Iniquity fills my temple, and the holy live with the unjust.” -Ed.

324

I think it to be superfluous.

325

Iniqua . . . suis: “The earth is unjust in its malice.” -Ed.

326

Angeli . . . sanctis: “His angels have served the saints.” -Ed.

327

Uriel corrected it after, to be under.

328

Regnabit . . . tempore: “Wickedness will rule for a time.” -Ed.

329

Nulla . . . terram: “No power rules upon the earth.” -Ed.

330

Non est . . . caelis: “His number is not in heaven.” -Ed.

331

Antiquus . . . Innocentes: “The ancient serpent has raised up his head, devouring the innocent.” -Ed.

332

Regnum . . . Contradicet?: “My Kingdom. Who resists it?” -Ed.

333

Non quod . . . Mysterium: “It is not because he is A, but because he resists A. Neither his portion nor his number are discovered in heaven. Therefore he has the number of the earth, which is a mystery.” -Ed.

334

Mysterium nobis reuelandum. -Δ. ("A mystery to be revealed to us.") Vobis . . . reuelandum: "This mystery is to be revealed to you afterward." -Ed.

335

Perturbatur . . . sua: "The earth is thrown into confusion by his/her wickedness." -Ed.

336

My skryer had omitted to tell me this, or els, it was not told and showed, but Uriel did after supply it by the skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

337

Surgite . . . aeternum: "Arise, O servants of God. Arise (I say) and fight. The Name of God is eternal." -Ed.

338

Omnis . . . illius: "All the Earth will tremble at the sound of that trumpet." -Ed.

339

Serua . . . Israel: "O God, save your people; O God, save your people Israel; O God, save (I say) your people Israel." -Ed.

340

Fam.

341

Est numerus in numero: "He is the number in the number." -Ed.

342

Nunc . . . tribulationis: "Now are the days of troubles." -Ed.

343

Hic predictus: "This is the number that was foretold." -Ed.

344

Audite . . . est: "Listen: it is finished." -Ed.

345

Uriel also did correct this place with deliuering this in the place of the other description before.

346

Angele . . . tuam: "O angel, prepare your trumpet." -Ed.

347

Venite Tempus: "The time comes." -Ed.

348

Hij duo . . . adhuc: “These two were still hidden.” - Ed.

349

Vale . . . suum: “Farewell. Nature has its own limit.” -Ed.

350

Hij duo . . . adhuc: “These two were still hidden.” - Ed.

351

Have wanted: “were missed.” -Ed.

352

Veritas . . . sunt: “Truth is in God alone, and all these things are true.” -Ed.

353

The descryer, or the skryer omitted to tell.

354

Hij duo . . . adhuc: “These two were still hidden.” - Ed.

355

Consummatum est: “It is finished.” -Ed.

356

Iste . . . suus: “This is his number.” -Ed.

357

Omnia unum est: “Everything is one.” -Ed.

358

Semieil.

359

Laudate . . . eius: “Praise the Lord in his sanctuary” (Psalm 150). -Ed.

360

The declaration of the Numbers.

361

Make experience: “get started.” -Ed.

362

Note these doings to be accownted Calls.

363

Saluete: “Greetings.” -Ed.

364

Note: 7 names, proceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

365

Prove: “determine the truth.” -Ed.

366

Vide Galatinum, lib. 3. cap. 11. -Δ. This is Petrus Galatinus, a 15th century Kabbalist. -Ed.

367

Id est . . . Trinitate: “That is, God the Father, God the Son, God the Holy Spirit, Trinity in unity and unity in Trinity.” - Ed.

368

Pater . . . Deus: “God the Father, God the Son, God the Holy Spirit, nevertheless not three gods but one God.” -Ed.

369

Sicut . . . unus: “As the rational mind and flesh of a person are one, so too are God and man one Messiah.” -Ed.

370

42, are here in potentia, but, non Acta.

371

The vertu of this Circle.

372

ADAMS TREATISE, A: He meaneth my Booke that I call *Soyga*.

373

Primus . . . Dixi: “First and newest, one alone God lives now and ever: He is and he will be, and here are his Divine Names. I have spoken.” -Ed.

374

Benedicamus Dominum: “Let us bless the Lord.” -Ed.

375

Δ: I had made, and written, and corrected certayn prayers to them.

376

Fiat voluntas Dei: “Let it be as God wills.” -Ed.

377

Straight way: “immediately.” -Ed.
378

Baskets.
379

Ecce . . . Israel: “Behold, it is a mystery. Blessed be the Lord, the God of Israel” (Psalm 7:18). -Ed.
380

Sapientiam: “wisdom.” -Ed.
381

Omnia unum est: “All is one.” -Ed.
382

Here there is a marginal flourish in the manuscript, with a line drawn to the word “heven.” -Ed.
383

Seal this: “confirm this.” -Ed.
384

Note of the 7 Baskets.
385

Dixit . . . est: “He spoke and it was so.” -Ed.
386

Et viuis . . . est: “And you live with him, and your kingdom is with those.” -Ed.
387

Dedit . . . Orate: “He gave power to them in heaven. His power is great. Pray.” - Ed.
388

Magnum . . . Orate: “Mighty is GOD in his angels, and great is their power in heaven. Pray.” -Ed.
389

Nuncius . . . coelis. Orate: “Your messenger is great in heaven. Pray.” Nuncius (Nuntius) is commonly used as a title for Gabriel in medieval Latin. -Ed.
390

Michael is the sixth name. vide post. -Δ. Vide post: “see below.” -Ed.
391

Dedit . . . coeli: “He gave power to his angels in the splendor of heaven.” -Ed.
392

Et coniunxit . . . unum: “And God joined them into one.” -Ed.

393

My contynual and anncient prayer.

394

Note these manifold and great Mysteries and mark these 7 diuerse Crosses with these 7 letters.

395

Note this Bond.

396

He is twice three and one.

397

I haue hither to forgotton to ax where Uriel his name may appere.

398

48 letters are here: and One is noted by a Cross: which maketh the 49th. Of this Cross and Angels vide Anno 1584, Junij 25. - Δ. See TFR, p. 173. -Ed.

399

The 7 angels, Zaphiel, Zadkiel, Camael, Raphael, Haniel, Michael, and Gabriel, appear in Cornelius Agrippa, *De Occulta Philosophia,* book 2, chap. 10, p. 282, as the "seven angels which stand in the presence of God." -Ed.

400

72 vertues multiplyed by 48: giue 3456.

401

This I supply was spoken by Michael though the noting by whom is omitted in the original. -Δ.

402

Shaddowed: "shaded." -Ed.

403

¶ Of this sentence cam no frute nor furder confirmation, therefore, consider.

404

The third Lord Monteagle, William Stanley, died in 1581, and it seems likely that Dee was trying to purchase some of his books at his estate sale. -Ed.

405

Note this trumpeter.

406

We were commaunded Not to ax of the apparayle of Michael.

407

Et haec est . . . fac officium Phanael: “And this is his glory, which will not be moved by the wicked. Mi: What do you want? Δ: Besides the will of God, the wisdom that is necessary for us. Mi: The wisdom of the world is nothing, but will perish in eternity. May the LORD’S eternity come, from every part of the world. Come, come if GOD ADONAY wishes. Perform the office, O Phanael.” -Ed.

408

Lustily: “vigorously.” -Ed.

409

Multiplex . . . Noster: “Manifold is our God.” -Ed.

410

7 Thrones, 7 Trumpets, 7 Angels.

411

Sic est Deus noster: “So is our God.” -Ed.

412

Unus . . . noster: “One is our God, O God, our God.” -Ed.

413

Muserion est: “It is a mystery.” The reason Dee used this pseudo-Greek is unclear. -Ed.

414

Note the intrusion of Error by the Wicked powres of Sathan.

415

Perijt Malus cum malis: “A wicked one perishes with the wicked.” -Ed.

416

Tanta . . . Sathan: “So great is your boldness, O Satan” -Ed.

417

Sed . . . vivit: “But our God lives.” -Ed.

418

Non sum: I understand the refusall of those two intruded pillers. -Δ. Non sum: “I am not.” -Ed.

419

Sum: “I am.” -Ed.

420

Orate: “Pray.” -Ed.

421

Cumfet, comfit: “candy.” -Ed.

422

Ista . . . secretorum: “These are the secrets of secrets.” -Ed.
423

Invocate . . . possumus: “Call upon his name, or we are able to do nothing” -Ed.
424

Sic . . . Sic: “Yes, O Lord, Yes, Yes.” -Ed.
425

Laudate . . . aeternum: “Praise the name of the Lord who lives forever.” -Ed.
426

Ipse: “exactly.” -Ed.
427

Et Misericordia tua Domine magna est: “And your mercy, O Lord, is great.” -Ed.
428

Dominus . . . suo: “The Lord is stationed in his number.” -Ed.
429

Vivo . . . illorum: “I live as a lion in their midst.” -Ed.
430

Et tua ... ubique: “And great is your power everywhere.” -Ed.
431

Hoc . . . praece: “This is not without prayer.” -Ed
432

Serpens . . . serpentem: “I am a serpent, and I devoured the serpent.” -Ed.
433

Et bonis . . . Domine: “You are a serpent to both the good and the evil, O Lord.” -Ed.
434

Numerus . . . cognitus: “His number was discovered by no one.” -Ed.
435

Ignis sum penetrabilis: “I am a piercing fire.” -Ed.
436

Et sit . . . Deus: “And may it/he be with us, O God.” -Ed.
437

There is “V” omitted by our neglect.
438

Note these innumerable Angels.
439

Sic . . . noster: “Yes, yes, yes our God.” -Ed.
440

Finis. Gaudium . . . Deus: “The end. Joy and Light is our God.” -Ed.
441

Consummatum est: “It is finished.” -Ed.
442

Unus . . . eius: “ONE ONE ONE. All flesh fears his voice.” -Ed.
443

Adeste . . . Venite: “Be present O Daughters of goodness. Behold, your God is present. Come.” -Ed.
444

Filiae Bonitatis, or Filiolae lucis: vide pagina sequente. -Δ. (“Regarding the Daughters of goodness, or little Daughters of light: see the following page.” -Ed.)
445

Scribe quae vides: “Write what you see.” -Ed.
446

Nos . . . multa: “We are capable of much in Heaven.” -Ed.
447

Adeste, Filiolae Lucis: “Come, O Little Daughters of Light.” -Ed.
448

Michael: one of them that are cownted to stand before the face of God. -Δ. Adsumus . . . stas: “We are present, O you who stands before the face of God.” -Ed.
449

Hijs nostris benefacite: “Favor these ones of ours.” -Ed.
450

Factum erit: “It will be.” -Ed.
451

Valete: “Farewell.” -Ed.
452

Et dixit . . . exaltum est: “And the Lord spoke, come O Son of Light. Come to my tent. Come (I say), for my name is exalted.” -Ed.
453

HM reads, “pendant behinde with a wreth down to the grownd.” -Ed.
454

Yern: iron. -Ed.
455

Traditionally, these metals correspond to the Sun, Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. -Ed.
456

Δ: perhaps here wanteth “non.”
457

Quanmvis . . . sunt: “Although they may (not?) be begotten at one time, yet they are one.” -Ed.
458

Facite . . . erit: “Make (items) according to these (examples) when the time comes.” -Ed.
459

Volumus: “We wish.” Perhaps a mistake for “volamus” (we fly). -Ed.
460

Magna . . . Halleluyah: “Great is God’s glory among you, and ever shall be. Halleluyah.” -Ed.
461

Valete: “Farewell.” -Ed.
462

Dixit . . . estis: “God said, be mindful of my name, but you have been forgetful.” -Ed.
463

Forte “quae.” -Δ. (Perhaps “quae” -Ed.)
464

Note these three descents.
465

Venite, . . . Adsumus: “Come, come, come. Come, O Daughters of the Daughters of Light. Come now and forever, you who will have daughters. God said, I created my angels, who will destroy the daughters of the earth. We are present.” -Ed.
466

Vbi fuistis vos: “Where were you?” -Ed.
467

In terris . . . glorificatis: “On the earth with the saints, and in heaven with the glorified.” -Ed.
468

Non adhuc . . . hoc: “This mystery is not yet to be known.” -Ed.
469

Quid . . . Illorum: “What will you do with these? (They answered,) We shall be with them in all their works.” -Ed.
470

Valete: “Farewell” (lit. “be well”). -Ed.
471

Valeas . . . Cælis: “May you be well, and you are great O you in heaven.” -Ed.
472

Orate: “pray.” -Ed.
473

Et miset . . . Adsumus: “And he has sent the sons of the sons, instructing Israel. The Lord spoke, come to my voice. We are present.” -Ed.
474

Quid factum . . . sumus: “What is done among the sons of men? They live badly (said they) and we do not have a place with them, so great is their iniquity. Woe to the world because of temptations to sin, or to those who cause temptations. Woe to those whom we are not with.” -Ed. Compare with Matthew 18:7: Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamem vae homini illi, per quem scandalum venit: “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!”
475

Nec nomine . . . Mundus: “The world does not fear my name.” -Ed.
476

Nullus . . . meam: “Nobody will see my face.” -Ed.
477

Non est . . . dicam: “There is no maiden on the earth with whom I will speak.” -Ed.
478

Tanta est . . . ab illo: “So great is the weakness of holiness of the day. The benefactors depart from him.” -Ed.
479

Opera . . . me: “Their handiwork is vain. Whereupon no one will see me.” -Ed.
480

In the manuscript the “e” and “l” are overwritten. -Ed.
481

Hagonel. Vide de hoc Hagonel, lib. 4. -Δ ("Regarding this Hagonel, see Book 4.") Ecce: "behold"; Qui adhuc . . . viuo: "I live with those who are still holy." -Ed.

482

Hij . . . Doctrina: "They have imitated my teaching. The teaching of all things are placed in me." -Ed.

483

Imitati sunt: "They have imitated." The proper perfect active form of imitor is Imitati sunt, not imitaverunt. -Ed.

484

Non curat numerum Lupus: "The wolf does not administer the number." -Ed.

485

Ne minimam . . . Valete: "It detracts very little virtue from virtue. Be with them. Be (I say with them). Be (I say) with me. Farewell." -Ed.

486

HM adds, "to Michael (who had called both the first & these)." -Ed.

487

Dictum est hoc tempore: "It was said at this time." -Ed.

488

Urielis officium. -Δ ("Uriel's office." -Ed.)

489

Omnis . . . Halleluyah: "All knowledge is from the Lord. Mi: And his name is Halleluyah." -Ed.

490

Note this list is made perfecter by the next side following. -Δ. The list is composed of the Hebrew names for the seven planets with the divine name "El" added to indicate an angel: Sabathiel (Saturn), Zedekieil (Jupiter), Madimiel (Mars), Semeliel (The Sun), Nogahel (Venus), Corabiel (Mercury), Levanael (The Moon). The numbers 21/8 represent "el"; 26, 8, and 30 represent "1." -Ed.

491

Beatus est . . . conseruat: "Blessed is he who keeps his own names secret." -Ed.

492

In the manuscript, "us" is heavily underscored. -Ed.

493

Note these two orders of Angels: and Note Uriel doth name him self one of the standers before the face of God.

494

Sanctus . . . noster: "Holy, holy, holy, is he, our God." -Ed.

495

Note well this Rule of Arte.
496

Vox Domini . . . Halleluyah: “The voice of the Lord in strength. The voice of the Lord in grace. The voice of the Lord reveals the secret. In his temple may we praise his name EL. Hallelluyah.” -Ed.
497

Note this manner of Center accownted.
498

Note of Numbers with priks signifying letters.
499

1 the first dowghter.
500

Nomen . . . aeternum: “The Name of the Lord lives forever.” -Ed.
501

Viuit in caelis: “He lives in heaven.” -Ed.
502

Deus noster: “Our God.” -Ed.
503

Dux noster: “Our Commander.” -Ed.
504

Hic est: “This is.” -Ed.
505

Lux in aeternum: “Light forever.” -Ed.
506

Finis est: “He/it is the end.” -Ed.
507

Vera est haec tabula: “This table is true.” -Ed.
508

Vera est . . . iam: “This table is true, known in part by us, but unknown in all parts. See below.” -Ed.
509

Note these other purposes.
510

Virtus Vobiscum est: “Virtue is with you. Pray.” -Ed.
511

Angeli . . . illorum: “The angels of light of our God. And he set his angels in their midst.” -Ed.
512

This name Corabiel you may see in *Elementis Magicis* Petri de Abani, in the Considerations Diei ☽ (Monday). - Δ.
513

Videt . . . est: “God saw his own work to be good, and he ceased from his work. It was so.” -Ed.
514

Note these two order of Angels.
515

Dixi: “I have spoken.” -Ed.
516

Sit Nomen . . . Amen: “May the Name of the Lord be blessed, from this time and for all time, forever and ever. Amen.” -Ed.
517

Sigillum . . . hebraice: “The Seal of God Aemeth (or Emeth), containing the names of God in Hebrew.” -Ed.
518

Ashmole has added “Liber: 3us / Liber: 4us” at the bottom of the page. Dee has drawn the frame around the title to look like a scroll. -Ed.
519

In HM Dee notes: “Almost all the Third boke, is of the 7 Ensignes of Creation.” -Ed.
520

Union of us two.
521

Habilitie: “ability.” -Ed.
522

The lamin not simpli . . . spoken: for No such Lamyn was to be made. -Δ.
523

Venito Ese: “Come, O Ese.” -Ed.
524

Laudate . . . Orate: “Praise the Lord in Heaven. Pray.” -Ed.
525

Remember, Ese and lana; ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup. lib°. 2°. They are thus in order there: El, Me, Ese, lana, Akele, Azdobn, Stimcul. -Δ. Septem Filiae Bonitatis . . . 2°: “Seven daughters of goodness, in book 2 above.” -Ed.
526

Adesdum Ese . . . vestris: “Come, Ese. Come, lana. He gives proof in your tables.” -Ed.
527

Lightened: “glowed.” -Ed.
528

Creatio. -Δ “I created.” -Ed.
529

Ex hijs . . . illorum: “From these they were created (I created), and these are their names.” -Ed.
530

Numerus Primus: “The first number.” -Ed.
531

Δ Of these seven tables, Characters, or scotcheons Consider the words spoken in the fifth boke, Anno 1583, Aprill 28, How they are proper to every King and prince in theyr order. They are Instruments of Conciliation. Volumine 5°: wher my Character is fashioned. -Δ. The words “Numerus Primus” appear to be in Ashmole’s handwriting. -Ed.
532

In the manuscript, Dee has drawn a line between this word and “very blak” above. -Ed.
533

Finis Tenebrarum: Halleluyah: “The end of darkness: Halleluyah.” -Ed.
534

Initium . . . Halleluyah: “And it is a good beginning in his name. Halleluyah.” -Ed.
535

Filiae filiarum Ese sup. lib. 2. -Δ. Venite filiae filiarum ESE: “Come, O daughters of the daughters ESE.” -Ed.
536

Somewhat wanteth.
537

Vnus: “One.” -Ed.
538

Dies primus: “The first day.” -Ed.
539

Ubi est Tabula?: “Where is the table?” -Ed.
540

Est, est, est: “It is, it is, it is.” -Ed.
541

This is the end of folio 32 of the manuscript. The 4 diagrams are inserted at this point, the first two on folio 33 recto, the other two on folio 33 verso. -Ed.
542

O honor . . . eris: “O honor, praise, and glory to you who are and will be.” -Ed.
543

Unus est . . . Origo: “He is one, he is three; he is in each corner. Everything will be understood. He was, is, and will be to you. The end and the beginning.” -Ed.
544

forte fui.—Δ. (Perhaps “was.”) Fui . . . sum: “I was, I am that which I am (was?) not.” -Ed.
545

Lux . . . est: “The light was not, but now it is.” -Ed.
546

In the margin is a line pointing to the third table. - Ed.
547

Ecce signum Incomprehensibilitatis: “Behold the sign that cannot be grasped.” -Ed
548

Est, est, est: “He/it is, is, is.” -Ed.
549

Fiat: “Let it be.” -Ed.
550

In the margin, is a line pointing to the fourth table. - Ed.
551

Scribe. Veritas est: “Write. It is true.” -Ed
552

Man, Woman.
553

Venito vasedq: “Come, O vasedq.” -Ed.
554

Vita . . . manu: “The life of these (is) from my hands.” -Ed.
555

O Lux Deus noster: “O Light, our God.” -Ed.
556

Note this stepping before. -Δ. In the manuscript there is also a line connecting “stepping” and “forestept.” -Ed.
557

Lumina . . . tuae: “These are the lights of your knowledge.” -Ed.
558

Fere . . . numerus: “Almost no one trusts this number.” -Ed.
559

The sterrs, Sonne and Mone Created.
560

Ad usum . . . sunt: “They are multiplied for your use.” -Ed.
561

Omnia gaudent fine: “All rejoice in the end.” -Ed.
562

Opus est: “It is the work.” -Ed.
563

Obumbrabit . . . luce: “He will overshadow your footsteps with the light of truth.” -Ed.
564

Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.” In British Library manuscript Harley 6482, *A Treatise on Angel Magic,* the seven ensigns are attributed to the Moon, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury, respectively. -Ed.
565

I am not sure if it wer Mi. or Ur, that called for them.
566

Et posuit . . . filiae: “And he sets those in his service. What do you desire? Δ: Wisdom and knowledge needed to serve God for his glory. Mi: Wisdom is from God; knowledge is to a creature and from creatures. Ur: Come, O daughters.” -Ed.

567

E.T. his promise.
568

Practise. The lower world.
569

Venite filiae: “Come, O daughters.” -Ed.
570

I marvayle that the earth and waters are here ascribed to one.
571

Non potestis ... ratione: “You are not able to see this without calculation.” -Ed.
572

This I entersert now; thowgh it wer not at the first Noting.
573

Aqua: “Water.” -Ed.
574

Animal quadrupes . . . colorum: “A four-footed animal of all colors alternating.” -Ed.
575

Terra: “Earth.” -Ed.
576

Aer: “Air.” -Ed.
577

Ignis: “Fire.” -Ed.
578

Decedite . . . misit: “Depart in his name who has sent you here.” -Ed.
579

We two to-gither.
580

Perseth: “pierces.” -Ed.
581

Vide ipam Tabulam horam 49 nom. Collectam, pagina sequente. -Δ. (“See the table itself, of 49 names collected, on the following page.” -Ed.)
582

49.
583

He ment to E.T.
584

Deo . . . Amen: “To God all good, all honor, praise, and glory, forever and ever. Amen.” -Ed.
585

Hora noctis 11½ a circiter: “around 11:30 at night.” -Ed.
586

Tabula . . . continens: “Collected table of the 49 consecutive names of the good angels (per Dee).” -Ed.
587

Coordinatio . . . disposita: “Sequence of the 49 angels, arranged thus by John Dee.” Iste est caeteris: “and so on.” -Ed.
588

Plightes: “pleats.” -Ed.
589

Uriel, his manner of apparition.
590

A description of the glorious man.
591

Many cullours in all his garments are shewed in sequentibus thus:
592

Sic, Sic, Sic, Deus noster: “Yes, yes, yes, our God.” -Ed.
593

Multiplicabit . . . sua: “He will multiply all things by his blessing.” -Ed.
594


595

The yoking or cuppling of the two byrds.
596

E.T. sayd the Voyce to be like Michael his voyce.
597

Progressum . . . gloriam: “Progress and increase in virtue and truth to God’s honor and glory.” -Ed.
598

Fortè: “your.” -Ed.
599

Seely: “looking.” -Ed.
600

Quick: “alive.” -Ed.
601

Liking: “appearance.” -Ed.
602

A palmer was a traveler who carried a palm branch as a token of having made a pilgrimage to the Holy Land. -Ed.
603

(Videlicet) in Deo: “(namely) in God.” -Ed.
604

Benedictus . . . eius: “Blessed is God in his gifts, and holy in all his works.” -Ed.
605

Betwixt the end of the 3rd book, whose last action was May 4, 1582, & the beginning of this 4th book whose first action was on Nov. 15, 1582, is a great chasme of time. Occasioned perchance by some falling out with E. Kelly which is implied in this mention of Reconciliatio Kelliana. This is the first time that Edward Kelly appears to bee the seer, at lest under that name, there beeing no account, neither in the printed nor Mss. books how hee came to Dee. Queue: If Edw. Kelly was not the same with Ed. Talbot this latter beeing his assumed name, perchance after he was in orders. For Weever in his *Funeral Monuments* speaking of Ed. Kelley the Necromancer, sayes hee also went by the name of Ed Talbot. -E.A. Dee’s diary fills in some details of this period: “May 4th, Mr. Talbot went. May 23, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver’s bokes.” James Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 15–16. -Ed.
606

Quartus . . . dimittimus: “Fourth Book of the Mysteries. November 15, 1582. After Kelley’s reconciliation. O God, have mercy on us, forgive us as we forgive.” Compare with Matthew 6:12. Ashmole has written “Liber 5us” on the bottom of the page. -Ed.
607

In HM, this section is titled, “Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gesture at their apperance. &c.” The first leaf has been lost, but HM and CHM record the following actions of that day (order uncertain): In the first leafe were the offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page: & also 5 May 1583 & perhaps this first leafe was lost before he drew up his Booke of *De Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed. -E.A. De Bonorum Angelorum: “Concerning the invitation of good angels.” -Ed.

608

Ultima . . . erit: “This age of yours is the last age, which shall be revealed to you.” -Ed.

609

Est in mundo, et incipiet cum illo alter Mundus: “It (or he) is in the world, and another World will commence with that one.” -Ed.

610

This king onely, is the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall, as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enioyed by me: of two other there was onely Mention made. -Δ (HM).

611

Note. For, of Hagonel we never had any thing before. -Δ.

612

To him ward: “toward him.” -Ed.

613

Regnat . . . Operis: “Your power rules in the sons. Behold, the sign of The Work.” Note the crown symbol drawn above the “H” (for “homo” or man) denotes royalty. Dee uses the crown symbol in his diary to signify the queen. -Ed.

614

Carmara, otherwise Baligon. Vide . . .

615

Adhuc . . . non est: “There is two to come, there is no more” (in John Dee’s words, see below). -Ed.

616

Prince HAGONEL. Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns not coronets. -Δ (HM).

617

HM reads “light” in three places. -Ed.

618

Filij & Filij Filiorum, supra libro 2°.-Δ. “See above in book 2 on the Sons and the Sons of the Sons.” -Ed.

619

Δ: generally.

620

Δ: particular, or my government lasteth yet.

621

Kings of the erth &c.

622

HM reads, “This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees.” -Ed.

623

All people of the erth etc.

624

Counterpoised: “balanced.” -Ed.

625

Cheare = cheer: “disposition.” -Ed.

626

Vera: “true.” -Ed.

627

Impura: “filth.” -Ed.

628

Verus . . . Impuris: “The true with the true, and the filthy with the filthy.” -Ed.

629

Philosophers.

630

Geometry.

631

Δ He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -Δ. Lucem: “Light”; Mundi tenebras: “the darkness of the world.” -Ed.

632

Lucem:“light.” -Ed.

633

The foreman with the short [coat].

634

Primus et quartus: “The First and the Fourth.” -Ed.

635

The.

636

Carmara his Minister: forte Prince Hagonel.

637

Weapons wherwith to destroy.

638

Note this First and last, bycause of Baligon ali. Carmara, his prince & tables.

639

Practise with spirituall weapons.

640

Ubi . . . est: “Where there is neither glory, nor goodness, nor good.” -Ed.

641

Sempiternitie: “eternity.” -Ed.

642

Note. Practise. Lib°. 2°, Filij Filiorum: (“In book 2, sons of the sons.” -Ed)

E -----	1. These 7 are named in the great Circle
An -----	2. following
Aue -----	3.
Liba -----	4.
Rocle -----	5.
Hagonel -----	6.
Ilemese -----	7.

643

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5th, of the Making of Mensa faeders, and my Golder Lamine. -Δ (HM). Mensa

faederis: “the table (or altar) of the law (or covenant).” -Ed.

644

In the manuscript, Dee has written this as “E.ŦK.” -Ed.

645

Vox hominibus . . . mundi: “The voice not worthy for the people, but these with their sons have praised God. Blessed is he who is the only son, and glory of the world.” -Ed.

646

The black cloth of silence and staying.

647

The Token to leaue of, by a black shaddowing all in the stone.

648

Note: how he governeth Three, and Carmara (his King) hath also a Triple crown.

649

This Character seemes to stand for Carmara, as apperes from severall places in fol .2.a. & b. & many other. It appears by a note of Dr. Δ *(De Heptarchia* &c: Cap. i.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacon. Perhaps this authority was entred in the first lost leafe of this 4th booke (thowgh Dr. Dee calls it the 2d Booke in his Note.) see Chap: 2 at the begining. By a marginall note at the beginning of the first Chapter, it should seeme, that the Dr. meanes by the first Booke the Action only of the 16 of Nov. 1582, & by the 2d Booke the Actions of the 17, 19 & 20 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appears by the Actions entred. The 21 of Nov: vizt: the action of that day he calls the Appendix of the 2d chapter. -E.A. Laus . . . semp.: “Praise and honor be to the eternal and omnipotent God, now and ever. Amen.” -Ed.

650

Ille . . . Venite: “Truly he is God. Come.” -Ed.

651

Δ: So he sayd in latin, in the forpart of the leaf before.

652

Note. Copper apperteyneth to ♀ . -Δ. HM reads, “All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seemed to be of Copper.” -Ed.

653

Δ Forte Bagenol / Hagonel, if H be for B. Then Bagonel conteyned Bagenol.

654

Me nosti: “You have known me.” -Ed.

655

One of the first of the Twelue.
656

‘8. Gods visitation. And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Nouemb. 16. That 8, or 88, I know not yet.
657

Prince Befafes with feathers under his robes.
658

Deo soli . . . gloria: “All honor and glory to God alone.” -Ed.
659

Prince Butmono. -Ed.
660

In earth.
661

The Dead mens bodyes.
662

The Light of his anger. ☞
663

Threasure hid requested.
664

Antichrist
665

How can the middest of a spirituall creature be imagined? My dowt to ax. He meant the middest or center of the Earth. The middest of his Charge. ☞
666

Δ A great dowt . . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.
667

Δ: in Animantibus bratij. (“in living creatures.” -Ed.) Sloane 3677 misreads “ animantibus oratis.”
668

(Δ = man.)
669

Virtus officij sui -Δ. (“The power of his office.” -Ed.)
670

Short Coat. The first.
671

Novi Januam Mortis: “I have known the Gate of Death.” -Ed.
672

Et percussit . . . Dixi: “And the Glory of God has struck the walls of the wicked. I have spoken.” -Ed.
673

Prince Brorges.
674

Mysteria . . . imprimite: “Engrave these mysteries on your souls/minds.” -Ed.
675

A forte, in Aëre.
676

But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.
677

The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM
678

The seale.
679

Exchue Wauering or suspition.
680

All Mysteries shalbe known to us. -Δ. The last of 7 Princes of the boke spoke hereof his words. -(HM)
681

Secreta Dei, non sunt hominibus reuelanda. -Δ. (“Secrets of God are not to be revealed to men.” -Ed.)
682

Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.
683

BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

Hanc partem primam vocat unum Librum: in quinta pagina sequente, ad

hanc Notam .

It shold seme that this character shold be onely a Circle and a pryck fol.6.b. I haue forgotten how I cam by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using. (This note is next to “Befafes” on the diagram. -Ed.)

Words: 9

9
9
7
11
45

Sanctus sanctus sanctus Dominus Deus noster: “Holy, holy, holy, O Lord, our God”; Blumaza Rex est ... Notam: “I conclude that Blumaza is the king, and rules the kings of the Earth, and they are his first prince and servants. calls this first part one book in the fifth page following, marked with the symbol .” -Ed.

684

“Around one in the morning.” -Ed

685

Carmara al: Baligon

686

In the manuscript, this word has a crown drawn above it, i.e., . -Ed.

687

Nam ipse . . . nostro: “For he himself is one and indivisible. Glory, glory, glory be to our Creator.” -Ed

688

Δ forte, of this work.

689

The rownd Table.

690

NOTE this to be a REPETITION of the Heptagonon this little Treatise aeffore. Lern to reconcile the 4th and the 5th. -Δ. In HM, Dee notes, “At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine), whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel.” Venite . . . Dei: “Come, let us renew the works of God step by step.” -Ed.

691

Δ hã . . . bis dext . . . Adhuc duo, et tempus non est. (This reading is from Sloane 3677. It is illegible in Sloane 3188. -Ed.)

692

Short Coat.

693

Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.

694

Haec sunt . . . intelligis: "These are your lessons, which you do not yet understand." -Ed.

695

According to HM this was Hagonel. -Ed.

696

Unus . . . nostrum: "There is one God, and there is one work of ours." -Ed.

697

Parati . . . nostro: "We have been prepared to serve our God." -Ed.

698

Vide libro 3°.

699

Hagonel seamed to embrace the Cumpany. -Δ (HM).

700

Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum - Istarum, as if it were filias et filiare &c. (Et nomen . . . sunt: "And my name is a whole number, nor is their offence in our number. Moses named us. The power of these men is like the power of these women. Although they are not one, nevertheless they are in unity." -Ed.)

701

Making the phrase, Tam . . . Quam: "as . . . so . . ." -Ed.

702

Dei potestas. -Δ ("God's power." -Ed.)

703

Quatenus . . . quaerit: "How great is your vanity? You knew these numbers to be in God, in the world, and in the minor world. In God, that is, with us. In the world, that is, in our presence. In the minor world, that is among us. (Your mind/soul is combined with thought.) It is debated among philosophers, and above all) concerning NATURE, which is not with you but with us (ah, ah, ah) and

it is in our power. You (singular form) will see God. You (singular form) have seen our work, the work (I say) of his own hands. We shall be moved by the finger of God. He came [or comes] from God. He was a man, and with men: and is yet with them. For truly his power gives might, strength, and purpose, not only to us, but to our deeds. What does your unburied soul seek for yourself?" Note the missing parenthesis probably belongs after Phõs, "philosophers." Unburied soul: "soul of a living person as opposed to a dead person's soul." -Ed.

704

Ab humo . . . dictum est: "From the earth, from man; from man is the word." -Ed.

705

Skaped: "escaped." -Ed.

706

HM reads, "robes or clothes." -Ed.

707

Note this reckening by six and six.

708

HM reads, "blown bladder," i.e., inflated balloon. -Ed.

709

So he sayd pagina praecedente, unum est opus nostrum. -Δ. ("On the preceding page (he said), 'Our workmanship is all one.'" -Ed.)

710

The diuision of the Daye.

711

In sexto et 7° sunt omnia, fol. 10. -Δ. "All things are in a sixth and a seventh, fol. 10." -Ed.

712

Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -Δ(HM).

713

There is a blank space in the manuscript. -Ed.

714

Δ: How can Bobogel be accownted the first name?

715

Δ: Now he meaneth at Bobogel in that table collected from made before.

716

Note. The Tablet  to be conferred with the rownd  . -Δ.The latter drawing is reproduced from Sloane 3677, since the original is now lost. -Ed.

717

In margin: Sent to me by E.K.

718

A sword in the mans hand within the Circle.

719

O in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.

720

Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.

721

This is the symbol of Saturn/Saturday. -Ed.

722

Δ him.

723

Baligons rule and government.

724

Sup. fol. 1. b.2.

725

Prodigious rule and government, the ende of all things.

726

Dee his languishing desire.

727

God graunt.

728

Δ I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.

729

Δ: = hardest, for me, in respect of my Imperfections.

730

In the manuscript, this word is heavily underscored. -Ed.
731

Those—as he seemed to Embrace them. fo. 5.
732

The Prince and his first 7.
733

= data.
734

Istorum Noua potestas incipit. -Δ. ("Their new power begins." -Ed.)
735

Regnat... quaeso: "It rules, it rules, it rules; O wickedness rules over the entire face of the Earth. The heart of man is filled with malice and iniquity. Please consider." -Ed.
736

Angels, ministers of Gods wrath.
737

Consider the reckening here by 7, but before he had a reckening by 6. ☞
738

There were but 6 holding bewtifull Crownes.
739

The Powre and being of the rest. ☞
740

Now by 7.
741

Δ: each of .7. letters. Six names in subiection.
742

⊙ on the right hand.
743

Δ forte "of the first 7". Δ videlicet.
744

Δ: of the six lines.
745

Note, Name and Character.

746

Praxis. Call. -Δ. (Praxis: “exercise, practise.” -Ed.)
747

Prince, Ministers. 6.
748

Destruction or hurt.
749

= Kings. -Δ. HM reads “princes,” without the qualification. -Ed.
750

... Sciences past present or to come.
751

Diuers kings.
752

Dignification.
753

Δ: Is it not Annael with whome I began?
754

Δ Who is that?
755

HM does not include this instruction. -Ed.
756

Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.
757

Δ: Hagonel.
758

Δ Character. HM has no such notation. -Ed.
759

Of 7 letters a pece.
760

The placing of my fete in practise. ☞
761

Note former boke.
762

Δ The Table of practise of a yard square: libro: 1°.
763

The stone was not yet browght.
764

HM reads “Mercies” in one place, and “Mercy” in another. -Ed.
765

I shall not practise these Tables in Vayne.
766

Dei Misericordia magna ipi Δ concessa. (“God’s great mercy granted to Dee himself.” -Ed.)
767

Respice ista Tria. -Δ. (“Respect these three things.” -Ed.)
768

Shaddowed: “sheltered.” -Ed.
769

Secresy.
770

Queen Elizabeth -Ed.
771

God graunt.
772

Worldly vanity.
773

Good Angels.
774

Laus ... Max°.: “Praise, honor, glory, power, and sovereignty be to God, all good.” -Ed.
775

Stay: “delay.” -Ed.
776

Noble men.

777

This I note for the form of calling. -Δ. Venito ... munitus: “Come, O Bobogel, king and noble prince. Come with your ministers. Come (I say), come fortified with your guards.” -Ed.

778

Note.

779

Cave -Δ (“Beware.” -Ed.)

780

Ioly = “jolly: handsome.” -Ed.

781

BOBOGEL his apparayle.

782

Faciamus . . . aeternus: “May we act in accordance with God’s will. He, our God, is truly noble and eternal.” -Ed.

783

HM reads, “sonk down into the Transparent fyry Globe of the New World.” -Ed.

784

In the manuscript, the first four are indicated with a brace. -Ed.

785

In the manuscript, the first four are indicated with a brace. -Ed.

786

In the manuscript, the first three are marked with a brace. -Ed.

787

In the mansucript, the last four are marked with a brace. -Ed.

788

Deo soli ... Gloria: “All honor and glory to God alone.” -Ed.

789

“Around 1 in the morning.” -Ed.

790

BOBOGEL Rex.

791

A rownd Table.

792

Women-like.
793

Farthingale: “hoop skirt.” -Ed.
794

The Circle.
795

Tam mali ... noster: “Both the wicked and the good praise you. God, God, our God.” -Ed.
796

Nomen . . . Bobogel: “My name is Bobogel.” -Ed.
797

Δ: in Heptagonum.

Bobogel ---------- Rex
Bornogo ---------- Princeps

(Rex: “king”; Princeps: “prince.” -Ed.)
798

Wisdome & Science: “true nobility.”
799

Councell.
800

Clean: “completely.” -Ed.
801

Praters: “fools.” -Ed.
802

Ordinationem ... eleuate: “Raise up the government of infinite power.” -Ed.
803

LEE.
804

O Unitas ... in Deo: “O Unity in nature and in God.” -Ed.
805

O Aequalitas ... et se: “O equality of God and Nature. God in God. Nature from God and itself.” -Ed.
806

Concentus ... Naturae: “His harmony is without number. Nevertheless he is together with us, the source and head of nature.” -Ed.
807

Veritas ... est: “Ours is the truth which is sought after.” -Ed.
808

Note, this is an example of what William Sherman calls a “face bracket” *(John Dee*, Amherst, MA: University of Massachusetts Press, 1995, p. 88). Dee drew them often in the margins of texts, and they only seem to mark alchemical passages (as here) or natural philosophical texts. -Ed.
809

Vegetible, Minerall.
810

ち
811

Beatus est ... mei: “Blessed is the light of my head.” -Ed.
812

Unus ... pedubus: “One in head, one in heart, one in feet.” -Ed.
813

Ientleman = gentleman: “nobleman.” -Ed.
814

Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -Δ (HM).
815

2. NAR.
816

Volumus: “we wish”; Possumus: “we can”; Quid non: “What not?” -Ed.
817

Faciamus ... societate: “Let us do what they did, for we three are Adam, by association.” -Ed.
818

3. BLN.
819

Ab illo, per illum, cum illo: “from him, through him, with him.” -Ed.
820

Qui caret hijs tribus: “Who lacks these three.” -Ed.
821

In ecclesia ... Vanum: “In the church of God, he will work in vain.” -Ed.
822

Penitence.
823

Lawn: “thin fabric.” -Ed.
824

Sunt semper . . . unus: “They are always, and their food is one.” -Ed.
825

Vicissim: “in turns.” -Ed.
826

4. ANA.
827

Ab illo sed. Cum illo sed: “from him only; with him only.” -Ed.
828

Aliqui . . . Digni: “Some from worthiness, others are not worthy of any sort.” -Ed.
829

Per illum, Per ilium, Per illum: “Through him, through him, through him.” -Ed.
830

Cahos: “chaos.” -Ed.
831

Et quia . . . ignis: “And because they were lacking in blazing fires.” -Ed.
832

In the manuscript there is a line drawn from LEE to BLN, and another line from NAR to ANA. -Ed.
833

Omnes . . . in illo: “Everything towards nature, but not in him.” -Ed.
834

Δ There remayned 10 tymes Three.
835

Δ of 30.
836

Note, by theyr sitting that they are indifferent: and so they say.
837

Δ They semed therfore to sit betwene the perfect and reiected: as indifferent.
838

Sumus ... novit: “We are the seven gates of Nature, and of him who knew God.” -Ed.
839

Δ: beside AOIDIAB.
840

6, 7. -Δ. In sexto ... omnia: “All things are in the 6th and 7th.” -Ed.
841

NOTE the narrow path, above the chayr.
842

Δ Bornogo.
843

Formatur ... Heptagono: “The maker of these is the second in the Heptagon.” -Ed.
844

Note former. ergo. There is allso a circle on the grownd. Vide ante 3 folia: of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd. -Δ (Vide ante 3 folia: “See three folios earlier.” -Ed.)
845

Δ: of the six orders.
846

Practise. by 6.
847

Sloane 3188 reads, “excellencies of” in Ashmole’s handwriting, but CHM, HM, and Sloane 3677 all read, “excellencies in.” -Ed.
848

This boke sometymes called liber Creationis, & sometymes Tabulae Creationis. -Δ. (“The Book of Creation,” the “Tables of Creation.”-Ed.)
849

HM cites this: “King Carmara, Novemb. 19, of King Bobogel, his princis Ministers.” -Ed.

850

A Threfold use of this Doctrine.
851

Dixi: “I have spoken.” -Ed.
852

Rex Aquarum. -Δ. (“The King of the Waters.” -Ed)
853

Venito . . . fuit: “Come, come (I say), be present. Come, O King. O King, King, King of the waters, come, come I say. You are great, but my power is greater still. Our God stands firm, rules, and is, that which he was.” -Ed.
854

Parati . . . adsunt: “We have been provided his name from our Creator, the name, to praise the name, the Name (I say) of One now [blank space in manuscript] and living. These are dark/obscure to dark minds, but true and clear to true and perfect minds. Behold, they are present.” -Ed.
855

Note this Kings apparayle, and shew.
856

King BABALEL
857

Omne ... aecium: “May everyone living praise God, one and three, into all time.” -Ed.
858

At an ynche: “nearby.” -Ed.
859

Skipjack: “a dandy, skipping fellow.” -Ed.
860

He calleth Befafes.
861

Veni ... iste: “Come, O prince of the seven princes, who are princes of the Waters. I am the king, mighty and wonderful in the waters, whose power is in the depths of the waters. That prince . . .” -Ed.
862

The Prince his apparayle.
863

. . . est Tertius principum in Heptagonon: “. . . is the third Principality in the Heptagon.” -Ed.

864

Heptagono: “(in) the Heptagon.” Dee seems to be checking or correcting Kelley here. -Ed.

865

Vere . . . aquas: “I have spoken quite plainly and distinctly. . . . Have you measured the waters?” -Ed.

866

Factum est: “It is so.” -Ed.

867

Prince Befafes, my old frende unknown of me.

868

Philosophers. -Ed.

869

John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)? John Duns Scotus (126s?-1308 theologian)?–Ed.

870

Δ The fifth of the seventh. I understand not this yet. Vide lib. 5. A° 1583 Maij 1.

871

NOTE: of wicked spirits, some restitution to favor.

872

See. 4th Enochian Call: “obelisong” is translated “as pleasant deliverers.” -Ed.

873

Or Cerclets perhaps.

874

HM reads, “Euery one of the 42 had a letter in his forhed. They were 7 in a row: and 6, downward. But of the first 7 the letters became to be between theyr feet, and the water seamed contynually to pass over these letters.” -Ed.

875

Threasors in the seas.

876

Practise.

877

King and Prince govern the whole day.

878

Δ: Whereas in the former Treatise, ther was a dowt of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowt may be answered by the notes A. 1583, Maij 5 of the Table and my Character. Therefore I suspect some Intruder to have first .... -Δ. Vitam . . . Viuentium: “God gave life to all creatures. Come ye, come O fire. Come, O life of mortals Come (I say). Be present. God rules. O come. For he alone rules, and is the life of the living.” -Ed.

879

HM identifies this as King Bynepor. -Ed.

880

Butmono. -Ed.

881

Verè beatus: “Truly blessed.” -Ed.

882

Omnium . . . immensa: “Perpetual and unlimited praise for the giver of all good.” -Ed.

883

Ipse dixit. -Δ. (“He himself said.” -Ed.)

884

Generaltye.

885

Ipse: “himself.” -Ed.

886

Vita . . . manibus: “The highest life, the higher life, and the lowest life are measures by my hands.” -Ed.

887

Note second last world.
888

Ecce, omnia Noua. -Δ. ("Behold, all things are new." -Ed.)
889

Vitam . . . ubique: "He surrenders life, and gives me power to be, and to live in perpetual glory. Everything and everywhere." -Ed.
890

Note.
891

Δ I dowt, I did not here perfectly at this writing down.
892

Cumpassing with it a loft: circling it around in the air. -Ed.
893

Δ Bnaspol.
894

Δ Blisdon.
895

An Innumerable Cumpany of ugly Creatures, a far of.
896

Vide Lib°. 5, 1583 Martij 26.
897

Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -Δ. See TFR, p. 180. -Ed.
898

Bnaspol, Blisdon.
899

Venite . . . dentium: "Come here, where there is no peace, but only the gnashing of teeth." -Ed.
900

Prince Brorges. -Ed.
901

The King.
902

Mark who sayd so before. -Δ. This was Carmara at the beginning of Book 4. -Ed.
903

Note a great Secret of spirits in payn expecting release.
904

Somwhat was not hard of me, or forgot. Perhaps Terror.
905

Δ: Bnapsen.
906

Δ; Brorges.
907

Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begyning secretly was with Bralges.
908

Bralges sayd his government was of such: super fol. 4.b. -Δ. Venite . . . potestate: "Come you who are under my power." -Ed.
909

The Circle of letters.
910

HM notes, "Prince Bagenol appeared not, by that name, yet. Note, the king him self [Baligon, aka CARMARA] is governor ouer these." -Ed.
911

The last Ternarie. That is expownded lib°. 5. Maij 5.
912

Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation, so, at the Conclusion, they appeared agayn and Raphael with them, and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following. -Δ (HM).
913

Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -Δ. Prima pars Artis Triplicis: "The first part of a triple art." -Ed.
914

Annael.
915

Gloria . . . Maximoque: "May glory, laud, honor, and eternal thanksgiving be to our God, almighty and

all good." -Ed.

916

1588. On twelfth day at night as I considered the Method of this boke, this cam to my mynde. -Δ. Dee's diary fills in some of the events between this action and the next: "[1582] Nov. 22nd, E.K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. [1583] Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender. March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12." Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 18–19.

917

Note. The cullour red and grene of the Table of Covenant. Two chayres.

918

Two Chayres.

919

Idque.

920

O quanta . . . perfectione: "O how great is the weakness and corruption of mankind, that has little faith in angels and their good deeds, but hardly any faith in God. All worldly things contain the corruption of the world within them. Our God, our God, he (I say) our God is true, and is true with his true angels and those who ever serve him. Ask for what you wish. I have spoken, and what I have spoken that was obscure, was in truth, justice, and perfection." -Ed.

921

Note of this Rod.

922

Ecce . . . Hic . . . Per hoc . . . Et a Mensurae . . . vis? "Behold . . . here, . . . and here. . . . And from the end of the measure you will measure us and our power. Practice (I say). What do you wish?" -Ed.

923

Parabolically: using parable. -Ed

924

In umbra . . . Age: "In the shadow of death there is no equality. Nothing is obscure which you have received through him (E.K.). Practice." -Ed.

925

A Threefold work.
926

In HM, Dee attributes this to “Carmara, Nouemb. 21. in appendix of the second boke.” -Ed.
927

Threfold Work.
928

The Kings with their Characters.
929

An, Aue, Rocle, Liba. I understand of Il, An, Aue, &c in the characters of the 7 kings.
930

Filij Filiorum - An, Aue, &c. Examination to be made of these bokes. -Δ. Filii Filiorum: “Sons of the Sons” -Ed.
931

Δ fortè “Unlawfull” and was myshard.
932

Forte: “their.”–Ed.
933

Princis.
934

Liber Creationis. Note, what hath bin tawght in this boke. -Δ. HM attributes this saying to Carmara, Nouemb. 21. Liber Creationis: “Book of Creation.” -Ed.
935

Δ: as may appere by the 49 names Collected.
936

Δ: I suspect this to be an imperfect phrase.
937

Name among Angels
938

Δ = name expressed.
939

Note Attire.
940

It is to weete: “that is to say.” -Ed.
941

Modo retrogrado quasi: “now as if going backward.” -Ed.
942

Addendo . . . Baligon: “This course is made by adding 7. Therefore adding 7 to the number 43 results in 50: a number one greater than 49, which may indicate the first king, Baligon.” -Ed.
943

Addendo . . . principe: “This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince.” -Ed.
944

Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.
945

HM reads “must have.” -Ed.
946

King . . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, mane by meditation: and of Necessity must be: yf the last be for Baligon.
947

The next 1 is the last letter of Babalel, and then transversim as before, &c.
948

Traversim quasi retrograde: “Going crosswise as if backwards.” -Ed.
949

Last.
950

Last.
951

Left.
952

Meterly well: “fairly well.” -Ed.
953

The use of the Circular Table (here before often called a Globe) at another tyme.
954

I omitted a word, and our memories could not yeld it, this perhaps, Dignifyed.

955

An angel holding up the stone.

956

This stone brought by the Angel is said to bee an nich thick in the following Mysteriorum Lib. 5. Ms. p. El. Ash: conceives it to have been of a lenticular forme, included in a circular limb upon the top of which a cross, & edgewise sett in the frame. -E.A. See action of 5 May 1583. -Ed.

957

Veritas . . . uno est: “Truth is within truth, God within God, One is within one.” -Ed.

958

☞caue. -Δ. (“Beware.” -Ed.)

959

Illi . . . saecula: “May all honor, praise, and glory be to him who is to reveal the age through fire, forever and ever.” Perhaps *indicere is intented: “to inflict (the age with fire).” Ashmole reads Iudicare: “to judge.” -Ed.

960

The words “Liber 6us. / Liber 7us.” are in Ashmole’s handwriting. -Ed.

961

The boke fownd in Northwik hill.

962

The scroll is shown below before the April 11 th Action. It shows the locations of ten hidden treasures. -Ed.

963

Pilosus. -Δ (“Hairy.” -Ed.)

964

Penetrasti . . . meae: “You penetrated the power of my iniquity.” -Ed.

965

Feci, Nam decedo: “I am done, for I depart.” -Ed.

966

Auete. Verum est, et incredibile: “Greetings. It is the truth, and incredible.” -Ed.

967

Iustitia. -Δ (“Justice” -Ed.)

968

Via . . . eleyson: “The way, the truth, and the virtue are one, and his greatness is manifold and

wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? O remiges varpax. Lord have mercy." -Ed.

969

Aqua. -Δ ("Water." -Ed)

970

Loquitur de mea cogitatione, quod esset Raphaël. -Δ. ("He speaks concerning my thought that he may be Raphael." -Ed.)

971

O Beata Trinitas . . . eius: "O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones [can also be figurative: innermost part, soul]. For many are the imperfections of mortals. I have and you (pl) will have. I brought, and he shall be seen. The word is that light that blots out all imperfections. The faithful will enter into his blessedness. Wherein is the potion and eternal medicine. You thought correctly [see previous footnote]: I am indeed as you believe. For by truth and justice, his words and teachings are true and complete." -Ed.

972

Recte sapere: "To perceive correctly." -Ed.

973

Ecce seruus . . . pronunciatum: "Behold the servant of the Lord, Let his decree be for me (like his mercy) as was declared about me." -Ed.

974

Perfyted: "perfected." -Ed.

975

Increduli. -Δ ("Unbelievers." -Ed.)

976

HM identifies this as Raphael. -Ed.

977

A parable.

978

Note hereby to consider theyr actions, gestures and other circumstances.

979

Signa sunt . . . resanabit: “These are signs to you (pl) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything.” -Ed.

980

Nature ∴ Reason ∴

981

Note Adam, before his fall, knew all things.

982

The true use and order of the premisses.

983

Raze out: “erase.” -Ed.

984

Et finis est: “And it is the end.” -Ed.

985

Note of this boke.

986

J Dee, and EK.

987

Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

988

Potentia, Actus. -Δ (“Power, Deed.” -Ed.)

989

Δ Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum pulverem et librum Dunstani, &c. -Δ. (Vide sup. ...: “See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.”) See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

990

Gloria patri: “Glory be to the Father.” -Ed.
991

A lambs hed, may be a token of our humilitie required, &c.
992

Magna . . . dixisti: “Great are the things that I have said.” -Ed.
993

Note.
994

NOTE.
995

Note. All tymes, Speciall tymes.
996

Of frendship, at any tyme.
997

Note.
998

Furder.
999

NOTE Whose charge it is to deliuer it.
1000

Veritas. -Δ. (“Truth, verity.” -Ed.)
1001

Lingua et Vox Angelica. -Δ. (“Angelic language and voice.” -Ed.)
1002

The Powre of the primitiue diuine or Angelicall speche.
1003

ADAM.
1004

Angelorum Colloquia -Δ. (“Conversation of angels.” -Ed.) [46] Tres ab hominibus in cæelos rapti cum Angelis conversantes. Forte, ‘Enoch, Elias, Jo . . .’ -Δ. (“Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John [the Baptist].” -Ed.) [47] NOTE. -Δ. In the

manuscript this last sentence is heavily underscored. -Ed. [48] Forte: “presseth.” [49] Note. [50] Shivered: “shattered.” -Ed. [51] The boke, the first Language of God Christ.

1005

The cullor of the Letters.

1006

21 Characters.

1007

Δ By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.

1008

Unus . . . es: “You are One, One, One, Great, Great, Great.” -Ed.

1009

Magna . . . eius: “Great is his glory.” -Ed.

1010

Numerus . . . tibi: “The number, O most perfect, One and Threefold. Glory be to you.” -Ed.

1011

A battle foreshewed.

1012

Before two yeres finished, Ergo before A°. 1585, Martij 26.

1013

NOTE.

1014

Election.

1015

The Apostles on Whitson Sonday.

1016

A. Gilbert may be made priuie, but he is not to be a Practiser.

1017

Medicina sum: “I am the medicine.” -Ed.

1018

Medicina or Medicus Dei: “God’s medicine or doctor.” -Ed.

1019

A Gilbert, his task.
1020

Note, a prophesy.
1021

Description geographicall.
1022

Tenebrae post dorsum. -Δ ("Darkness behind the back." -Ed.)
1023

For discoveries making of the seas and theyr bownds.
1024

Instruction requisite.
1025

Note.
1026

Both ioyntly EK and J:D:
1027

Leysor: "leisure." -Ed.
1028

God will shew himself aliue.
1029

O liber . . . vobis: "O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you." -Ed.
1030

Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: "Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit." - Ed.
1031

Insidiatores. -Δ. ("Traitors." -Ed.)
1032

Pereant . . . mea: "May everyone perish who betray the virtue of my name: and who have hidden the light of my justice." -Ed.
1033

Multa . . . ipem: "Reprove us, because he himself suffers much." -Ed.

1034

Constrayned: “forced.” -Ed.

1035

Pilosus. -Δ (“Hairy.” -Ed.)

1036

See. Matthew 7:9; Luke 11:11-12. -Ed.

1037

Heaviness: “sorrow.” -Ed.

1038

Raphaëlis officium. -Δ. (“Raphael’s office.” -Ed.)

1039

Forte, truth.

1040

Afflictions to EK.

1041

Note the durance of these Memorialls.

1042

Traynes: deceits. -Ed.

1043

Note of the vision which was shewed A°. 1582.

1044

Veniat . . . mentientem: “May the vengeance of God come, and may it may smite the lying tongue.” -Ed.

1045

Dicat . . . non est: “He may speak, for he is not one of us.” -Ed.

1046

The finding of the skroll, of the Treasors.

1047

Cownterfeted Roll. -Δ. Vide infra pag. 152, 153 &c. -E.A.

1048

Sic soleo iniustis: “So I am accustomed to unrighteous people.” -Ed.

1049

Purificata ... nostrorum: “Cleanse, 0 Lord, your holy one, and destroy the wickness of our enemies.” -Ed.

1050

Write. -Δ. Visio . . . Dei: “The true vision is truly noted, and it will be noted for the glory of God.” -Ed.

1051

Dixisti, et factum: “I have spoken, and it is so.” -Ed.

1052

Δ Note Body, sowle, spirit.

1053

The 12 Apostles.

1054

A. G.

1055

John Davis is mentioned in Dee’s diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee’s pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee’s library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee’s Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.

1056

Lern the Alfabet.

1057

Soli . . . gloria: “May all honor and glory be to God alone.” -Ed.

1058

The reformation of the Kalendar. -Δ. On 24 February 1582, Pope Gregory XIII ordered the use of the “Gregorian” calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn’t want to appear to be following the Catholic lead. -Ed.

1059

Angeli proprij. -Δ (“Proper angels.” -Ed.)

1060

Peculier and propre Instigators.

1061

God his Elect.
1062

The reference is to David and Goliath. -Ed.
1063

Peradventure: “perhaps.” -Ed.
1064

Δ: Raphael long tyme visiting my hed.
1065

A secret. -Δ. Secretum dico: “I declare a secret.” -Ed.
1066

Lingua dolosa. -Δ (“Deceitful speech.” -Ed.)
1067

England.
1068

Gadding: “wandering.” -Ed.
1069

Note, each in his Office.
1070

Prævalescentia. -Δ (“Prevailing against.” -Ed.)
1071

A: and EK, and A. Gilbert.
1072

The erth—1. EK The Tree—2. Δ The planter—3. AG
1073

Note Lerne The Alfabet.
1074

Δ Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m ind a a m f G P e F e S &c. -Δ. Apparently “Deus in adiutorium meum intende: Domine ad adiuvandem me festina: Gloria Patri et Filio et Spiritui Sancto” (“O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Father, and to the Son, and to the Holy Spirit”), based on Psalm 70. Compare with Dee’s prayer at the beginning of Liber 1. -Ed.
1075

Omnipotenti . . . actio: “All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier.” -Ed.

1076

49 49 441 196 2401

1077

100.

1078

100.

1079

Zuresch. Veresk and Zuresk are all one. Δ Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.

1080

Ses: the letters giue.

1081

Ses.

1082

Gampedaz.

1083

Kaphene.

1084

Domka.

1085

Phiam

1086

Vrepres

1087

Adepd.

1088

Aze.

1089

Druz.

1090

Keztz/cests.
1091

Unbar.
1092

Onizdar.
1093

Gharmes.
1094

Δ It is not to be spoken or interpreted, but whan the time appointed is come.
1095

Sely: “pitiable.” -Ed.
1096

Mensurator: “It is measured.” -Ed.
1097

Sint . . . intelligant: “May those eyes be clear, in order to comprehend.” -Ed.
1098

Secundus a primo: “The second from the first.” -Ed.
1099

Note this diuersity of sownd and writing: as x for z.
1100

Incomprehensilibis . . . tua: “You are incomprehensible in your eternity.” -Ed.
1101

Δ: Forte, van. Axe this dowte.
1102

Gronhadoz.
1103

Oicasman.
1104

Veueiah.
1105

Nos.
1106

There is a stop.
1107

Ophed.
1108

Medoz.
1109

Pres.
1110

Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square.
1111

Vandemhnaxat.
1112

Bances.
1113

Δ Note and take hede from hence forward.
1114

Of the boke.
1115

49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.
1116

Angelicall Language.
1117

Longe . . . destructionis: “We are far away from the perversity of destruction.” -Ed.
1118

There are approximately three blank lines here. -Ed.
1119

Raphaël is to be absent for a certayn time: but his powre shall be here.
1120

Of the boke.
1121

Languages.

1122

Nihil . . . perfectum: “Nothing is here which is not perfect.” -Ed.

1123

Δ Note, that we shalbe Theodidacti, of god him self and no Angel herein. -Δ. Theodidacti: “taught by God.” -Ed.

1124

Potentia. -Δ. (“Power.” -Ed.)

1125

The ende of all things is at hand.

1126

The sight of god.

1127

Sanctus . . . gloria: “Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory.” -Ed.

1128

Sum: “I am.” -Ed.

1129

Impleta . . . tuo: “All things have been fulfilled to your glory and honor.” -Ed.

1130

Note, fire.

1131

Sic . . . purificare: “So I am accustomed to cleansing the errors of the people.” -Ed.

1132

Moue not from your places.

1133

Fire agayn.

1134

The Third row of the first page.

1135

Palse/Palze. I dowt which of these 3 must serve: c,s,z.

1136

Ego sum . . . gloriam: “I am the one who is within you. Therefore I am the one who is for myself. Δ:

Not for us, O Lord, not for us, but for your name may we give glory." -Ed.
1137

Orate: "Pray." -Ed.
1138

The fifth row.
1139

Pronownced mises.
1140

Mansh.
1141

Adíper. It is significatiue.
1142

Arkad.
1143

Pasdas.
1144

Dros.
1145

Akos.
1146

Locus sanctus. -Δ. Locus est hic sanctus: "This place is holy." -Ed.
1147

Sacer est a te Domine: "It is consecrated to you, O Lord." -Ed.
1148

The Seventh row.
1149

lah.
1150

Lesgomph.
1151

Asco, with a prick ouer the o, is to be pronownced as Asto.
1152

Vnam.
1153

Note this Mysterie of god his powre drawn to him self agayne.
1154

Magnus Magnus Magnus: “Great, Great, Great.” -Ed.
1155

Locus . . . Deo: “A place consecrated and acceptable to God.” -Ed.
1156

Of the first character of Vlla, I dowt.
1157

Ex.
1158

The V has an umlaut in the manuscript. -Ed.
1159

Sem.
1160

Vdráh.
1161

Iohed. gohed, pronownced as Iohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.
1162

Canse, signifieth mightie: and Cruscanse, more mightie.
1163

All these which haue lines under them [Here they are hyphenated. -Ed.] are eche but one word of diuerse syllables: being 9 words of them.
1164

The a produced.
1165

The last h remissly sownded.
1166

This word is circled in the manuscript.
1167

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.
1168

ΔThis was a parcell of a row, which onely appered by him self.
1169

In margin, but later crossed out: Δ At ‘no.’, ende 49, and so here ar 10 over.
1170

“á” must be sownded long.
1171

This “se” is the nine and fortyth word longing to them before.
1172

Vns.
1173

“A” long.
1174

Sey.
1175

Danset.
1176

this with a prick betokeneth “y.”
1177

Pronownce “Asto.”
1178

Pansu.
1179

Musse
1180

ó long.
1181

Aske. E.K. understode the Language: and wold haue spoken somwhat, but he was willed to stay.
1182

Orate: “Pray.” -Ed.
1183

Pronownce as we do cruse a cup.
1184

ó long.
1185

Kidmap.
1186

Sempiternall One and indiuisible God.
1187

Dansét.
1188

A very long.
1189

Gras.
1190

a reverent word, the first ‘a’ very long, and is, be it made with powre.
1191

Ahal, iently, and the ‘a’ long.
1192

“A” long.
1193

Orate: “Pray.” -Ed.
1194

The diuine powre creating the angel of the sonne.
1195

4 manner of constructions in that one word.
1196

A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.
1197

E long.
1198

Life lephe lurfando is a strong charge to the wicked to tell the truth: Δ This he sayd to my demand of

this phrase wherof I had mention many yeres since.
1199

A long.
1200

Pronownce “ar.”
1201

NA - The name of the Trinitie, One separable for a while.
1202

“A” long; onely one “a” sownded for “aa.”
1203

Orka.
1204

“ä” sounded as “au.”
1205

The ‘g’ not expressly sownded.
1206

In eius loco. (“In this place.” -Ed.)
1207

It is but one word.
1208

Sownded, palef.
1209

Gloria . . . semper: “Glory be to the Father and the Son and the Holy Spirit now and forever.” -Ed.
1210

Bonum . . . es: “It is good, O God, for you are goodness itself.” -Ed.
1211

Et magnum . . . Magnitudinis: “And great because of the size of greatness itself.” -Ed.
1212

Sum . . . locus: “I am, and this place is, holy.” -Ed.
1213

Padohómaghebs.
1214

Rede as arch.
1215

A piller of light stode before the boke.
1216

In margin, but crossed out: “Vin in vinco must be pronowced long as if it were a dubble i.”
1217

Arse.
1218

Or, gáscampho - why didst thow so: as god sayd to Lucifer. The word hath 64 significations.
1219

=cum humilitate aduocamus te cum adoratione Trinitas. (“[Befafes] with humility we call you, with adoration of the Trinity.” -Ed.)
1220

This is the name of the spirit contrary to Befafes.
1221

In margin: ~~“Orh = Deus sine fine. Gorh = Deus a Deo.~~
Befes, the vocatiue case of Befafes.

~~Befes, is as much to say as ‘come Befafes and see us’.~~

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, ‘come Befafes and beare witness.”

Also in margin: “Befafes his Etymologie is as much to say as, ‘Lumen a Lumine’. Spiritus orh secundus est in grada imperfectionis tenebrarum. = Δ. How can orh signifie ‘Deus sine fine’ if it be the name of a wicked spirit?” (Deus sine fine: “God without end”; Deus a Deo: “God from God”; lumen a lumine: “light from the light”; Spiritus orh . . . tenebrarum: “The spirit orh is the second in the scale of imperfections of darkness”; Deus sine fine: “God without end.” -Ed.)
1222

This word hath 72 significations.
1223

Of two syllables.
1224

Salus . . . vobiscum: “Welcome (lit. health) to you in him who is with you.” -Ed.

1225

Larvandah.
1226

Δ Note these 55 wordes stand in 49 places: [ors lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, [surem paphe arbasa] as I haue noted.
1227

Iebne.
1228

Af.
1229

Bates.
1230

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.
1231

Loghes.
1232

Orghen.
1233

Ghibúrod.
1234

Zimegafna.
1235

Askma.
1236

Daie.
1237

Deo . . . semper: "To our God, living, true, and almighty, be all praise and thanksgiving, now and ever." -Ed.
1238

Quia . . . infinita: "Because God himself, God, our God, whose infinite mercy." -Ed.
1239

Iestes.
1240

Amaies.
1241

Vlsaie.
1242

This name comprehendeth the number of all the fayries - who are diuels next to the state and condition of man etc.
1243

Iedan.
1244

Famek.
1245

Iuma.
1246

Vanies.
1247

Akna.
1248

Maies.
1249

Detkel.
1250

Pagze. = iustitia a numine diuino sine labe. Δ (“Justice from divine power without defect.” -Ed.)
1251

Vlskan
1252

Ienzed.

1253

Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -Δ (Fide: “in faith.” -Ed.)
1254

Iesk.
1255

Hamies.
1256

Oxmoiel.
1257

Kadgama.
1258

Omsaie.
1259

Na.
1260

Sol.
1261

Maries.
1262

Lo.
1263

21, words hither.
1264

O long.
1265

In great letters.
1266

Δ Here are but 48 words: I dowt that there lacketh one.
1267

Zadketh.
1268

Here seme to be to many by 3 or 4.
1269

Deo . . . gloria: “To God all good, all honor, praise, and glory.” -Ed.
1270

Expectas expectaui Dominum: “I waited patiently for the Lord” (Psalm 40:1/ Vulgate 39:1). -Ed.
1271

Take hede of Nettels.
1272

Perhaps the Jues shall be restored. -Δ. Dee sees “headless” as a metaphor for the fact that the Jews have no central authority like the Pope. Dee’s meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), “Dee had good reason to think this might happen in his lifetime.” -Ed.
1273

Orate: “Pray.” -Ed.
1274

Interprete not yet.
1275

Zunah.
1276

Ag-zel-ia.
1277

Doxaniahad. one word.
1278

Fáma = I will giue.
1279

= I desire thee O god.
1280

Gaphned.
1281

This was put in and out a good while before EK could haue a perfect vew to rede it.

1282

Nuleg.
1283

= The slymie things made of dust.
1284

Zoah. Δ Here seme to want 5 or 6 names.
1285

Nu-mech is two wordes.
1286

One word.
1287

These last two words are in one square.
1288

= The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.
1289

Zembloágaf.
1290

Lu = from one.
1291

Madna.
1292

Iel.
1293

Deo . . . saecula: “To God alone be all praise, honor, and glory, through endless ages upon ages.” -Ed.
1294

Sum: “I am.” -Ed.
1295

Sum quod sum: “I am that I am.” -Ed.
1296

Locat.
1297

Nostah = it was in the begynning.
1298

Δ Here seme to lack 5 words.
1299

= Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god.
1300

Δ pronownce as che in chery.
1301

Δ ratrugeem is one of the 7 words on the side of the Table first prescribed.
1302

= I will begynne a new.
1303

Note this covering to be made for the boke. = Δ. Sindall: "sendal, a thin light silk." -Ed.
1304

Note this to be pronownced rowndly to gither.
1305

Gloriam . . . resonent: "May all creatures continually resound the glory and praise of our Creator." -Ed.
1306

Oratory: a small private chapel. -Ed.
1307

The manuscript has an "a" (or Δ?) over the second "e" in "veniet." -Ed. [355] Veniet . . . sunt: "His voice will come, that he may tell the sons of men what is coming" Sloane 3677 also has an "a" over the second "e" of "veniet." With this proposed amendment the statement would start: "May his voice come. . . " -Ed. [356] Benedictus . . . Domini: "Blessed in he who comes in the name of the Lord." -Ed. [357] A prophesy very dreadfull now at hand.
1308

Spedily & reuerently.
1309

Uriel held up now the triangle of fire ☞ .
1310

Those.
1311

Uriel now holding up the Ball of fire in his left hand, sayd as is here written: ☞ .

1312

If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.

1313

The Abridgment of time.

1314

Speaking to Δ.

1315

The danger thretned, if EK do not his dutie.

1316

Note a terrible thing.

1317

The ende of all.

1318

Ecce . . . suae: “Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will.” -Ed.

1319

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

1320

Jentlewoman: “noblewoman.” -Ed.

1321

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.

1322

Forte Row.

1323

This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed.

1324

Δ forte: Asney.

1325

Iadeth.

1326

I dowt which is n and which is u.

1327

A dowte whether “ar made” be two words or one.

1328

The following notes are found on a separate sheet of paper: -Ed.

1329

In margin at top of page: “solgars.” See TFR, p. 5, where “solgars” is prescribed as a cure. -Ed.

1330

Δ Ω.

1331

This word is circled in the manuscript.–Ed.

1332

Here seme to be 50 names: and so, one to many.

1333

Here are but 38.

1334

Ce-.

1335

48.

1336

Here are 54.

1337

50 words.

1338

Admad.

1339

Sembeth.

1340

Lefe.

1341

Here seme to be 50.
1342

Of the “n” and “u” of this word I dowt.
1343

At vom was a + to note the ende of a line: But both these mak but 49 names.
1344

51 words.
1345

Iemse.
1346

Vanket.
1347

48.
1348

Corrected from “ondanfaha.” -Ed.
1349

The copy had “ouhna.” I cowld not conjecture.
1350

Iea.
1351

An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.
1352

Polluted. -Ed.
1353

In marg.: firmus (“strong”). condemnatus: “condemned.” -Ed.
1354

Est: “He is.” -Ed.
1355

This note is on the reverse side of the following diagram. -Ed.
1356

Assay: “try.” -Ed.
1357

They wer fownd at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.

1358

Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula . . . effere: "The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men [in the southern part of Britain], and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring [lit. expose] the hidden to light." -Ed.)

1359

Of this ♫ "k" I dowt yet.

1360

Δ fortè Marr.

1361

Grotes: silver fourpence pieces used from the 14th to the 17th century. -Ed.

1362

Gyrning: "snarling." -Ed.

1363

Avoyded: "departed." -Ed.

1364

Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.

1365

The stone out of the frame.

1366

Δ as who shold say, αυτοζ ∈ψα, ipe dixit: nr Deus. -Δ. (Autos . . . Deus: "he said himself, 'our God.' " -Ed.)

1367

Prepare all things.

1368

Good Angels.

1369

Fardel: "pack." -Ed

1370

Tyme of Iustification known than.
1371

The ende of our election.
1372

Tyll the very howre.
1373

Want of due reuerence using in our actions is reproved.
1374

Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.
1375

40 dayes.
1376

A.G. -Δ. (Adrian Gilbert. -Ed.)
1377

Vox angelorum.
1378

Uriel putteth one into his place.
1379

Il or El.
1380

Gesture: “general behavior.” -Ed.
1381

Vulgarly: “commonly.” -Ed.
1382

Note, Threfold answer.
1383

Liber Arabicus. -Δ. (“Arabic book.” -Ed.)
1384

This probably does not refer to the book *Soyga*. -Ed.
1385

EK he Kneleth down.

1386

Lord Treasurer: William Cecil, Lord Burghley. -Ed.

1387

Note.

1388

In Sloane 3677, Ashmole notes: "1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor." Literis transpositis: "by transposing the letters." -Ed.

1389

The language towght in Paradise.

1390

Eve. -Ed.

1391

The Tower of Babel. See Genesis 11. -Ed.

1392

Enoch.

1393

Jude 14-15: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983), pp. 12–13. -Ed.

1394

Note: excellent Memories, for Traditions contynuing and preseruing.

1395

Δ forte: 18. Note, 28 dayes more do make iust the 40 dayes, before notified.

1396

Esdras bokes. -Δ. See II Esdras 14.37ff. -Ed.

1397

The Jues.

1398

Δ this might seme to signifie the calling home of the Jues, A°. 1588 to come.

1399

Note, El semed to be woman.
1400

Vice: “a character playing one of the vices in a morality play; jester.” -Ed.
1401

Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.
1402

Gariladrah.
1403

Since. -Ed.
1404

That was Uriel. Vide pag. precedent. -Δ. (“See the previous page.” -Ed.)
1405

He pointed to EK.
1406

Thesaurus absconditus. -Δ. (“Hidden treasure.” -Ed.)
1407

40 dayes.
1408

August.
1409

Knowledge to be infused Ictu Oculi. -Δ. (Ictu Oculi: “with a stroke(or ray) of the eye.” -Ed.)
1410

Thesaurus abs.
1411

40.
1412

Note: till August.
1413

Lycence, licence: “legal permission.” -Ed.
1414

Without digging.
1415

Ten places.
1416

Mary: a mild oath. -Ed.
1417

The chest.
1418

Braynford: “Brentford.” -Ed.
1419

Grecia:“Greece”; Anglia: “England.” -Ed.
1420

Anon: “soon.” -Ed.
1421

Δ True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.
1422

The boke, The powder, the rest of the roll. -Δ. This is the so-called *Book of Saint Dunstan.* -Ed.
1423

Amicorum . . . gloria: “Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory.” -Ed.
1424

Quinti Libri Mysteriorum Appendix: “Appendix to the Fifth Book of the Mysteries.” -Ed.
1425

Lease: “occupy.” -Ed.
1426

In Sloane 3677, EA reads “cumber.” -Ed.
1427

Cumbred: “obstructed.” -Ed.
1428

Railed at: “verbally abused.” -Ed.
1429

Sapientia. -Δ. (“Wisdom.” -Ed.)
1430

Voluntatem . . . deus: “He fulfils the desire of all who fear God” (misquoting Psalm 145:19). -Ed.

1431

£s 300 det.

1432

Dextera Domini: “from the right hand of the Lord.” -Ed.

1433

Il: the first of the 7 sonns of sonns of light. -Δ (HM).

1434

Benedictus . . . Domini: “Blessed is he who comes in the name of the Lord.” -Ed.

1435

1494–1555 German mineralogist and author. -Ed.

1436

Potichayre: “apothecary (?)” -Ed.

1437

Iovis omnia plena: “Jove fills all,” from Virgil’s *Eclogues,* III., 60, repeated in Giovanni Pontano’s astronomical poem *Urania siue de stellis*, Lib. 1.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

1438

De Lege Spirituali: “concerning the spiritual law.” -Ed.

1439

Non raro . . . obscuratur: “Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything.” -Ed.

1440

Corpus . . . perficere: “Body without mind, achieves nothing . . . ” -Ed.

1441

A remedy for the blyndness of EK at this instant.

1442

And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them, then there wanteth not so much as 9 or 10 dayes. -Δ. Cor Contritum . . . Cogitationi: “Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought.” -Ed.

1443

Soli . . . gloria: “To God alone be all honor, praise, and glory.” -Ed.

1444

Nos. -Δ. ("We/Cls."–Ed.)
1445

Δ Here I mist the hering of a word or more.
1446

Nota et Caue -Δ. ("Note this and beware."–Ed.)
1447

Election confirmed.
1448

One of us is by the Lord confirmed in constant purpose.
1449

Δ I think "sayeth the Lord" is forgotten here.
1450

Note.
1451

Note.
1452

Vengeance cryed for.
1453

Non nobis . . . perpetuum: "Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever" (Psalm 115:1). -Ed.
1454

The mysticall Alphabet.
1455

The Table of Practise.
1456

Illuding spirits thrusting in themselues.
1457

I understand that the characters are most untrue.
1458

Δ The Inner square, of 6 ynches.
1459

Δ vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo l et accipiendo o. ("See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but omitting 'l' at the start, and gaining 'o'.") Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first "o"in the top border. In fronte tabulæ: "in front of the table"; a sinistris: "on the left"; a dextra: "on the right"; iuxta pectus: "next to the chest." -Ed.

1460

In fronte Tabulae. ("In front of the table" -Ed.)

1461

Forte med. ("Perhaps 'med'"-Ed.)

1462

A sinistris. ("To the left." -Ed.)

1463

Juxta pectus. ("Next to the chest." -Ed.)

1464

A dextris. ("To the right." -Ed.)

1465

Soli Deo . . . perennis: "To God alone be eternal praise." -Ed.

1466

Note of the Square within.

1467

Ternarius et Quaternarius. -Δ. Numero . . . operis: "In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work." -Ed.

1468

12, 7.

1469

Note of these kings and Princis.

1470

The dignity of the Table of practise.

1471

He alludeth to our talk had of Transposition of letters.

1472

Note, danger of violating precepts of doctrine.

1473

Fortè s p. -Δ. The manuscript originally had “p s,” but these are crossed out and “s p” inserted. -Ed.

1474

Adam.

1475

A primo . . . nostri: “from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us.” -Ed.

1476

Pied: “spotted or patched.” -Ed.

1477

Apparayle changed.

1478

An ænigmaticall lesson.

1479

Note.

1480

Three manner of works with God his Name.

1481

Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -Δ. (“See the inscription in its own place, 10 March 1582, folio 6.”) Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest.” -Ed.

1482

The Nature of all Characters.

1483

NOTE.

1484

Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

1485

This boke of 48 Tables.

1486

Note of the Names of God.

1487

Generation: corrup., incor. ("Generation: corruptible, incorruptible." -Ed.)
1488

The Character allso was a falls tradition.
1489

Note.
1490

Lepidè, mathematicas meas demonstrationes deuolat. -Δ ("Neat! He endorses my mathematical demonstrations."–Ed.)
1491

He meaneth my propre Character truely made.
1492

Note. These to be put in propre Characters.
1493

So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -Δ (HM).
1494

Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -Δ (HM).
1495

Deo nostro . . . gloria: "Perpetual praise and unlimited glory be to our almighty God." -Ed.
1496

The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne*. -Δ. London: 1583. Hunnis' book consists of a translation of the *Seven Penitential Psalms* in rhyme.
1497

Astonied: "bewildered." -Ed.
1498

Uriel.
1499

Note, sowles created before the bodies are begotten.
1500

Three elected.
1501

Fortitudo in deo et propter deum. -Δ. ("Strength in God and because of God." –Ed.)
1502

Temptation necessary.
1503

Pugna . . . victoria: "They will have fought, but victory will be yours." -Ed.
1504

A perfect begynning.
1505

Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -Δ ("A judgment against this evil spirit who wished to use us." -Ed.)
1506

He spake to EK.
1507

Angelus malus proprius ipius EK. ("The wicked angel belonging to EK himself." –Ed.)
1508

Diuels are accusers proprely.
1509

EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.
1510

The boke of this Prophesie shall contynue.
1511

= a malo Temptationis. -Δ. ("Against the evil of temptations." -Ed.)
1512

Professio mea est Philosophia vera, vide Libro primo. -Δ. ("My profession is true philosophy. See Book 1." -Ed.)
1513

Deo . . . perpetuum: "May all praise, honor, and thanksgiving be to our almighty God, now and forever." -Ed.
1514

Beati . . . pacem: "Blessed feet, gospel of peace" See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: "And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" This verse quotes from

Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: 'Your God reigns.'" -Ed.

1515

Per te Jesu Christe: "Through you, Jesus Christ." -Ed.

1516

This Holy Book.

1517

The boke to be finished to morrow.

1518

The day appointed for the use of this Book. Augusti 1.

1519

Our nine dayes contrition preparatiue. -Δ. Note the *Clavicula Salomonis* prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony ("Barashnum") in order to prepare for higher religious ceremonies. –Ed.

1520

Angels sent to viset the heape of sinnes in the world abownding &c.

1521

Good Angels.

1522

The second of the greatest prophesie, is this.

1523

Our Testimony of this Prophesie, all the World ouer, to be (by us) published.

1524

Our bodyes to be made strong.

1525

Antichriste is allmost ready for his practise.

1526

40 dayes more for the tables writing in their own Characters.

1527

The frute of this boke.

1528

The backside of my Character.

1529

The use of the stone which a good Angel browght to me the last yere: remember it is half an inche thik.

1530

The 4 hollow fete of the Table.

1531

HM reads “must.” -Ed.

1532

The use of the Table of practise is onely for one Month.

1533

Vide sup. A°. 1582 Maij 4.

1534

Great long iornayes to be gon of us two.

1535

The Cullor of the silk for the Table.

1536

On the first of August next.

1537

Δ So they seeme to haue byn ment in the figure of the Table of practise before described.

1538

The Princis here not put next to their kings.

1539

Note. 4 diuerse Wayes.

1540

A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c., & so every howse of the 12 &c. in respect of his proper and severall signification.

1541

P. 85. -E.A.

1542

The Symbolism of my name, in my character, how and where.
1543

Princeples.
1544

Δ perhaps somewhat like this:
1545

The man in the myddest of the globe or circle.
1546

Tables.
1547

The 7 ensignes of creation.
1548

At the time of theyr call.
1549

The 7 ensignes to be paynted on the Table.
1550

Supra. -Δ. ("Above." -Ed.)
1551

Befafes.
1552

A.G.
1553

Supra.
1554

The last Ternarie.
1555

Three times.
1556

Vide supra pagina precedente. -Δ. ("See above on the previous page." -Ed.)
1557

The 7 characters of the 7 kings as on the formar page is Babalel, Liba, &c.
1558

Expedition. -Δ. ("Expeditiousness." -Ed.)
1559

Journey. - Ed.
1560

How the Threasor is to be used.
1561

The Skroll, The Boke, The red powder.
1562

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maij initio. -Δ. "Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583." The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen's command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince's seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee's subsequent actions. -Ed.
1563

Δ My good Angel.
1564

Hereby may many other answers be considered.
1565

Multa nobis perpetienda propter Deum nostrum Omnipotentem. -Δ. ("Our great suffering near for our almighty God." -Ed.)
1566

Note The Quene of Scotts to be behedded. So she was A°. 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.
1567

Gloria . . . Aeterno: "Everlasting glory be to our God, almighty and eternal." - Ed.
1568

The Erthes.
1569

The boke.
1570

The shepe under the Table.
1571

Verus . . . sempiternus: “True and holy and everlasting.” -Ed.
1572

A Temptation permitted by God.
1573

Pereant . . . Tenebrarum: “May darkness perish with the Prince of Darkness.” -Ed.
1574

Temptations & hinderances.
1575

The forme of the boke committed to my discretion.
1576

Δ Fortè Annaël.
1577

Misericordia Dei. -Δ. (“God’s mercy.” -Ed.)
1578

Actum est: “It has been done.” -Ed.
1579

NOTE.
1580

Justice.
1581

fiat: “Let it be so.” -Ed.
1582

The boke.
1583

Note.
1584

Jubilate . . . versamini: “Rejoice in God all ye dwelling on the Earth.” This is reminiscent of several Psalms. -Ed.
1585

The Erthes.
1586

This “a” was sownded to the ende of pinzu as we use in english balads, as with this word down is

sownded as downa, down a down a, &c.

1587

Michael: Gravida . . . tremulis: “Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking.” -Ed.

1588

Rap: Veh dicit . . . Fiat: “Raphael: He says ‘veh,’ but it is not what he hears. We have seen lamentation, but he doesn’t feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so.” -Ed.

1589

Nova. -Δ. Transeunt . . . nova: “The old ways cease, the new begin.” -Ed.

1590

Just.

1591

Peccatorum remissio. -Δ. (“Remission of sins.” -Ed.)

1592

Quae . . . gradu: “which they are now in the highest degree.” -Ed.

1593

The Thorny path sup. 24 March.

1594

Angeli iniusti, respectu Justiciae Divinae. -Δ. (“Unrighteous angels, with respect to Divine Righteousness.” -Ed.)

1595

Mercy.

1596

Decedant . . . pereant: “May the wicked depart and perish.” -Ed.

1597

De Vita . . . possit?: “Regarding the life of Stephen, King of Poland, what can be said?” -Ed.

1598

An successor . . . Austriaca?: “Will his successor be Albertus Laski, or from the House of Austria?” -Ed.

1599

An Albertus . . . Moldauiæ?: “Will Albertus Laski, Palatine of Sieradia, have the kingdom of Moldavia?” -Ed.

1600

..... require none at Gods hands in this Case.

1601

Note, we shalbe called upon.

1602

Albertus Lasky.

1603

The dead man.

1604

Prophetia de regno Alberti a Lasky, sed ipe noluit constanter se convertere ad Deum et adherere Deo, &c. ("A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God." -Ed.)

1605

Fornication.

1606

Justa facienda. ("Just cause." -Ed.)

1607

This phrase is heavily underlined in the manuscript. -Ed.

1608

Perswasion, Δ.

1609

Alb. Lasky ¶

1610

Alb. Lasky his name, in one boke with our names.

1611

. . . rie bones . . . be . . . to.

1612

Faces marked.
1613

Forte: “They that.” -E.A.
1614

The Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.
1615

Forte: “done.” -E.A.
1616

Δ we were called to dynner often so he ended.
1617

Semper . . . sequiter: “May the Trinity in Unity, our eternal and almighty God, be ever blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel, and of a new land.” -Ed.
1618

R: “here folowithe the makinge off the seale off the trwe and lyuinge god.”
1619

Deest S.
1620

S: “intret.”
1621

S: “y.”
1622

S adds: “e.”
1623

S: “t.”
1624

R has “w,” but has “n” supra linea.
1625

R (sup. lin.): “t.”
1626

Deest S.
1627

R has “x,” but has “s” supra linea.

1628

R: “n,” S: “x” (?).

1629

R: “t.”

1630

R has “v,” but has “t” supra linea.

1631

R (sup. lin.) adds “p.”

1632

R ends “yleotsyma.” Sloane 313: “htoexorahala/ yqciystalga∧ª onosularitckspfyo/ mo (sup. lin: e)mau (sup.lin. x) aremlarclatcdaccnonaorleyot.“

1633

S: “istæ.”

1634

S: “æque.”

1635

Sloane 313: “nominate.”

1636

R: “schemhamphoras,” S: “shemhamphorash,” Sloane 313: “semamphoras.”

1637

R adds “hoc.”

1638

Deest R; S: “et sub nomen aliud dei sz.”

1639

Sloane 313 omits this diagram.

1640

S: “inferiorem.”

1641

Sl. 313 adds “super nomine.”

1642

R: “.l.h.,” Sloane 313 reads “l . et . x .”

1643

R omits “istas duas.”
1644

R omits “istas duas”; Sloane 3854 adds: “.l.a. et in alio post istum .l.c. Et in alio post istum.”
1645

S: “.v.m.”; In Sloane 313 this phrase reads: “scribe illas 2. literas. l. et . x . et infra alium angulum dextrum istas 2. literas . a . l . et in alio post istum . l . a . et in alio post istum . l . c . et in alio post istum . n . m . ut hic post in figura deorsu~ in marg .. in ...”
1646

S: “heptagonum.”
1647

R: “.l.h.”
1648

S: “heptagoni.”
1649

R: “scante.”
1650

R omits “casziel ... quod est.”
1651

S: “heptagoni.”
1652

R: “sunt.”
1653

S: “adimpleti.”
1654

S: “heptagonu~.”
1655

S: “heptagonu~.”
1656

Sloane 313, S: “non q° m° primus factus est sed.”
1657

R: “incarceret.”
1658

Deest R.
1659

S: “primus.”
1660

Deest R.
1661

S: “hexagoni.”
1662

Deest R.
1663

S: “angulo.”
1664

R, S: “quæ.”
1665

R, S: “sequntur.”
1666

S: “hexagoni.”
1667

S: “hexagoni.”
1668

Deest R.
1669

S: “supra.”
1670

R: “scaneti.”
1671

S: “scribantur.”
1672

S: “praedicti.”
1673

R: “hac,” S: “hæc.”
1674

Deest R.
1675

R adds “de.”
1676

R, S: “hæc.”
1677

S: “a.”
1678

S: “hexagoni.”
1679

S: “hoc sanctum nomen dei.”
1680

R, S: “hæc.”
1681

R, S: “hæc.”
1682

Deest R; S: “hæ.”
1683

R: “dua”; S: “duæ.”
1684

S: “.c.h.”
1685

Deest R.
1686

S: “illud.”
1687

S: “tercia….”
1688

S: “hexagoni.”
1689

S reads simply: “tendit a 3°.”
1690

R, S: “hæc.”
1691

R, S: “hæc.”
1692

Sloane 3854 adds in margin: “i~ illo.”
1693

Text between * deest in Sl.3854
1694

S: “hexagoni.”
1695

S: “hexagoni.”
1696

S reads simply: “quod est a 5ta cruce.”
1697

R, S: “hæc.”
1698

R, S: “hæc.”
1699

R, S: “hæc.”
1700

S: “exagoni.”
1701

S: “exagoni.”
1702

S: “quartum.”
1703

Deest R.
1704

S: “sanctum.”
1705

R adds “dei.”
1706

Sloane 313: “lyalg”; S: “lialg.”
1707

R: “quid”; S: “q$^{i.}$”
1708

Deest S.
1709

Deest S.
1710

R: “volitum.”
1711

S: “hexagoni.”
1712

S: “sanctum.”
1713

Sloane 3854: “aliud dei sacrum”; Sloane 313: “a^{d} n^{m} dei sacru~.”
1714

Sloane 3854: “ucham.”
1715

Sloane 3854: “ue”; S: “Ne” (?).
1716

Deest R, S.
1717

S: “hexagon.”
1718

S: “sanctum.”
1719

S: “hæc.”
1720

R: “in alla.”
1721

S: “lateris eiusdem.”
1722

S: “supra.,”
1723

R: “latere.”
1724

S: “hexagoni.”
1725

S: “dexteris.”
1726

S: “Avs” (?).
1727

S: “hexagoni.”
1728

S: “dexteris.”
1729

Sloane 313: “duynas”; S: “dvynas.”
1730

R: “Granl.”
1731

Sloane 313, S: “et in alio .ω.”
1732

S: “est sub angulo primo 2^{i} et 3^{i} hexagonoru~.”
1733

S: “angulo.”
1734

S: “hexagonorum.”
1735

Deest R, SI.313.
1736

R, S: “itarum.”
1737

R: “sequenti”; S: “5ta.”
1738

R: “sequenti”; S: “6ta.”
1739

R: “alio.”
1740

S: “spaciolo.”
1741

S: “claditur.”
1742

Deest R.
1743

S: “hexagoni.”
1744

S: “hexagoni.”
1745

R: “scilicet”; S: “si.”
1746

S: “A.”
1747

S: “dexte=/is.”
1748

Deest R.
1749

S: “A.”
1750

S adds “alia.”
1751

R adds “dei.”
1752

S: “Ely.”
1753

S: “Eloy.”
1754

S: “Sother.”
1755

R: “ADONAL”
1756

R: “quod communiter in exemplaribus.”
1757

R: “primu~.”
1758

S: “hextagonus.”
1759

Sloane 313, SI.3854 omit “de maximum ac venerabile.”
1760

R: “alio.”
1761

R, S: “at.”
1762

R: “vituluio.”
1763

Sloane 313: “aut.”
1764

R: “par.”
1765

S: “sequntur.”
1766

Sloane 3854: “libro sacro” ; S: “sac^{o}”; Sloane 313: “libello ∧ sacro.”
1767

S: “talitur.”
1768

S: “seq^{i}tur.”
1769

R: “hoc.”
1770

R: “Dexit.”
1771

R, S: “hoc.”
1772

R omits “sic placuit creatori.”
1773

S: “dominus ipsum.”
1774

S: “polutus.”
1775

R: “scriptus.”
1776

R: “suffumigetr.”
1777

S: “postea.” In the margin of Sloane 313, there is a drawing of a hand pointing out the passage which is very similar to Dee’s.
1778

Deest S. In Sloane 313 it is written surpa linea.
1779

Deest Sloane 3854.
1780

R: “tamen”; S: “tantum.”
1781

R: “hoc.”
1782

R: “digue ris.”
1783

R: “et.”
1784

S: “tali”; Sloane 3854: “tal.”
1785

S: “cælestes.”

1786

S: “convincere.”
1787

R: “terreac.”
1788

R: “transmittaere.”
1789

S: “congregare.”
1790

R, S: “suas”; Sloane 313: “meas vel suas.”
1791

S: “graciosi.”
1792

R: “dum”; S: “domine” (?); Sloane 313: “deuiu–.” (?)
1793

Sloane 3854: “agnoscere.”
1794

Deest R.
1795

S: “chirothechas”; Sloane 313: “cirothecas.”
1796

R: “posuit.”
1797

Sloane 3854: “sacrosct~m”; S: “sacosctmus.” (?)
1798

S: “heptagonus.”
1799

S: “designant.”
1800

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 57—108.
1801

This form of the introduction is thus to be varied depending on the office, place and number thou wishest to conjure.

1802

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 109—45.

1803

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 147—54.

1804

Psalm 67.

1805

Psalm 54.

1806

Psalm 51.

An Enochian Chant

by David Jones

"The Godhead in his secret judgement keeping in his almighty bosom, the image and form of all things, universally, looked down upon the Earth; for he said, Let us go down among the sons of men. . . . "

from the Spirit Action of Thursday April 12, 1584. [1]

Caveat.

The following Call or Incantation was taken from the Spirit Action of April 10, 1584 [2], and adapted for use. The ordering and elaboration of the words in this Incantation are designed to avoid the termination, in the 4th quadrant, of the energies generated.

Cantus.

Iad Iad Iad Iad
Iad Mozod Zir
Iad Bab Zna
Iad Sor Gru
Iad Ser Osf
Luach Lang Sach Urch
Iad Mozod Zir Luach
Iad Bab Zna Lang
Iad Sor Gru Sach
Iad Ser Osf Urch
Luach Lang Sach
Luach Luach Luach Luach
Lang Lang Lang Lang
Sach Sach Sach Sach
Urch Urch Urch Urch
Luach Lang Sach Urch
Urch Sach Lang Luach
Urch Urch Urch Urch
Sach Sach Sach Sach
Lang Lang Lang Lang
Luach Luach Luach Luach
Urch Sach Lang Luach
Iad Ser Osf Urch
Iad Sor Gru Sach
Iad Bab Zna Lang
Iad Mozod Zir Luach
Luach Lang Sach Urch
Iad Ser Osf
Iad Sor Gru
Iad Bab Zna
Iad Mozod Zir
Iad Iad Iad Iad.

Translatio

Iad
Iad Mozod Zir
Iad Bab Zna
Iad Sor Gru
Iad Ser Osf [3]
Luach

Lang
Sach
Urch

God
I am the Presence of the Joy of God.
The Motion of God's Power (alt. possibility).
The Fact of God's Action.
The Discord of God's Lamentation (mourning).
Praising Angels
Ministering Angels
Confirming Angels
Counfounding, Confusing, or Illuding Angels

Admonitio.

This call may be given on the Solstices and the Equinoxes to herald the 4 Horsemen of the Apocalypse [(4)].

These Horsemen represent celestial phenomena related to the transitions into the 4 seasons and are related to the Seals that stand at the corners and above the 4 Terrestrial Tables [(5)].

"The Seals and authorities of these Houses, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, (Tokens of the presence of the son of God: by whom all things were made in Creation.) Ensignes, upon the Image whereof, is death: whereon the Redemption of mankind is established, and with the which he shall come to judge the Earth."

from the Spirit Action Monday June 20, 1584 [(6)].

Notae:

1. pp. 76-77 Meric Casaubon. A TRUE & FAITHFUL RELATION . . . .

2. Ibid pp. 73-76

3. Pat Zalewski pp. 153-5 et passim GOLDEN DAWN ENOCHIAN MAGIC concludes that the order of the words of these four lines should be read in reverse, ie "Zir Mozod Iad" etc. This makes some grammatical sense, if one accepts an English grammar correlation to the Angelic tongue. The word order is generally similar, though not identical in all places. This rendering might make better English of the Latin given; and would yield an equally accurate, but more literal: "The Motion of the Power of God" etc. It is not clear what Nalvage intends.

4. Revelations VI: 1-8.

5. Compare pp. 207-210 et passim of M. Denning & O. Phillips' MYSTERIA MAGICA (1992). This final correlation is there proposed, but the attribution therein poses a contradiction between the colors of the Clothes of Passage and the Horses.

6. Op cit. M. Casaubon pp. 170.

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Planetary Attributions to the Elements and the Pentagram in Enochian Magick

by David Jones

The following system of attributions, with their preliminary justifications, was first suggested to me by Michael Sanborn, http://www.ecsd.com/~msanborn. The subsequent elaborations are my own, and any flaws therein are wholly my own responsibility.

I. THE PLANETS AND THE PENTAGRAM.

The problem of how to attribute the planets to the points of the pentagram, and thereby to the five elements used in magick, is one of the most perplexing in the occult sciences. Using the structures of the Enochian system, this question can be resolved with elegance and utility.

The pentagram as a geometric form only appears in the spirit actions of Dee and Kelly in relation to the Sigillum Dei Aemeth. It is described and attributed by the angel Uriel in Mysteriorum Liber Secundus. (1)

URIEL: "The next five names thou shalt dispose in the five exterior angles of the Pentacle: every angle containing one whole name.

Set the first letters of these 5 names, (in Capital letters) within the five acute internal angles of the Pentacle: and the rest of each name following Circularly from his Capital letter, but in the 5 exterior obtuse angles of the Pentacle.

Set Z of Zedekieil within the angle which standeth up toward the beginning of the greatest Circle. And so proceed toward thy right hand." (2)

The angels thus assigned are: Zedekieil, Madimiel, Semeliel, Nogahel and Corabiel. (3) This can be seen in the form of the Sigillum itself. (4) These are the angels of the planetary spheres, as Uriel states:

URIEL: "These Angels are the angels of the 7 Circles of Heaven, Governing the lights of the 7 Circles."

Therefore, by taking the planetary attributes of these angels, and applying their symbolic properties to the points of the pentagram, ascribed to the corresponding angels, planetary properties can be assigned to the the positions of the pentagram. The relationship which is thereby derived is as follows, going clockwise from the top:

Jupiter = Topmost point
Mars = Upper right point
Sun = Lower right point
Venus = Lower left point
Mercury = Upper left point.

Notes:

1. Sloane MS. 3188. the action for March 21, 1582 (Julian)

2. I have modernized the spelling throughout, sorry C.H.

3. These deviate from the Hebrew Cabalistic equivalents in some matters of detail. I am inclined to accept those delivered to Dee and Kelly on etymological and mytho/symbolic grounds. An argument for the more traditional view can be found on pg. 91 et passim of vol. 10 in Israel Regardie. THE COMPLETE GOLDEN DAWN SYSTEM OF MAGIC. Phoenix AZ: Falcon, 1984. Compare also the Hebrew names of

the planets pg. 65 Regardie. THE GOLDEN DAWN. St. Paul MN: Llewellyn, 1989.

4. Vide pg. 28 Geoffrey James. THE ENOCHIAN EVOCATION OF DR. JOHN DEE. Gillette NJ: Heptangle, 1983. and in places elsewhere too numerous to cite.

II. THE ELEMENTS AND THE PENTAGRAM

In the Golden Dawn and related systems of magick, A:.A:., O.T.O., A.S. [(1)] and B.O.T.A. [(2)], the elemental properties are attributed to the points of the pentagram as follows [(3)]:

Spirit = Topmost point
Air = Upper left
Water = Upper right
Earth = Lower left
Fire = Lower right.

The relative positions given to the lower or terrestrial elements, below the spirit, on the pentagram is identical to the locations assigned to them on 'The Great Table as reformed by Raphael' received by Dee and Kelly. [(4)] The Golden Dawn attributions were probably established from these, out of sympathy, and in order to facilitate their own second order rituals and magikal formulae. This assumption is nowhere specifically stated, but has been alluded to in the more recent recensions of the Golden Dawn material. [(5)] It provides the premise for the rulership of the Tablet of Union attributed to spirit, over the four Watchtowers attributed to the lesser elements, which is practiced in the Golden Dawn method of Enochian magick.

Given the two sets of attributions to the pentagram, both within the framework of the Enochian system, the hypothetical relationship between them, as set forth below, is posited.

Spirit = Topmost point =Jupiter
Air = Upper left = Mercury
Water = Upper right = Mars
Earth = Lower left = Venus
Fire = Lower right = Sun

What remains to be demonstrated is a sympathetic correlation of the planetary attributes with the corresponding elemental properties.

Notes:

1. The Aurum Solis retains the attribution of the elements to the pentagram, yet their mechanics for the banishing and invocation of these forces differs somewhat from orthodox Golden Dawn practice. Vide pp. 43-45. Melita Denning & Osborne Phillips. MYSTERIA MAGICA VOL. 3: THE MAGICAL PHILOSOPHY. St. Paul MN: Llewellyn, 1992.

2. The Builders Of The Adytum retain the lower order Golden Dawn elemental formulae intact, yet their dogma denies the entire validity of the Enochian system, as evil and false. I have no idea upon what authority they support their attribution of the elements to the pentagram.

3. Vide 777 columns LV. and LXX. pp. 16-17, Aleister Crowley. 777 AND OTHER QABALISTIC WRITINGS. York Beach ME: Weiser, 1977. also vide supra THE GOLDEN DAWN pp. 280-281, 506-507.

4. The attribution of the elements to the Tables, Watchtowers and Keys with their corresponding colors and directions, in the original system of Enochian magick is a complex issue. But a consistent structure can be extracted, with difficulty, from the complexities of the material delivered to Dee and Kelly and recorded in Meric Casaubon's A TRUE & FAITHFUL RELATION . . . New York: Magickal Childe, 1992. So

far, I don't believe that any such system has yet been published.

5. Vide supra THE GOLDEN DAWN note pg. 210, and THE COMPLETE G.D. SYSTEM . . . vol. 4. pg. 14.

Next, chapter III. The Elements and the Planets, part 1. The Jovial Spirit. (**Al's note: This file is missing...)**

Comments to Al Billings, memoria@memoria.com

The System of Enochian Magick, Part I:
An Introduction to the Structure of Enochian Magick
By Frater David R. Jones

Reprinted from Voume 6, Number 3 of Lion and Serpent,
the Official Journal of Sekhet-Maat Lodge, O.T.O.
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What follows is the beginning of a work in progress; any and all questions, suggestions and corrections are
heartily encouraged. It is dedicated to my Sisters and Brothers in the Hermetic Brotherhood of Light.

Prolegomena

The student of Enochian magick is initially faced with the often-bewildering complexity of its structure. Studying the published manuscript records of John Dee and Edward Kelly can be more confusing than helpful and often yields information that is at variance with the chief expositors of the system: the Golden Dawn and Aleister Crowley. The Golden Dawn system offers elegant solutions to many of Enochian magick s seeming incongruities, but these often differ with instructions given by the Angels in Spirit Actions
received by Dee and Kelly and sometimes with essential details in the delivered materials themselves. Later reconstructionists such as the Aurum Solis and Donald Tyson address some of these problems but leave many of them unsatisfactorily resolved. It is the purpose of this work to analyze this material and explain it in a useful and coherent manner for the use of both the student of
the system and the practicing ceremonial magician.

Synopsis

For convenience s sake, the entire system of Enochian magick can be divided into three meta-structures and these sets correlate to the three classic divisions of Hermetic Science and magick: Zodiacal, Planetary and Elemental. The distinctions between these structures is necessarily not clear-cut, as each structure within the system is connected to other parts within its own subset and various significant parts are interconnected to parts within the other main meta-structures, interweaving the parts into a complex but harmonious
whole. These three divisions are:

Zodiacal: The Aires or Aethyrs
Planetary: The Sigillum Dei Aemeth and Heptarchial systems
Elemental: The Watchtowers including the Round Table of Nalvage

Zodiacal System

The system of the 301 Aires2 includes a substructure of Governors3 and Parts of the Earth by which it is intimately tied to the Watchtower structure, and these in turn are correlated to the 12 Tribes of Israel and a system of angelic governance, peculiar to Enochian magick. This twelve-fold angelic rulership is the key by which the astrological associations are related to the parts of this aethyric system. The Keys of Calls form the introduction and a part of this structure but also provide a further intersection with the Watchtower hierarchies that are, metaphysically speaking, below and within the Aires in the overall cosmological geometry of Enochian magick.

Planetary System

The Sigillum Dei Aemeth and the various heptarchial elaborations form an extremely complex system of planetary and sevenfold magikal structures. This is the earliest received portion of the entire system. It is related not only to the science of alchemy and the traditional seven-fold systems of Hermetic Science but to the various complexes of sevens that permeate biblical symbolism, from the seven days of creation in Genesis to the multiplex seven-fold combinations of Revelation. The mythos of these paradigms is combined with its own unique imagery and Britannical historiography4 to explicate its often nearly impenetrable mysteries. Each of its parts has its own talismanic geometry and cryptographic liturgy. These discrete artifacts delineate each part but as above they are interrelated: within themselves, with other parts of this subsystem and not only to the other meta-systems of Enochian magick but to identifiable structures without it, including works published by Dee in his own lifetime, Qabala,

Biblical symbolism, Hermetic science and magick (such as Agrippa5 , Bruno6 , Trithemius7 , Abano8 , Ptolemy9 etc.), Alchemy, Astrology, Astronomy etc. The various parts that are inclusive of the whole within this heptarchial structure are:

The Sigillum Dei Aemeth

The Holy Table, containing the 7 Tablets of Creation, and connecting The Mystical Heptarchy & The 49 Good Angels with The Lamen.

The Book of Enoch

Elemental System

The Watchtower structure is probably the most familiar part of Enochian magick. It has been popularized by the Golden Dawn and its descendants. In fact much of the material presented in the initial degrees of these orders, such as the Lesser Pentagram and Hexagram Rituals10 , are designed to prepare the student for working with the ultimate integration of the various symbols of Hermetic and Cabalistic magick that is the heart of the second order of the Golden Dawn11 . This integration and correlation of symbols is sometimes naturally derived from the angelic communications, sometimes based on the geometric indications in the Dee corpus12 and sometimes the wholly synthetic creation of the chiefs of the Golden Dawn. There are significant problems with much of this synthetic material13, including the correlation of the Keys to the divisions of the Watchtowers, the derivation of angelic hierarchies and the directional mechanics of the Watchtowers themselves.

These problems will be elucidated and some solutions offered in the analysis of The Watchtowers, which follows this introduction and overview.

The Watchtower structure begins with the Round Table of Nalvage and progresses to the construction of the Watchtowers themselves, where the Calls or Keys are both related and divergent. The Watchtowers are themselves complex magikal figures from which lengthy hierarchies of angels can be derived. It should also be noted that the hierarchies thereof are related not only to the symbolism of the biblical books of Revelation and Ezekiel but provide geometric means of associating and conjuring various complex combinations of elemental, sub-elemental, planetary and zodiacal forces.

Conclusion

In the chapters following, each of these divisions will be dealt with in detail and the mechanics and literature of each analyzed. This analysis will proceed, naturally, from the Watchtower hierarchies of the elemental realms of the Earth through the planetary spheres of the Sigillum Dei Aemeth and the various heptarchial structures related to it, to the aethyric realms of the 30 Aires. The divisions of the Aires will then be correlated back to their earthly junctions within the network of the hierarchies of the Watchtowers showing how each part of the system is a thread in the complex tapestry that makes up the structure of Enochian magick. All of the available literature and approaches will be explored, the logic and problems with each explained and some new hypotheses proposed. These will be elucidated by exercises that will lead students to a greater understanding of each part in turn.

The student would do well to acquire either Geoffrey James Enochian Magick of John Dee and/or Robert Turner s Elizabethan Magic and Heptarchia Mystica as a textbook of the system. Many of the axioms for understanding the logic of Enochian magick are derived from the works of John Dee14 and the Spirit Actions themselves15 , so the student is advised to begin collecting this material, as they are able. Beyond that, the serious practitioner of the Enochian system will want to scrutinize many of the other contributions, but these will be dealt with in turn in the following overview. In order to fully appreciate and operate the intricacies of Enochian magick, a basic understanding of Euclidean geometry, astronomy, astrology, logic, grammar and the renaissance magikal point of view is vital. The student is encouraged to acquire a straight edge, compass and the books of Euclid16 and begin the process of construction indicated therein. Beyond that, some indications are given in the notes herein and in the material that will follow, but the student is left to their own ingenium to devise a course of studies that will fill in the gaps of knowledge and understanding as they arise.

Coming in Part II: The Watchtowers Explained, including the angelic hierarchies as delineated

in the Spirit Actions.

Notes

1. The student of Enochian magick may find fruitful correlations between this thirty-fold structure and the 30 Aeons of classical Gnostic symbolism (cf. G. R. S. Mead, Fragments of a Faith Forgotten) and the developments of E. J. Gold in his New American Book of the Dead.

2. Aleister Crowley s Vision and the Voice (Liber 418) is the classic exploration of this metaphysical realm, and though available in a variety of formats (including free and online) it is best represented in The Equinox Vol. IV: 2.

3. Some useful insights into this division can be found in Denning and Osborne s Mysteria Magica, Gerald Schueler s Enochian Magic: a Practical Guide and Salli Glasman s exploration in the Kali Lodge Newsletter and her depictions on Schueler s Enochian Tarot.

4. Camden s Brittanica and E. Ashmole s Order of the Garter both provide useful insights into this symbolism.

5. Agrippa s Three Books of Occult Philosophy and the pseudo Agrippan 4th Book are essential to understanding almost every aspect of the Enochian magikal system. The Three Books have recently been very usefully edited by Donald Tyson.

6. Frances Yates Art of Memory and Giordano Bruno and the Hermetic Tradition are outstanding introductions to much of the metaphysical mathesis that underlies the structure of Enochian magick and particularly to Giordano Bruno s related influence and influences. John Crowley s trilogy Aegypt, Love & Sleep and Daemonomania offers interesting fictional speculations in regard to these relationships as well.

7. Wayne Shumaker s Renaissance Curiosa is a good place to start to see the connection between mathematical trends in the Renaissance and its influence on the various movements in Hermetic Science.

8. This and many other related and important texts of classical magick can be found on the internet at the following locations: http://www.esotericarchives.com/sitemap.htm and http://w3.one.net/~browe/classics.htm

9. The terminology used in Ptolemy s Almagest, Tetrabiblos and Geographia is the basis of many of the chief logical proofs used throughout the primary source documents of Enochian magick.

10. Two examples will suffice to explain: The attribution of the elements to the Pentagram (air = upper left point, water = upper right point, earth = lower left point & fire = lower right point) is derived from the identical assignments of the elements in the Reformed version of the Great Table, of which the Watchtowers are divisions. Each of the 4 Lesser Hexagram forms has, in fact, 6 linear formulations and these in turn correlate to the 24 Seniors.

11. The elaborations of this material are numerous and can be found in works ranging from Crowley s explanations in Liber 89 and Regardie and Zalewski s various compilations to the simplifications and elaborations of Schueler and many others.

12. Dee s Monas Hieroglyphic, Introduction to Euclid and Propaedumata Aphoristica each contain essential keys to understanding sometimes otherwise incomprehensible aspects of Enochian magick. Though these keys apply across the entire system, the Introduction to Euclid applies particularly to the Elemental system, the Monas Hieroglyphic to the Planetary system and Propaedumata Aphoristica to the Zodiacal. Several editions of Introduction to Euclid are available as is an outstanding Dover edition of The Elements of Euclid in 3 vols. Several editions of the Hieroglyphic Monad are also available including several online, but Josten s translation in the periodical Ambix remains the standard. The Propaedumata Aphoristica exists as a workable translation by W. Shumaker under the title Dee on Astronomy.

13. Some of these problems are addressed by the Aurum Solis, by D. Tyson in his Tetragrammaton and Enochian Magic for Beginners and by various scholars of the Enochian system to be found on the Enochian Web Ring (http://members.tripod.com/~bzb/enochian/). Though workable many of the solutions to these problems are nearly as unsatisfactory as the Golden Dawn s.

14. Vide supra nota 12, but also some analysis of this material is useful, esp. Nicholas Clulee s John Dee s Natural Philosophy, Ben Rowe s Enochian Magick Reference (http://w3.one.net/~browe/featured.htm), F. Yates in The Rosicrucian Enlightenment and elsewhere in her numerous works, Peter French and Charlotte Fell Smith s (http://www.johndee.org/) biographies of Dee and the Calder thesis (http://www.johndee.org/).

15. The Spirit Actions are divided into two main collections, the Liber Mysteriorum material and that presented by Casaubon in A True & Faithful Relation. The Magickal Childe edt. is the best of many of the latter. Christopher Whitby s 2 vol. John Dee s Actions With Spirits is the only complete edt. of the former though two incomplete and excellent collections of some of this material is available online, the John Dee Publication Projects (http://www.dnai.com/~cholden/) ongoing work in progress and the Center for Enochian Studies complete Mysteriorum Liber Primus and partial appendix (http://www.budget.net/~jdnolan/texts/D_Jones/ENOCHLP.txt).

16. 16. Thirteen Books of Euclid s Elements, Thomas Heath (Ed.) 3 vols. It should be noted that the introduction to this edition has many details on the life of John Dee that will be of interest to the student of Enochian magick.

The System of Enochian Magick, Part II:
The Evolution of the Tablets
By Frater David R. Jones

Reprinted from Voume 6, Number 4 of Lion and Serpent,
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Figure 1. Edward Kelly

Figure 2. John Dee

The Tables that form what are commonly referred to as the Watchtowers were received by Dee and Kelly, during the Spirit Actions, from the period of Tuesday, April 10, 1584 through April 18, 1587. During this period
their formation evolved and changed and produced a number of arrangements that often confuse the practitioner of the Enochian system. The Golden Dawn and such other modern systems as the Aurum Solis and A.'.A.'. use only the final evolution of this structure and then impose upon it an hierarchy of governance that is only loosely based on the derivations of rulership given to Dee and Kelly by the Angles during the
Spirit Actions. We shall first explain this evolution with some possible explanations for existence. Then we shall explore the hierarchies as given by the Angels, in the various visions of the Watchtowers (such as the well known one immortalized in the Golden Talisman), in the methodology for nomenclature formulation given by the Angels in the Spirit Actions and finally in Dee s own development in his Enochian grimoire, Liber Scientić Auxilii et Victorić Terrestris.1

The material that is essential to understanding the development of the Watchtowers is contained in the following structural artifacts:

The Round Table of Nalvage

The 91 Governors
The Golden Talisman
The initial Watchtower reception and explication
The Reformation of the Great Table

though only material from the 91 Governors, Watchtower reception and Reformation are contained in the actual formulation of the Watchtowers.

Let us examine this formulation first.
The Formulation of the Watchtowers

First the various delineation of the 91 names that govern the parts of the Earth were given; correlated with Angelic King that rules over them, the Part of the Earth they are assigned to, the Aire in which they dwell and the number of ministers that serve them, etc.

The initial data for this can be seen collected in James2 101-115 This is important because the directional details that are derived herefrom will prove the essential key, the Rosetta Stone, so to speak, in ultimately
unlocking the reasons for the various directional shifts. But it is critical to formulation because the names given here for the 91 Governors will prove to match exactly (within statistically acceptable variance) the letters that constitute the Watchtowers themselves. The student of Enochian can compare the lists of names with the sigils, which formulate their existence on the Watchtowers, and easily see the correlation. But realize that the names were delivered first and then the Watchtowers horizontally line by line and
after having both figures at hand. The Angels demonstrated that, by discrete (7 letters, the number of letters in each Governor s name) linear connections, all of the letters given in the Watchtowers could be accounted for from the letters that formulate names of the Governors previously given. This would require either a monumental and complex second and third order memorization (2 dimensions to 1 dimension then back to 2 dimensions and with directional correlation from a 3 dimensional origin to a 3 dimensional conclusion) on Kelly s part or an elaborate and extremely obtuse deception on Dee s part. This constitutes one of the chief proofs of the system.

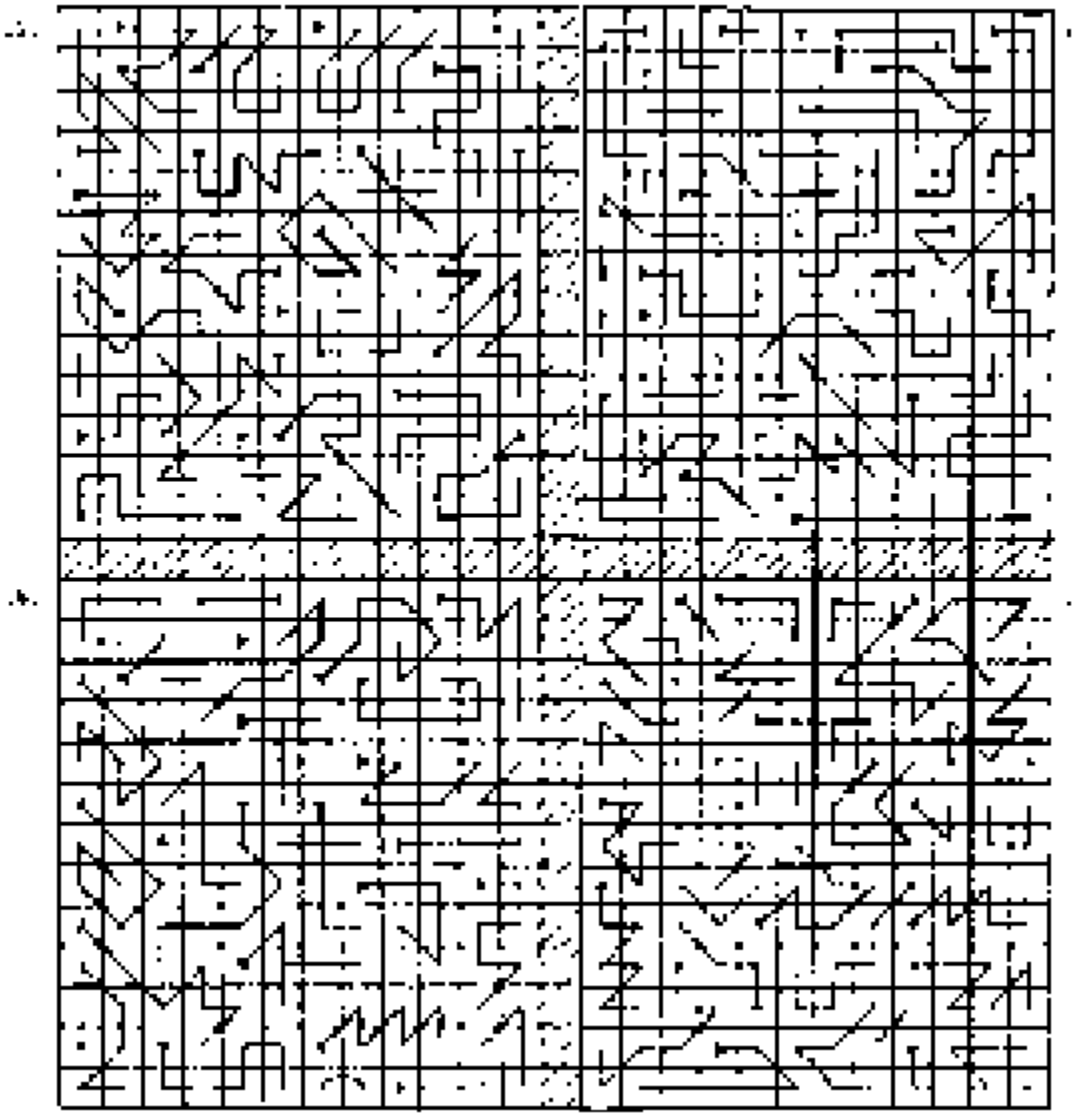

Figure 3: The Characters upon the Original Great Table from Sloane MS. 3191.

To demonstrate this let the student carry out the following exercises:

1. Let them construct 4 rectangles and subdivide each into 156 equal squares (vide post): 12 wide and 13 high. Let them fill in these squares letter by letter following the order of the Governors given in Liber Scientiae and correlated by the Table of Characters upon the Great Table. There are subtle details of set formation and the emergence of order out of chaos that can been seen by actually carrying out this exercise.

Let the Watchtowers be identified by the first letter in each, that being the letter that appears in the upper left hand corner: r, b, d and T.

2. Next let the student formulate the Watchtowers (fig. 4) individually line by line in the order: r, b, D and T3 beginning with the Watchtower and compare the nature of each construction. Let them note how the capital letters in the Watchtowers are assigned. The student should use

what Tables they have access to and compare those that they may find or have at hand. In theory those in the Cotton Appendix and in Liber Scientiae should be considered the most reliable. In practice the ones in Turner s Elizabethan Magic are at present the most reliable in print.

3. A simpler form of this exercise can be conducted by copying a set of the Watchtowers or

the Original Great Table and then tracing the sigils in order; correlating the order given in Liber Scientiae via the Table of Characters (fig. 3) unto the Watchtowers. It is useful to annotate the order of the Governors on the Table of Characters.

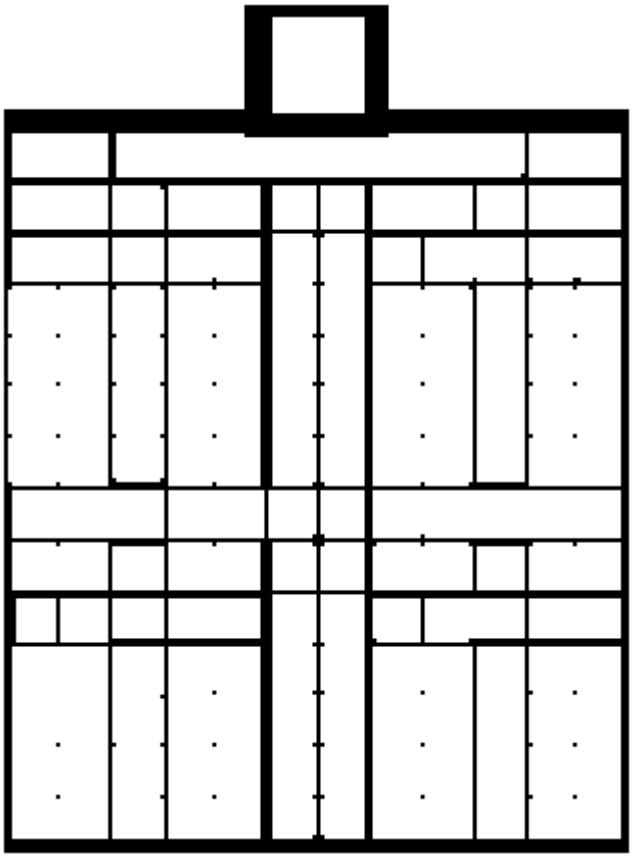

Figure 4. Watchtower

Coming next: the Vision of the 4 Castles and the development of the hierarchies of the Watchtowers.

Notes

1. This text exists in a number of versions and translations. It can be found in Dee s original in Sloane MS. 3191 and in Ashmole s copy thereof in Sloane MS. 3678. Crowley s Liber 89 vel Chanock is a poor adaptation of it, Peterson s Tabula bonorum angelorum invocations, (http://www.esotericarchives.com/dee/invocat.htm) is a reliable literal extraction of the material pertinent to this discussion, James vide post contains an excellent translation and analysis as does Robert Turner s Elizabethan Magic, (London: Harper Collins, 1990).

2. Geoffrey James edt. & trans., The Enochian Evocation of Dr. John Dee, (Gillette, NJ: Heptangle, 1983).

3. Note that in Cabalistic terms this order delineates the Heliocentric order, id est r = resh = Sol, b = beth = Mercury, d = daleth = Venus, T = tau = Earth. This represents the order in which the Watchtowers were received.

The System of Enochian Magick, Part III: The Heirarchy of the Watchtowers

By Frater David R. Jones

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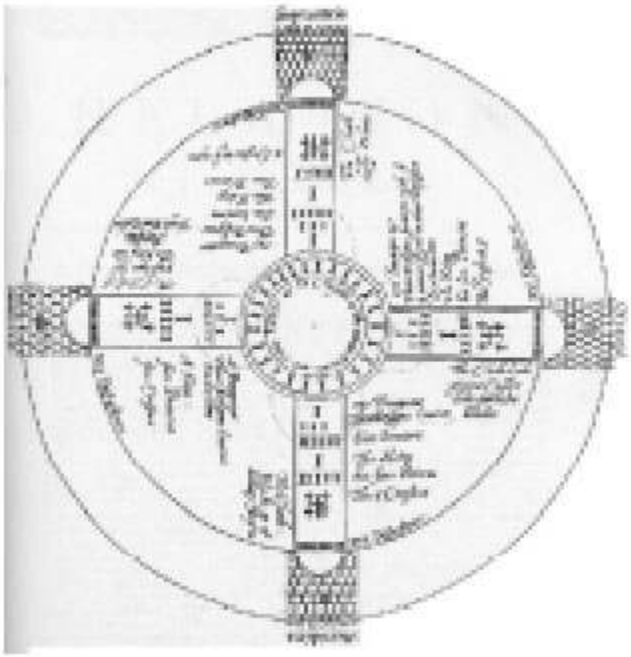


The Golden Talisman from A True & Faithful Relation.

The Structure of the Watchtower Hierarchies

On Wednesday June 20, 1584, Edward Kelly had a vision that would significantly effect the angelic magikal system that he and John Dee were receiving. In the days that followed it would be analyzed and explained,
and ultimately it would produce the Terrestrial system of Watchtower magic that was to profoundly influence not only their own work but eventually the whole course of the Western Hermetic Tradition. The student of Enochian magic would do well to make themselves familiar with the pages (168-189) in *A True & Faithful Relation*[1] (henceforth T&FR). The Angel Ave summarized the material as follows:

> *Four sumptuous and belligerant Castles, out which sounded trumpets thrice[2].*
> *The Sign of Majesty, the Cloth*
> *of passage, was cast forth.*
>
> *In the East, the cloth red; after new smitten blood.*
>
> *In the South, the cloth white, Lilly coloured.*
>
> *In the West a cloth, the skins of many Dragons, green: garlick-bladed.*
>
> *In the North, the cloth, Hair-coloured, Bilbery juyce. The trumpets sound once[3]. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets a Pyramis, six cones wreathed[4]. There followeth*

*out of every Castle 3, holding up their Banners displayed, with ensigne, the names of God. There follow Seniors six, alike from the 4 Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 Angles, of the Majesty of Creation in God attended upon every one with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the *Prince gone out before: which were confirmed, every one, with ten Angels, visible in countenance: After every Crosse, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in, and about the middle of the Gate: The rest pause. The 24 Seniors meet: They seem to consult. ...*

It vanisheth.

**King.*

40. Angels of the 4 Crosses, attending on the principal +.

16 Angels

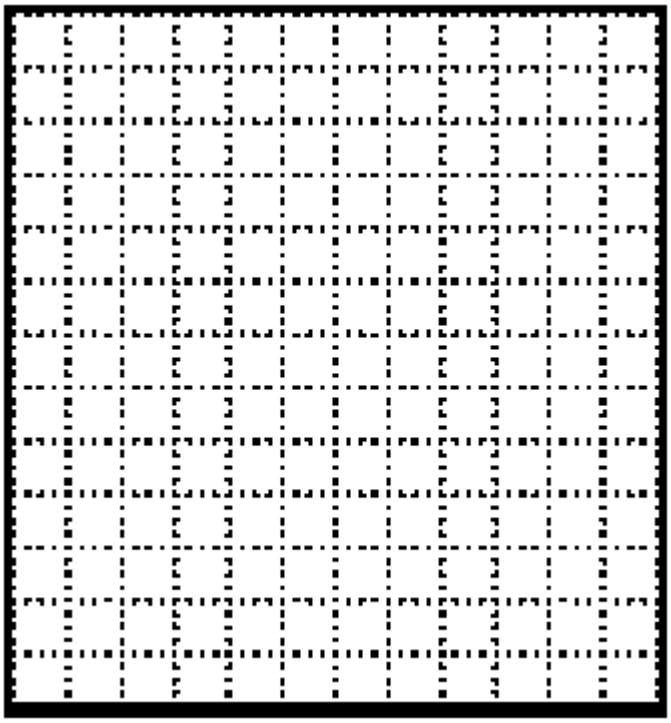
Thus we have a general hierarchy within the Great Table that can be outlined thus:

A. Watchtowers
    1. The Castles
    2. The Trumpets
    3. The Clothes of Passage
B. Crosses of 4 Angles
    1. 1 Kings
    2. 6 Elders
    3. 5 Princes
C. The Lesser Crosses
    1. 4 Attendants
    2. 10 Countenances
    3. 16 Dispositors

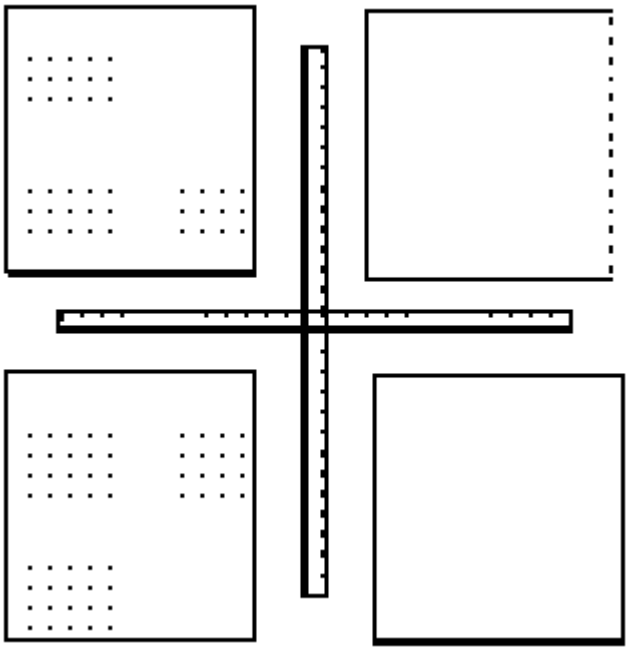
A. The Watchtowers as a whole

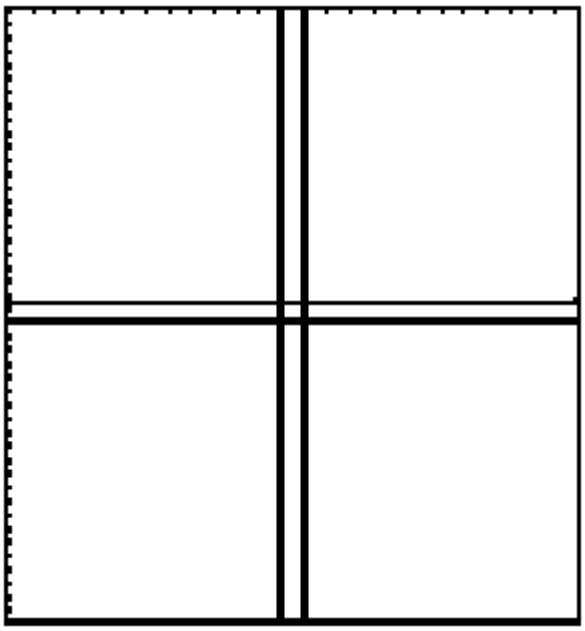
1. The 4 Castles

The 4 Castles are the 4 Tables themselves, the 12 by 13 rectangles that form each Watchtower.

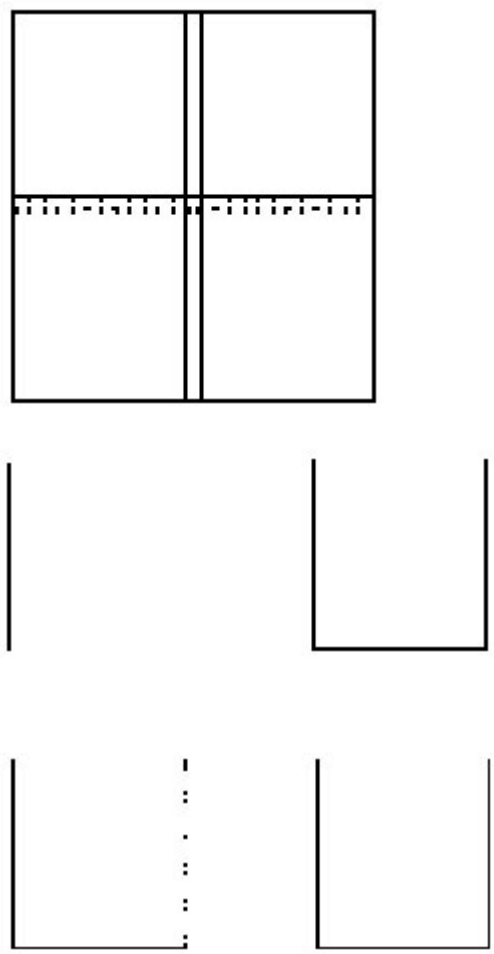


These are gathered together by the Black Cross of Union into the Great Table[5].





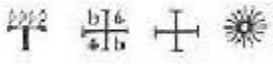
The 4 Trumpeters are the Seals set at the corners of the Great Table and ruling over each Watchtower thus.



The seals and authorities of these Houses are confirmed in the beginning of the World. Unto everyone of them be 4 characters, (tokens of the presence of the son of God: by whom all things were made in Creation.)

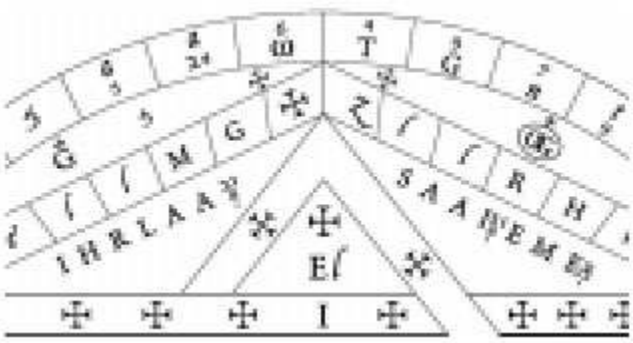
T&FR p 170

The figures are respectively a capital T with 4 flames ascending from its capitol; an Equal angled and equal armed cross with an upright perpendicular and a parallel horizontal; a circle with approximately 12 lines radiating from the circumference; a right equal cross with a letter ?b? in the upper left hand corner, a numeral ?6? in the upper right hand corner, a numeral 4 in the lower left hand corner and another letter ?b? in the lower right hand corner.



They represent Creation in that the 4/T correlates to the first letter in the circumference of the Sigillum Dei Aemeth[6], symbolized Tetragrammaton as a title of Jehovah:

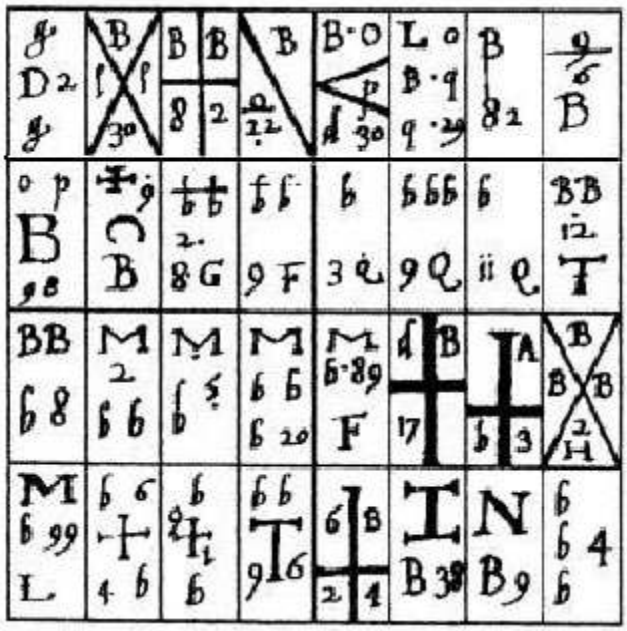
> *That part [pointing to that T] of the Table of the earth of those that govern the earth: that are governed by the seven Angels that are governed by the seven that stand before God, that are governed by the living God, which is found in the Seal of the living God, (Tan with four)*
>
> T&FR 173



In practice it is said that this seal represents God in his rulership over the seven planetary Angels beneath the Archangels that connect the heavens to the Earth[7]. There seems to be a correlation being made between the 4 letters and the initial of Tetragrammaton with the 4 elements and the initial of Terrestrial. The 4 represents the angles and the arms of the Cross as T represents the cross, and the 7 Angels mentioned are those that cluster around the crucifix within the center of the Sigillum Dei Aemeth.

Creation can also be seen in the fact that the b|6 / 4|b cross is derived from the Tablets of the Creation[8] associated with the 7 days of Creation in Genesis in Liber Tertius[9].

> *It is in that Table, which consisteth of 4. and 8. Vide lib 3. Anno 1582. Aprilis 28.*
>
> (ibid)



Next comes the simple black equal armed Cross.

*The earth is the last, which is with the Angels, but not as the Angels, and therefore it standeth in the Table of the seven Angels, * which stand before the presence of God in the last place without a Letter or number, but figured by a Crosse.*

It in expressed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of Michael and Gabriel.

* Vide 1582. 20 Martii. lib. 2.10

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

In Liber Secundus cited in Dee?s note here, this is associated with Uriel as the terrestrial ruler below the 7 Archangels. Also this can be seen as the Cross (surrounded by AGLA) that is the reverse and base of the Sigillum. As can be seen above the traditional Archangels of the spheres can be read horizontally off of this table as noted by Dee.

The final figure was originally that of a small swirl of smoke that was later elaborated into the circular figure with the 12 rays. This may be related to the vision of Saturday 23 May 1587[11] , as this follows directly after
the reformation of the Tables by Raphael and contains this symbolism. It probably correlates to the 12 Angelic Kings that rule over the 91/92 Governors of the Aires.

These can be seen to have fairly straight cabalistic correlations to the elements they are set over. The Tetragrammaton is JHVH and that is the name that is called to rule air in the east in the traditional formulation of pentagram ritual. The Tablets of Creation from whence the water seal derives are concerned with the dividing the waters that are above from the waters that are below. Uriel is traditionally attributed to earth as is AGLA in the pentagram ritual, also the descent from the sphere of Saturn down through that of the Moon can be seen in the Archangelic Table. The final seal is correlated to smoke and where there is
smoke there must be fire.

In Practice these four Trumpets can be seen as the heraldry of the 4 Horsemen of the Apocalypse.

Clothes of Passage

And from the 4 horses of the 4 Horsemen can coloration of the Clothes of Passage be assigned to the 4 Elements. As the Aurum Solis notes a T&FR (p 170) clearly implies this with the inculcation:

> *Ensignes, upon whose Image whereof is death: whereupon the Redemption of mankind is established, and with the which he shall come too judge the Earth. These are the Characters, and natural marks of holiness. Unto these belong four Angels severally.*
>
> (Ibid.)

That they are correlated to the cusps of the seasons as the Kings which follow are correlated to the 15 degree points of the Fixed signs, thus in combination indicating the 8 spoked wheel of the Druids and other
pagan cultures, as in the Book of the Law:

> *II,36: There are rituals of the elements and feasts of the times.*

Thus the Trumpeters are the Seasonal ingresses or Lesser Sabbats, the ?feasts of the times? and the Kings are the Midseasonal eves or Great Sabbats, the ?rituals of the elements? because they correlate respectively to the 4 Horsemen and Cherubs of Ezekiel or the Beasts of Revelation.

Examining the relevant passages in Revelation VI we find.

> *1: And I saw when the Lamb opened one of the seals, and I heard, as it were the*
> *noise of thunder, one of the four beasts saying, Come and see.*
>
> *2: And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*

White Horseman = Fire

The Bowman is traditionally Sagittarius, and if we examine the relevant celestial space: RA 20H30 to 18H by Declination 40s30 to 20s30 it can be seen that the bowman has a crown, Corona Australis. In astrology the
Winter Solisticial colour is at the cusp of Sagittarius and Capricorn. Note also that Sagittarius is the location of the center of our Galaxy, the southernmost Zodiacal constellation and the location of the conjunction of the Galactic Equator with the Ecliptic. Note also the triplicity of fire implicit in the above passage: Aries = Lamb, First Beast = Leo, and Bowman = Sagittarius.

> *3: And when he had opened the second seal, I heard the second beast say, Come and see.*
>
> *4: And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

Red Horseman = Air

Red would then equal air, and mutable air is Gemini. And the cusp of Gemini and Cancer is the Summer Solstice. The Sword is attributed both to air and Mars equaling Red Air. Zain = Sword = Gemini in the Tarot.
Castor the lucida of Gemini is both a swordsman and called the horseman of the Zodiac. Note too that as Sagittarius is the view in to the center of the Galaxy, Gemini looks outward to the closest edge, thus are
both crossed by the Milky Way.

> *5: And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.*
>
> *6: And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.*

Black Horseman = Earth

Here can be seen the cusp of Virgo and Libra that marks the Autumnal Equinox. Black = Earth, and mutable Earth is Virgo. The pair of balances is obviously Libra. Also the measure of wheat can be seen as Spica, a
spike of wheat, the lucida of Virgo. Virgo is also Astreae who is in reality Justice. Note on a grand celestial scale Virgo is the location of the center of the great Galactic supercluster to which our local group and home galaxy the Milky Way belong.

> *7: And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.*
>
> *8: And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

Pale (Green) Horseman = Water

The Greek for pale in this passage (chloros[12]) is actually more appropriately defined as green. Water equals the Hanged Man and Death is Scorpio, fixed water. The cusp of Pisces, mutable water and Aries is the Vernal Equinox, and by precession the equinox has drifted into Pisces towards Aquarius, who though airy is the Water Bearer. Note that the Lamb = Aries began this set of attributions and it ends with Pisces at the beginning of the year at Vernal Equinox so the first is both first and last and visa versa.

This becomes more obvious as the relationship between the Kings and the 24 Seniors is seen to reflect that of the 4 Beasts and the 24 Seniors in Revelation.

So if the Seals above the Tables are to be associated with the 4 Horseman, as purported by the Aurum Solis, then they are, I believe clearly associated with the cusps that begin the seasons as shown above. This can be further verified by placing a Reformed Great Table in the center of a circular astrological diagram and
aligning the 4 corners to the cusps as given. I have attached a diagram which puts this in some perspective, but unfortunately isn?t of the quality I would like. The center represents the Reformed Great Table; the inner circle the Tropical Zodiac; the outer circle the constellational/sidereal intersection with the ecliptic; the irregular shapes beyond the circles indicate the projection of the actual constellations with the sigils of some of the fixed stars for reference and the Sigils of the elements are placed beyond to show the relationship.

Next... the internal structure of the Watchtowers.

Notes

1. Meric Casaubon, *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. Elizabeth and King James their Reignes) and Some Spirits: . . . .* , (New York: Magickal Childe, 1992).

2. 4 X 3 = 12, announcing the 12 Ensigns to come, here indicative not of zodical signs but of the 12
House.

3. 4 X 1 = 4 the 4 Castles, 4 horsemen, 4 Beasts = 4 Kings, 4 Clothes of Passage, 4 Crosses etc. 4 + 12 = 16 which will be the greatest number explicated in the hierarchy.

4. 4 X 6 = 24, the 24 Seniors, the 24 hours of the day, cf. Theorem John Dee. The Hieroglyphic Monad. <http://w3.one.net/~browe/pdf/Dee%20Monad.pdf>

5. From this is drawn the so called Spirit Table, which will be discussed in due course.

6. *Liber Secundus* from Sloane MS. 3188: *Mysteriorum Libri Quinque* contained in Clay Holden edt. *Liber Secundus* (http://www.dnai.com/~cholden/), Christopher Whitby edt. *John Dee?s Actions With Spirits: 22 December 1581 to 23 May 1583* (New York: Garland, 1996). and Joseph H. Peterson edt. & trans., *Five Books of Mystical Exercises*, (Wales: Magnum Opus Hermetic Sourceworks, 1985). In part available as *Mysteriorum Libri Quinque* (http://www.esotericarchives.com/dee/sl3188.htm).

7. Levanael, Korabiel, Nogahel etc.

8. For a view of the Tablet being described cf. *Liber Tertius* vide post, also a T&FR and James p. 178. where the Tablets of Creation are arrayed upon the Holy Table.

9. *Liber Tertius*, from Sloane MS. 3188: *Mysteriorum Libri Quinque*, op cit. note 6

10. 20 March 1582 *Liber Secundus* op cit. note 6

11. T&FR p. 14 (2nd series) et passim.

12. **Χλωροσ**, cognate with the English chlorophyll, the green coloring in plants.

The System of Enochian Magick, Part IV: The Round Table of Nalvage

By Frater David R. Jones

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APOLOGIA

I have been under the weather so as an interlude before continuing our discussion about the Watchtowers I would like to introduce one of the *a priori* constructs. The Round Table of Nalvage. This is a revision of an early piece so some of the material may be familiar.

THE ROUND TABLE OF NALVAGE

> *?All things are in order. Thus saith the Messenger of him which is the God of Wisdom. Is your worthiness such, as you can merit so great a mercy? Or are your vessels cleansed, and made apt to receive and hold the sweet liquor, pure understanding itself??*
>
> from the Spirit Action of Tuesday April 10, 1584 [1]

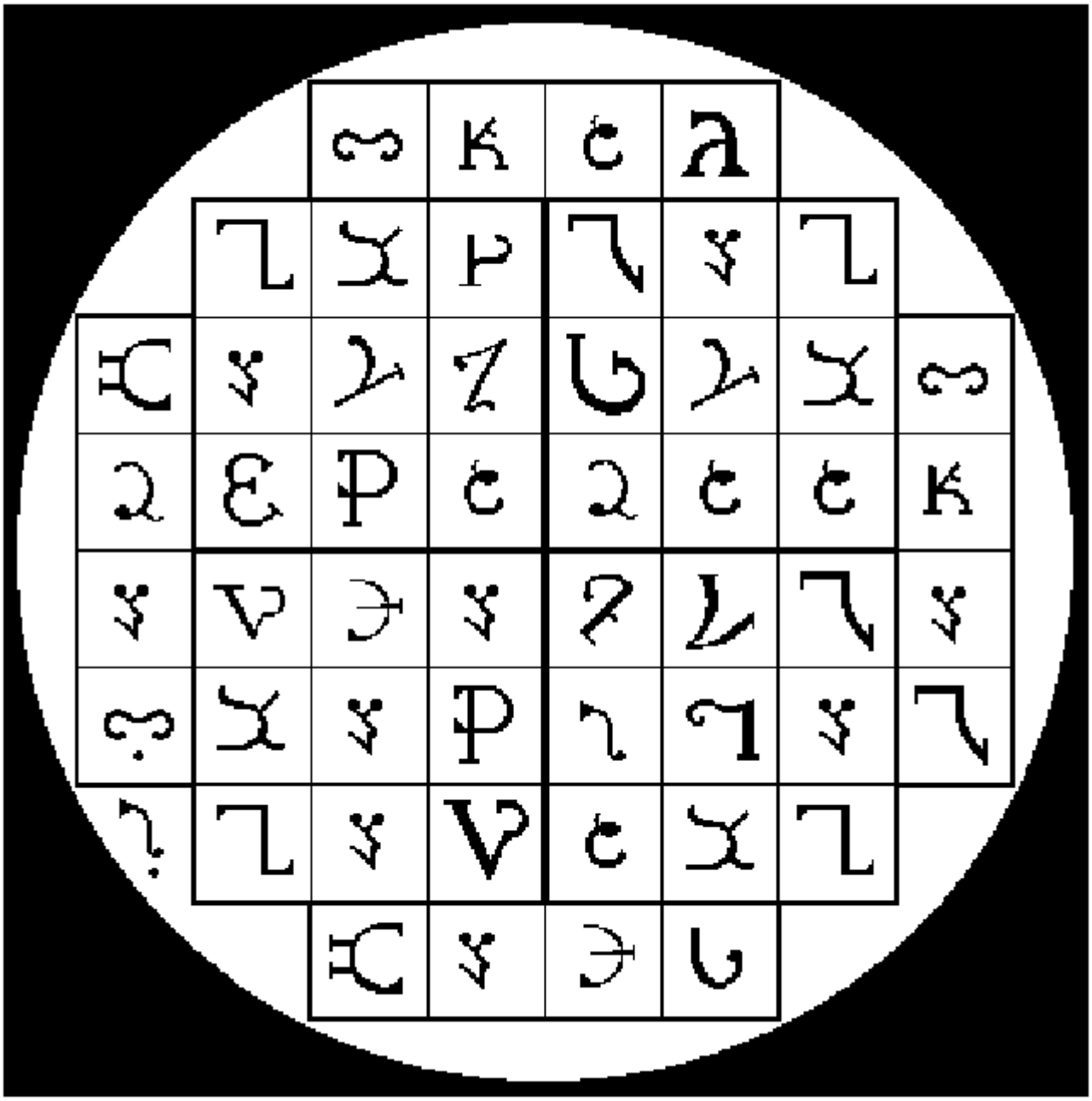


Figure 1. The Round Table of Nalvage

AGNITIO

The correction of the table from the Cotton Appendix was first brought to my attention by my G.H. frater N.G.

PART I. THE SUBSTANCE

?He standeth upon his round table of Crystal, or rather of Mother of Pearl: There appear an infinite number of letters on the same, as thick as one can stand by one another. The table is somewhat inclined on one side:?[2]

h c r u
i d z s a i
l a o i g o d h
u m z r u r r c
a b n a f o s a
h d a z s e a s
i a b r d i
lang [3]

From this Table Nalvage[4] ?counteth and confereth places and letters together? to form the actual form of the Table delivered to Dee and Kelly, and shown above:

Delivered to Dee and Kelly in Cracow Poland during the Spirit Action of Tuesday April 10, 1584, this Table
precedes, almost directly, the beginning of the reception of the Calls[5] and may be identified with the Key or Calling ?not to be opened,? as it completes the necessary sum of 49 mentioned with the
introduction to the Calls in the next Spirit Action:

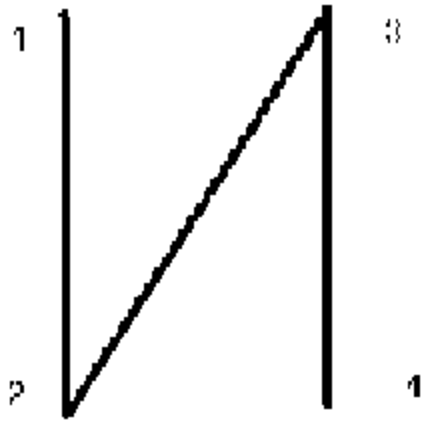
> *?I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49v oices, or callings: Which are the Natural Keys, to open those, not 49. but 48. (for One is not to be opened) Gates of Understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, & make you understand perfectly the[6] contained in the Tables. Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the compass of Nature, and of all things which are subject to an end.?*[7]
>
> from the Spirit Action of Thursday April 12, 1584[8]

The Table itself consists of 4: 3 X 3 tablets named Continents.

i d z	s a i
a o i	g o d
m z r	u r r

b n a	f o s
d a z	s e a
i a b	r d i

The Continents are ordered from the upper left to the lower left to the upper right and ending with the lower right. So that the concourse of the forces through the inner square of the Table progresses in a path that would form an inverted capital letter ?N.?



1st 3rd
2nd 4th

The 1st and 2nd Continents are said to be dignified. The 3rd not yet dignified, but to be dignified. And the 4th is described as being without glory or dignification. The Latin appellations assigned to each repeat
and emphasize the same sentiments. The upper left quadrant is called the ?Vita Suprema,? ? the highest life.? The lower left is simply ?Vita,? ?the life.? The upper right is described as ?Vita non dignificata, sed dignificanda,? that is ?the life not dignified, but which shall be dignified.? And of the lower right it is said, ?Vita est etiam haec, sed quae peperit mors? meaning ?Even this is life, but life which will be payed with death.?[9]

When combined the 4 Continents form an inner tablet of 36 squares.[10]

i d z s a i
a o i g o d
m z r u r r
b n a f o s
d a z s e a
i a b r d i

Attached to the sides of this inner tablet are 4 linear segments of 4 squares each, centered on the 4 sides of the inner tablet.

h r c u

l h
u c
a a
h s

l a n g

Making the total number of squares in the Table 52.[11]

1. **The Substance is attributed to God the Father.**
2. **The first circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.**
3. **The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.?**[12]

Notes

1. From the Spirit Action of Tuesday April 10, 1584, which begins the book *MENSIS MYSTICUS SAOBATICUS*. Vide pg. 73 Meric Casaubon?s *A TRUE & FAITHFUL RELATION . . . .* (w/ new material by Clay Holden). New York: Magickal Childe, 1992. (Hereafter T&FR)

2. Ibid.

3. Pg. 76 T&FR, Casaubon has

```
     h c r u
   i d z s a i
 l a o i g o d h
u m z r u r r c
 a b n a f o s a
 s d a z s e a s
   i a b r d i
     l a n g
```

   with an ?s? for ?h? in the leftmost column.

4. The first notable discussion of this Table in modern times took place in two articles published in the 1970s:

   - Geoffrey James, ?Enochian evocation: the true Calls?, Gnostica 47 (1978),pp. 12-20, 74-77 [no discussion but a short mention of the table of Nalvage on p.17; the article is part 4 of a series on evocation by James]

   - Osborne Phillips, ?Commentary: The true ?True Calls??, Gnostica 50 (1979),pp. 10-12 [with a reproduction of Sloane MS 3191 f.7v and the author?s portrait; he does not mention Nalvage table at all but criticises James for relying on Casaubon?s version of the calls, concluding that ?the present writer personally assures everyone interested that the text of the Calls in _Book V_ [of _Magical Philosophy_ - then forthcoming] is the authentic, and therefore the definitive, version?.]

     {notae R. Prinke, 1996 <http://www.hollyfeld.org/heaven/Email/enochian-l/9612/msg00080.phtml >}

5. Spirit Action for Friday April 13,1584; vide T&FR pp. 73-83

6. ?that? for ?the??

7. I have modernized the spelling throughout, but I will cease to do so henceforth to facilitate transcriptional comparison.

8. T&FR pg. 77 et passim.

9. I have given this passage its transferative meaning, a more literal rendering would be ?*. . . but the life that will be suspended by death.*?

10. 6 X 6 = 36, the number of places in the magikal square of the Sun, supporting B. Rowe?s supposition (THE TABLET OF GOD. <http://www.hollyfeld.org/Esoteric/Email/enochian-l/index >. Wed, 13 Nov 96 18:30 EST.) that the figure may be intended as a lamen. The shapes of the Table of

Nalvage and the Lamen shown in Libri Quinti Appendici are essentially similar, though not identical. Vide Pat Zalewski *GOLDEN DAWN ENOCHIAN MAGIC*. St. Paul MN: Llewellyn, 1994. pg.132 & pg. 152 This relationship is similar to that between the Black Cross that divides the Great Table and the cross formed by the lines of the Father, Son and Holy Ghost that
forms the crosses that separate the subquadrants in each of the terrestrial Tables.

?His physiognomy is like the picture of King Edward the sixth...?
Mensis Mysticus Saobaticus: Pars prima ejusdem 10 april 1584[1]

The System of Enochian Magick, Part V: More on the Round Table of Nalvage

By Frater David R. Jones

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the Official Journal of Sekhet-Maat Lodge**, O.T.O.**
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THE ROUND TABLE OF NALVAGE

```
    h c r u
  i d z s a i
l a o i g o d h
u m z r u r r c
a b n a f o s a
h d a z s e a s
  i a b r d i
    l a n g
```

II. THE ORDER AND KNITTING TOGETHER.[2]

?As the tree in sappy life, watering her self throughly, bringeth forth the ornament of her own beauty: So the spiritual part of man being good and dignified, burnisheth himself, with his sound and faithful thought: I mean the glory and shew of his own beauty; for the soul of man groweth either with beauty to salvation, or with dishonour and filthiness, to damnation.

?I have done my Commandment. I have as a Schoolmaster warned you, and as a friend counselled you: I will also teach you.?[3]

```
i d z   s a i
a o i   g o d
m z r   u r r

b n a   f o s
d a z   s e a
i a b   r d i
```

In order to facilitate the understanding of the mechanics of the Table, the lettered positions
in each of the 4 quadrants or ?Continents? have been assigned numeric values. These are read
left to right, and in order from top to bottom as is shown below:

```
1 2 3
4 5 6
7 8 9
```

Each line4 of each ?Continent? or ?Life? was assigned, by the angel Nalvage, a quality or property as follows:

1st Continent

1.1 [1-2-3] ..... *idz = Gaudium*
Joy, gladness

1.2 [4-5-6] ..... *aoi = Praesentia*
Presence / present circumstances[5]

1.3 [7-8-9] ..... *mzr = Laudantes*[6]
..... or *Triumphantes*[7]
Those who praise, or those who triumph/are victorius

2nd Continent

2.1 [1-2-3] ..... *bna = Potestas*
Power, control, opportunity

2.2 [4-5-6] ..... *daz = Motus*
Motion

2.3 [7-8-9] ..... *iab = Ministrantes*
Those who serve[8]

3rd Continent

3.1 [1-2-3] ..... *sai = Actio*
Action, performance

3.2 [4-5-6] ..... *god = Factum*
Fact, deed

3.3 [7-8-9] ..... *urr = Confirmantes*

Literally those who strengthen[9]

4th Continent

4.1 [1-2-3] ..... *fos = Luctus*
Sorrow, mourning, lamentation

4.2 [4-5-6] ..... *sea = Discordia*
Disagreement, dissension, discord

4.3 [7-8-9] ..... *rdi = Confundantes*
Literally those who mix together[10]

The lines[11], though they represent properties specific to their order in the Continents, may not represent names or words as such. These lines probably function as constituent parts; out of which the formation of names are drawn by the given geometric mechanics. This would follow the general pattern first set forth in *Liber Mysteriorum Secundus*[12] for the formation of the two Angelic Squares, where the lines are delivered as baskets of winged creatures and pillars, and a hierarchy of names is derived therefrom. This avoids dealing with
the fundamentally unpronouncable combinations of consonants posed by reading the lines individually.

From these lines the angel Nalvage extracted, by geometrical13 manipulation14, a passage
in the Angelic tongue, the meaning of which is related to the properties listed above.

1st Continent

[1-4-2] ..... *Iad = Vita Suprema*[15]
[7-5-3] ..... *Moz = Gaudium*
[8-6-9] ..... *Zir = Praesentia*16

2nd Continent

[7-8-4] ..... *Iad = Vita Secunda*[17]
[9-5-1] ..... *Bab = Potestas*
[6-2-3] ..... *Zna = Motio*

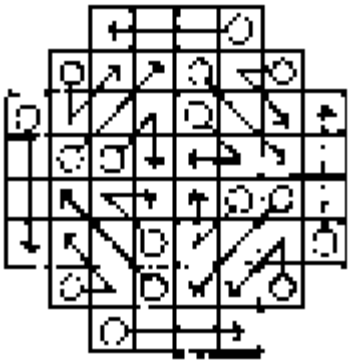
3rd Continent

[3-2-6] ..... *Iad = Vita Tertia*
[1-5-9] ..... *Sor = Actio*
[4-8-7] ..... *Gru = Factum*

4th Continent

[9-6-8] .... *Iad = Vita quae etiam est mors*[18]
[3-5-7] ..... *Ser = Luctus*
[2-4-1] ..... *Osf = Discordia*

From this numerical relationship, the geometrical symmetry can be observed. The first (1-4-2) is the inverse of the last (2-4-1), the second (7-5-3) of the penultimate (3-5-7) and so
forth.



		h	c	r	u		
	i	d	z	s	a	i	
l	a	o	i	g	o	d	h
u	m	z	r	u	r	r	c
a	b	n	a	f	o	s	a
h	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

		h	c	r	u		
	i	d	z	s	a	i	
l	a	o	i	g	o	d	h
u	m	z	r	u	r	r	c
a	b	n	a	f	o	s	a
h	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

And the Call that can thus be extracted from the Table as follows:

0.1 ..... *Iad* = God
0.2 ..... *Mozod*[19] = The joy of God
0.3 ..... *Zir* = Presence, I am
0.4 ..... *Iad* = God
0.5 ... *Bab* = Power, mobility, possibility
0.6 ..... *Zna* = Motion, movement
0.7 ..... *Iad* = God
0.8 ..... *Sor* = Action
0.9 ..... *Gru* = Deed, fact
0.10 ..... *Iad* = God
0.11 ..... *Ser* = Mourning, lamentation
0.12 ..... *Osf* = Discord

Iad Mozod Zir
Iad Bab Zna
Iad Sor Gru
Iad Ser Osf

I AM THE PRESENCE OF THE JOY OF GOD.
THE MOTION OF GOD?S POWER (OR POSSIBILITY).
THE FACT OF GOD?S ACTION.
THE DISCORD OF GOD?S LAMENTATION (MOURNING).

?Not withstanding, consider that you are servants: Do therefore the will of your Master. You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are
become children: partakers of the counsel of him that sitteth and seeth, and saith I am. Therefore be sober, faithful, and waver not, for the inheritance of your Father is great: your
freedom without recompence, and your Master the King of Justice.?[20]

Notes

1. p. 73 Meric Casaubon?s *A True & Faithful Relation...* (New York: Magickal Childe, 1992).

2. For Part I. and bibliographic details see: http://www.hollyfeld.org/Esoteric/Email/enochian-l/index

3. All quotations herein are from the Spirit Action of Tuesday April 10, 1584 and transcribed
verbatim from pp. 73-76 of Meric Casaubon?s *A True & Faithful Relation*.

4. Pat Zalewski?s *The Golden Dawn Enochian Magic* (St. Paul, MN: Llewellyn, 1994) p. 154

reads each of these lines in reverse, ?*dzi, ioa, mzr...*? etc., and identifies each as an Angelic
Choir. He attributes to the general qualities an identity as ?*those who...*? which grammatically
is only properly assigned to the third lines in each continent and the names about the circumference, the attributions of which end in ?*-antes*?.

5. Metaphorically ?effect? or ?power.?

6. Cf. *Revelation* IV: 9-11, VII: 12.

7. Originally the participants in a procession honoring Bacchus (drunkards?), later of the triumphs of Roman victors and of the Caesars.

8. Cognate with the English ?ministers.?

9. Transferative meaning ?those who secure,? ?reinforce? or ?confirm.?

10. Metaphorically those who ?confound,? ?confuse,? ?illude,? or ?bewilder.?

11. Pat Zalewski pp. 153-5 et passim *The Golden Dawn Enochian Magic* concludes that the order of the words of these four lines should be read in reverse, ie ?*Zir Mozod Iad*? etc. This makes some grammatical sense, if one accepts an English grammar correlation to the Angelic tongue. The word order is generally similar, though not identical in all places. This rendering might make better English of the Latin given; and would yield an equally accurate, but more literal: ?The Motion of the Power of God? etc. It is not clear what Nalvage intends. The difficulty is in the inconsistency of reading the lines of the Continents in reverse letter by letter, but the phrases in reverse word by word. As this passage contains known and identifiable words of the Angelic language, the letters of these words cannot be conveniently be inverted.

12. Sloane MS. 3188 cf. Christopher Whitby edt. *John Dee?s Actions with Spirits* (New York:Garland, 1988): vol. 1 pp. 120-123, vol. 2. 68-101. Joseph H. Peterson edt. *John Dee?s Five Books of Mystery* (New York: Weiser, 2003) pp. 118-146 and Clay Holden edt. *Liber Secundus* (http://www.john-dee.org/Secundus.pdf) pp. 16-30.

13. A graphical representation of this process can also be found in vol. 10 pg. 8 of Israel Regardie?s *The Complete Golden Dawn System of Magic* (Phoenix AZ: Falcon, 1984).

14. Note the numeric symmetry in the formula for extracting the words. How the first is equal to the last, the second to the penultimate, etc.

15. ?Iad? is identified with the titles of the 4 Continents, but in the Angelic tongue: iad =
god vide the 1st, 8th, 9th & 17th Calls, cf. Geoffrey James *The Enochian Evocation of Dr. John Dee* (Gillette NJ: Heptangle, 1984) aka *The Enochian Magic of John Dee*. (St. Paul, MN: Llewellyn, 1994) pp. 65, 80, 83, 94, words: 1.5, 8.18, 9.66, 17.17.

16. Likewise zir = I am: Calls 2, 3 & 4, G. James pp. 69, 70, 73, words: 2.53, 3.4, 4.6.

17. *John* III:3

18. For the translation of this Latin see above and Part I of this essay. (*vide* note 1.)

19. Dee: ?I pray you, is Mozod, a word of three letters, or five?? Nalvage: ?..... In wrote three, it is larger extended.? [Dee. z extended is *zod.*]
D.: Will you pardon me if I ask you another question of this extension??
N.: ?..... Say on: *Moz* in it self signifieth Joy; but *Mozod* extended, signifieth the Joy of God.?

20. Nalvage, p. 73, *A True & Faithful Relation...*

JOHN DEE'S FIVE BOOKS OF MYSTERY

ORIGINAL SOURCEBOOK OF ENOCHIAN MAGIC

JOSEPH H. PETERSON, EDITOR

FROM THE COLLECTED WORKS
KNOWN AS MYSTERIORUM LIBRI QUINQUE

John Dee's Five Books of Mystery

John Dee's Five Books of Mystery

Original Sourcebook of Enochian Magic

From the collected works known as
MYSTERIORUM LIBRI QUINQUE

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Dedication

For my wife, Candy. You have supported me in so many ways, especially by helping me sort out and keep track of all the piles of obscure dead guy stuff. Without your help, so many things would have been impossible.

For Kerry, Sarah, Lisa, and Karl. You are the best kids a parent could ever hope for. Thanks for all the times you shared your precious computer time.

For my close friend, Paul Deneka, who introduced me to John Dee's writings and continues to share my enthusiasm for obscure dead guys.

For the Board of Trustees of the British Museum who granted me special permission to study manuscripts while I was under their age requirements, helped me during the many years that have passed since then, and gave me permission to publish this unique material from their collections.

For my friend, Roger Williamson, at Magus Books for his encouragement and support over the years.

For Jill Rogers at Red Wheel/Weiser, who has been great to work with. Thanks for helping to make this a better book.

Finally, for Betty Lundsted, who is sincerely missed.

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PREFACE TO THE REVISED EDITION

Dr. John Dee (1527 to 1608 or 1609) has been the subject of much interest in several fields. Several good book-length studies of him have appeared,[1] as well as numerous articles.[2] My intent in presenting this text is not to recap Dee's life or present a new perspective, but to fill in an important gap that has been generally neglected. The manuscript presented adds considerable detail for the years 1581–1583, by most accounts the climax of his career. It sheds light on Dee's politics, science, and occultism.

For the first edition of this text, I had the simple goal of eliminating two major barriers to the study of John Dee and Edward Kelley. These barriers are availability and legibility of the material. With this new edition, I hope to address two other problems as well. First, the English of Dee's day was somewhat different from that spoken today, so I have added many footnotes to clarify obscurities in the language. I have also translated the frequent Latin passages. Second, the subject matter of the

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1 I. R. F. Calder, "John Dee Studied as an English Neoplatonist," 2 vols. Ph. D. diss. (The Warberg Institute, London University, 1952); Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972); Nicholas H. Clulee, *John Dee's Natural Philosophy—between science and religion.* (London and New York: Routledge, 1988); William H. Sherman, *John Dee, the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

2 See list in Peter French, *John Dee: The World of an Elizabethan Magus,* pp. 216–29.

text, medieval and Renaissance magic, assumes a view of the universe not commonly held today. To further clarify the text in this context, I have expanded the introduction and index and explained otherwise obscure references in the footnotes. I have also added supplementary material from Dee's diary and other manuscripts.

J. Peterson, 1999

ABBREVIATIONS

Calder	I. R. F. Calder, *John Dee studied as an English neoplatonist,* Ph. D. thesis, 2 vols. (London, University of London, 1952.)
CHM	John Dee, *Compendium Heptarchiæ Mysticæ*, British Library, additional manuscript 36674, fol. 167r ff.
GRM	John Dee, *General and rare memorials pertayning to the perfect art of navigation* (London, 1577).
HM	John Dee, *De Heptarchia Mystica,* British Library, Sloane manuscript 3191.
MLQ	*Mysteriorum Libri Quinque*, British Library, Sloane manuscript 3188.
Monas	*Monas Hieroglyphica;* tr. C. H. Josten, in the journal AMBIX, XII (1964), 84–221.
R&W	R. J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).
TFR	*A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee . . . and Some Spirits,* ed. Meric Casaubon (London, 1659).

INTRODUCTION

These secret writings of John Dee, one of the leading scientists and occultists in Elizabethan England, record in minute detail his researches into the occult. They were discovered in a hidden compartment of an old chest along with various magical implements. Although the angels made him swear never to reveal these doctrines to anyone not sanctioned by them, he complained, "If no man, by no means, shall perceive anything hereof by me, I would think that I should not do well." Nevertheless, these pages were carefully concealed, and nearly lost forever. Although this present work is concerned primarily with his occult experiments, through it, we catch many glimpses of Elizabethan life and politics.

Dr. Dee represents the true Renaissance man—a master of many areas of learning. He was born in 1527 and lived at the height of the English Renaissance. Dee's knowledge included astronomy, mathematics, navigation, medicine, geography, history, music, painting, astrology, and the occult sciences.

In many ways, Dee lived at the center of conflicting forces and ideas—tradition vs. reformation, science vs. magic, Christianity vs. paganism (that is, Judaism, Hermeticism, and even studies of Arabic traditions). By studying Dee, we can gain insight into all these subjects

and into the Renaissance as a whole. We can even throw light on our own struggle to reconcile our own conflicts.[1]

Dee had many famous and powerful friends and was heavily involved in politics. He became scientific advisor and astrologer to Queen Elizabeth, who occasionally visited him at his home at Mortlake. He was instrumental in planning the expansion of the British Empire, exploring the New World, and, with the help of angelic agents, ushering in the new age as well. One of the main objectives of his life's work was to bring about religious and social reform. It has been suggested[2] that in this endeavor he was, to some extent, successful.

Dee began his "mystical experiments" with a solid foundation in medieval and Renaissance science, magic, Kabbalah, and the Hermetic arts. Further mysteries were revealed by the "angels" who manifested themselves, ultimately resulting in a new, unified occult system.[3] This occult system is perhaps closer to a face-lift than a new system. Most of it would have been familiar to occultists of the day, but with a veneer of new names and symbols.

Aside from the mechanical details of Dee's system for communicating with angels, these records reveal that the angels were interested in and involved with the exploration and colonization of the New World, and in heralding in a new age or new world order. The one aspect of these writings that has fascinated most, however, is that the angels

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1 Many of these apparent conflicts are still with us today. Charles Tart, *Body Mind Spirit* (Charlottesville: Hampton Roads, 1997), observes that Scientism, a belief that scoffs at anything that doesn't fit our supposedly scientific beliefs, has become "the world's most powerful (and negative) religion." It is interesting to note that most modern religious studies carefully avoid Scientism.

2 Frances A. Yates, *The Rosicrucian Enlightenment* (Boulder: Shambhala, 1978), p. xii.

3 Some have argued there are actually two systems: the Heptarchic system (represented by this manuscript and Dee's *Heptarchia Mystica*), and the Enochian system, represented by later records, especially TFR.

delivered a complete book in an otherwise unknown language. They claimed this book, named *Loagaeth,* to be of utmost importance. Its language is the true language of creation so sought after by Kabbalists and by Dee himself.[4] This "angelic book" was later used to extract a long series of messages (or "calls") in yet another unknown language, called Enochian.

Interest in John Dee and his occult activities has increased tremendously in recent years. One reason for this is the growing debate over the importance of Dee's role in history by such eminent scholars as Francis Yates,[5] Wayne Shumaker, and, more recently, William Sherman. Another reason for Dee's popularity is undoubtedly the fact that his system was used and adapted by the Hermetic Order of the Golden Dawn, and, subsequently, by Aleister Crowley. If one examines the Golden Dawn material, its appeal soon becomes clear: It draws together various occult methods into a highly coherent system. In adapting Dee's system, various additions, omissions, and mistakes were made. This departure was compounded by uncritical, although imaginative, treatments of the Golden Dawn and Crowley material by some authors. The net result is a maze of misinformation.[6] The material presented here provides us with the keys necessary for understanding Dee's original system as a whole. Since its previous

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4 See C. H. Josten's translation of Dee's *Monas Hieroglyphica* (AMBIX, XII, 1964, 84–221), and Nicholas Clulee's analysis in *John Dee's Natural Philosophy* (London: Routledge, 1988), p. 77ff.

5 Although there has been some criticism of Dr. Yates' work in recent years, I have found the views of Roberts and Watson to be the most balanced: "The influence of the later work of Yates herself will be widely apparent for although that often seems hasty and over-enthusiastic, our own research has frequently confirmed rather than contradicted hers. . . ." Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 26.

6 R. Turner writes, "Mistakes abound in both the Crowley and Regardie printed Enochian texts. I counted 91 in the first Call alone when comparing these with Dee's original manuscript (see Sloane 3191, British Museum)." Cited by Colin Wilson, "Introduction to the Necronomicon," *Gnostica,* 48, Nov. 1978, p. 62.

editions were very limited in availability,[7] it has largely been ignored, in spite of its importance.

Dee studies have created two radically different pictures of Dee—one as Magus, and the other as scientist-politician. I hope this volume will help bridge the gap. This polarization is partly caused by the lack of availability of Dee's writings. Those interested only in the occult have largely ignored Dee's published output, and those who focus on his published output will find very little evidence of occult influences. Placing the focus on Dee's public writings, however, can give the modern reader the mistaken impression that occultism was not central to his thinking. This is simply because, in Dee's day, the occult was a dangerous pastime, placing you at risk, not just from hostile spirits, but from the frightened public. We would do well to keep in mind the fate of the less cautious magus Giordano Bruno, who was burned alive at the stake by the Inquisition only a few years after Dee recorded these accounts. Dee's childhood idols, Roger Bacon, Trithemius, Agrippa, Paracelsus, and others, all had suffered greatly because of their reputations as magi. Dee himself was imprisoned early in life, an experience he was careful to avoid thereafter. His thoughts and motivations, however, centered around his "mystical experiments." In addition, there is an "anti-manuscript" bias to overcome. Although many of Dee's books were widely circulated, they were not intended for publication, but rather were "directed inward, to an extremely restricted circle" for private political aims.[8]

Another goal in presenting this text is to help elucidate the tradition in which Dee's occult endeavors took place. Although it has repeatedly been observed that Henry Cornelius Agrippa was a major

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7 The first edition was limited to 500 copies. Another version was produced by Christopher Whitby as his doctoral thesis. This had a small reprinting as *John Dee's Actions with Spirits,* 2 vols. (New York: Garland, 1991).

8 William Sherman, *John Dee,* p. 149.

influence on Dee, most have concluded that Dee's system is highly nontraditional. This view is distorted by the fact that most attention has centered around an isolated set of records that describe a system that, on the surface at least, appears to be highly original.[9] I hope to show that Dee and his spirit medium, Edward Kelley, were following traditional methods, especially during their earlier efforts, and that his later methods are adaptations of traditional ones, used within a traditional framework.

Dee's writings also are of interest in that they are a record of the most educated English of Shakespeare's age. To some extent, Dee is even said to have influenced the English language.[10]

Dee's Early Period

John Dee was born in London on July 13, 1527. His father, Rowland Dee, was an official at the court of Henry VIII. John was born shortly after Luther's break with Rome, and immediately after England's, during a period of radical reform. The resurgence of classical Greek studies combined with new interest in Hebrew studies to create Renaissance Neoplatonism. Renaissance philosophers sought to integrate Greek and Hebrew traditions in an attempt to unify the rapidly disintegrating religious factions and end the constant political strife. They were thus the forerunners or prophets of the Rosicrucian and Illuminati movements.

By the age of 23, Dee had already established a brilliant reputation, lecturing in Paris on Euclid. At age 31 (1558), he published his first

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9 These records were published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and Some Spirits* (TFR). Casaubon's main intent in publishing this material was to discredit Dee's reputation.

10 For example, he is credited with coining the word "unit," which he used to translate the Greek "monas." He also coined the word "Britannia."

major work, *Aphoristic Introduction* (Propædeumata Aphoristica), and at age 37 (1564), his *Monas Hieroglyphica.* The *Monas* is a highly esoteric work. In it, he claims to be in possession of the most secret mysteries. He wrote it in twelve days, while apparently in a peak (mystical) state: "[I am] the pen merely of [God] Whose Spirit, quickly writing these things through me, I wish and I hope to be."[11] He claimed the work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.[12]

Like the *Monas Hieroglyphica,* the angel magic in the *Mysteriorum Libri Quinque* seeks a higher wisdom than science, religion, or Jewish Kabbalah—one that will unite them all, convince atheists, convert Jews as well as pagans, and heal Christendom.

John Dee, the Politician

The Renaissance saw a giant leap in the evolution of the Information Age. Printed works, a recent innovation, were becoming more and more available, and manuscript collections were threatened with neglect. Dee was fascinated with books and spent vast amounts of energy and money collecting them. Eventually Dee's library became "Elizabethan England's greatest library,"[13] attracting scholars and dignitaries alike. It is possible that Dee's inspiration and model for his library came from Johannes Trithemius, one of the greatest scholars and occultists of the sixteenth century. While abbot of the monastery of Sponheim in Germany, Trithemius built a library of unparalleled importance, and turned one of the poorest monasteries in the

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11 *Monas,* Theorem 23.

12 *Monas,* dedication to King Maximilian, passim, pp. 115 ff.

13 Peter J. French, *John Dee, The World of an Elizabethan Magus,* 1972, pp. 40 ff.

Palatinate into an "obligatory" place of pilgrimage for scholars.[14] As William Sherman has noted, "Renaissance libraries were powerful sites of intellectual creativity, social status, and political influence." As such, their owners "were at once empowered and endangered by their collections and skills."[15] This must have been a source of great anxiety to Dee.

Dee's library was a bustle of activity, especially in 1583, with frequent planning sessions for nautical expeditions, visitors borrowing and lending books, dignitaries, including the queen, and others, such as Francis Bacon, who sought Dee's advice and help.[16]

Plans for the New World and the New Age

Perhaps Dee's greatest legacy is his seminal role in building Britain into a major maritime power.[17] He is usually credited with coining the phrase "British Empire." Dee played a prominent role in plans to colonize the New World (involving Lord Burghley, John Davis, Adrian Gilbert, and Sir Walter Raleigh), and consulted the angels quite often about the venture. His interest was not merely patriotic.[18] He had a far-sighted plan for the new (or rather restored) British Empire to compete

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14 Hans Ankwicz-Kleehoven observes, "Just as no distinguished foreigner at the beginning of the nineteenth century omitted to pay his respects to Goethe in Weimar, so it was good form in the Germany of circa 1500 to have called on Trithemius at Sponheim." Cited in Ioan P. Couliano, *Eros and Magic in the Renaissance* (Chicago: University of Chicago Press, 1987), p. 166.

15 William Sherman, *John Dee,* p. 51.

16 William Sherman has given us an excellent sense of it in his book; see especially p. 40.

17 "Dee could hardly have held a more prominent place in . . . the genesis of the British Empire." See William Sherman, *John Dee,* pp. 148 ff and passim.

18 A large element of Dee's patriotism was his fascination with the Arthurian legends. He was largely responsible for reviving interest in them. Dee believed himself to be of royal descent.

with (or replace) the Hispano-Papal empire. Part of his justification was the same as Rome's—to "carry the name of Jesus among the infidells to the great glory of God."[19] The magnitude of his vision is reflected in the vast extent of the empire that Britain went on to establish.

Dee associated the new empire and the New World with the new age. He was fascinated by the apocalyptic prophecies of his day, and tried his own hand at them based on his knowledge of astrology. He believed the new age would begin in a few years, perhaps in 1583 or 1584. He based this on astronomical models of world history published by Trithemius *(De Septem Secundeis)* and Cyprian Leowitz *(De coniunctionibus magnis)*.[20] The fact that Dee dated two of his works[21] using his calculation of the "world year" allows us to calculate where he thought the world was in the cycle.These works place the start of the cycles at 3763 B.C.[22] Nevertheless, Dee felt the end of the world was immanent, largely based on astronomical observations.[23] The coming great conjunction was foreshadowed by the appearance of a supernova in 1572, a comet in 1577, and a solar eclipse in 1582.

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19 British Library, Sloane manuscript 3188, fol. 65a. See also John Dee, *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION (GRM)* (London: John Daye, 1577).

20 Johannes Trithemius in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647), wrote that world history was governed by the rules of seven angels, each ruling 354 years and 4 months. The angels told Dee that "the 7 Governours have almost ended their Government" (TFR, p. 4). Dee's copy of Cyprian Leowitz, *De Conjunctionibus Magnis Insignioribus Superiorum Planetarum* (Leuingen, 1564), has "underlinings and a few notes" (item 631, R&W).

21 GRM (1577) is dated 5540, and *A Playne Discourse . . . concerning the needful reformation of ye vulgar kallender* (Oxford: Bodleian Library, Ashmole MS 1789, article 3, 1582) is dated 5545.

22 The title page for Dee's *General and Rare Memorials* shows a timeline of history of something over 6,000 years. If 6,000 years is significant to him as it was to others, his calculations would put the end at A.D. 2037.

23 See also I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 9, section 3.

In his scrying experiments,[24] the angels tell Dee and Kelley that "the tyme of God's visitation" was "8." Dee's speculation that this might mean 1588 seemed to be confirmed in later scrying sessions.[25]

Dee found political authority for the British Empire in the accounts of King Arthur and Owen Madoc, a legendary Welsh prince said to have discovered America in 1170.[26] To compete with the spiritual authority of Rome, however, Dee sought divine authority from the angels and God himself. The angels told him what he wanted to hear—that "the World begynnes with thy doings."[27] Thus his scrying, publications, and political activities were all part of his grand scheme to unify the peoples, religions, and languages of the world through universal knowledge. An element of this plan was to convert the pagans of the New World, and the Jews.[28]

The angels revealed details of the New World and new age on several occasions. For example: "What I speak hath not byn reuealed, no not in these last tymes, of the second last world. But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment." "New worlds, shall spring of these. New manners: strange men:" "The old ways cease, the new begin."[29]

After the appearance of the Polish prince, Albrecht (or Albertus) Laski, Dee shifted his hope for a royal patron to Europe. In the end, Dee failed to convince any of his would-be royal patrons of the cosmic

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24 *Mysterium Libri Quinque* (MLQ), 16 November 1582.

25 TFR, p. 43.

26 I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 8, section 8. See also William Sherman, *John Dee,* pp. 187, 188.

27 The Archangel Uriel, 11 March 1582.

28 See *Monas,* p. 133, "the Hebrew cabbalist . . . will own that, without regard to person, the same benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages."

29 Bynepor, 20 November 1582; Medicina Dei, 24 March 1583; Michael, 23 May 1583.

plan. He was also thwarted by the papal nuncio (ambassador) who managed to have him and Kelley expelled by Rudolf. Dee was wise enough to decline an "invitation" to Rome.[30]

Renaissance Magic

By the Renaissance, magic had developed a complex theoretical and philosophical foundation. There was also a considerable amount of practical literature in circulation. Dee's public and secret writings show the remarkable depth and breadth of his studies of magical literature. The classical philosophers, especially Plato and Aristotle, were the foundation on which the so-called Neoplatonic philosophers built. Plotinus, Porphyry, Proclus, Iamblicus, and the Christian Pseudo-Dionysius were all familiar to Dee, as were the Italian Neoplatonic revivalists Ficino, Pico, and others.

The practical literature largely relies on knowing the secret names of God (mostly from the Hebrew Old Testament)[31] and of the angels or spirits themselves. The more cautious methods involve praying to God directly to send his angels.[32] The less cautious methods involve appealing to the spirits directly. The use of consecrated tools in ceremonial magic reflects their use in religious ceremonies. Most of the literature also deals with the use of talismans or symbols of some kind, and often with squares of letters or numbers.[33]

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30 A similar "invitation" led Giordano Bruno to his death at the stake in 1600.

31 For example, "AGLA" and "ARARITA" are acronyms derived from verses of scripture. See Cornelius Agrippa, *De occulta philosophia Libri Tres* (Leiden: E. J. Brill, 1992), book 3, chapter xi, p. 428.

32 For example, Arbatel, *De Magia Veterum* (Basel, 1575), p. 21, Aphor. 14: "da mihi unum de spiritibus tuis, qui me doceat ea, quae vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi." ("Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.")

33 For example, Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 22, pp. 314–18.

The object of these practices, often called "experiments," is sometimes as sublime as the vision of God, but frequently as base as the recovery of stolen goods or the discovery of treasure. The mention of treasure during a scrying session with Barnabas Saul (22 December 1581) probably reflects the grimoire he is using more than a specific inquiry by Dee.

John Dee, The Magus

Dee's reputation as a magus, or rather a conjurer, started fairly early in his life and has continued to this day.[34] While he was highly respected as a man of great learning within the scholarly community and court circles, the less educated came to fear him. He was even briefly imprisoned in 1555 on charges that he tried to enchant Queen Mary. He is said to have been the model for Prospero in Shakespeare's play *The Tempest.*

In his explanatory note to the present work, Dee writes that his interest shifted more toward the occult after becoming convinced of the hopelessness of human endeavors as paths to wisdom. Sloane 3188 records his earliest occult experiments centered around scrying. These early methods were remarkably consistent with the occultism prevalent at the time, and Dee seems to be as widely read here as he was in science. He mentions the famous occultists Cornelius Agrippa and Johann Reuchlin. The widely known *Heptameron* of Peter de Abano and Arbatel's *Of Magic* are also mentioned, even though he did not include them in his *externa bibliotheca.*

Dee's interest in angelology is indicated by his heavy annotations of such works as Pseudo-Dionysius' *Coelestis hierarchia,* Richard of St. Victor's *De superdivina trinitate* (1510), Scalinger's *Exotericarum*

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34 There have been a number of recent books and movies with the theme of Dee's magic.

exercitationum liber decimus (1557), Pompilius Azalus' *De omnium rebus naturalibus* (1554), and J. Rivius' *Opera theologica* (1562).[35]

Although Dee was careful not to catalog his more dangerous volumes, other sources can be identified or deduced. One of these is *Liber Juratus,* or the *Sworne Book of Honorius.* Sloane 313 (late fourteenth or early fifteenth century) is known to have been in his collection and contains marginal notes in his handwriting.[36] *Liber Juratus* contains detailed instructions for communicating with spirits, as well as obtaining the sight of God through the use of an elaborate sigil, named the *Sigillum Dei Aemeth.* Dee is directed by the angels to use this sigil "which is allready perfected in a boke of thyne." Dee is also promised the sight of God ("videbis Deum").[37] Another source that Dee mentions is the magical text *Aldaraia sive Soyga* (discussed below), which has squares of magical letters and heavy astrological elements.

In addition to these, I believe that two other magical texts can be identified as having been used by Dee. The first is Sloane 3849 article 1, "Manner of proceding in order to discover in the crystall,"in which the three angels Anchor, Anachor, and Anilos are central. This, or a similar text, seems to be behind Dee's first scrying session with Kelley, in which they try to call forth these three spirits.

Another magical text I believe may have been used is Sloane 3854. The first part includes article 4 ("Book of Consecrations")[38] and article 5 ("Experimenta de Speculo"). In the blank space between these two articles

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35 R&W, p. 29.

36 R&W, p. 168. They catalog it as DM 70 and note, "On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum,' which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber.'"

37 Sloane 3188 fol. 48r.

38 A version of this text with discussion is included in Richard Kieckhefer's *Forbidden Rites: A Necromancer's Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), pp. 8–10, p. 256 ff.

(folio 75r) a second hand, which I believe can be identified as Edward Kelley's, has written some notes. This manuscript is also bound with the most complete and correct manuscript of *Liber Juratus* that I have seen.

There are many examples of medieval and Renaissance magic texts with similar methods. I include some examples in the appendices.

Dee's system started with some Hebrew-centered Kabbalah like that he found in the writings of Reuchlin. Kabbalistic concepts abound, including his use of Hebrew etymology, traditional Hebrew names of God and angels, and extracting names from tables of letters à la Abulafia. Dee had a large Hebrew collection in his library, and took many of the volumes with him to the continent in 1583, showing sustained interest.

Nevertheless, in the end his *Sigillum Dei Aemeth* replaced the traditional Hebrew names with new names, and his angelic book was not in Hebrew, but a new (or unknown old) language. This may reflect Dee's (or Kelley's) mistrust of Jews,[39] or perhaps it may have been a way to compensate for Kelley's lack of knowledge of Hebrew and traditional Kabbalah. In any event, it is interesting to note that what Dee found in these actions is exactly what he expected to discover. Instead of the confusing maze of corruptions and variants found in the grimoires, he found an uncorrupted way of communicating with angels based on their own language, and on mathematics.

The first angels to make their appearance at the scrying sessions all belong to the Judeo-Christian tradition. They are later supplemented with otherwise unknown names, derived mathematically from letter squares. Dee is careful to catalog their jurisdictions, apparel, and symbols for future use. The revealed method of invoking their help is described in detail in the action of 17 November 1582.

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39 Judaism was outlawed in England and much of Europe at the time. Note Dee's comment "we can hardly trust anything in the Jews hands . . . they are a stiff-necked people and dispersed all the world over."

In addition to the seals of the spirits, the ritual apparatus included several other items: various scrying stones, sometimes set in a frame; a "holy table" on which was painted or engraved various symbols; wax seals called *Æmeth;* a ring and lamin to be worn by the practitioner; and the rod "el," divided into three parts, the ends painted black, the middle red.

The Mysterious *Book of Soyga*

As mentioned above, Dee refers in several places to a magical text named *Aldaraia sive Soyga.* Since Roberts' and Watson's 1990 book, *John Dee's Library Catalogue,*[40] two manuscripts of this work have been identified by Deborah E. Harkness. One is Sloane 8 in the British Library, and the other is Bodley 908 in the Bodleian library. It is possible that Sloane 8 was, in fact, the manuscript to which Dee refers in his records.[41]

In their very first scrying session with Kelley, Dee asks the angels, "Ys my book, of Soyga, of any excellency?" (10 March 1582). He laments at that time, "Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga." *Liber Loagaeth* (Sloane 3189) has several tables from Aldaraia/Soyga appended (in Dee's handwriting—not Kelley's, as in the rest of the manuscript). In addition, Dee's statement, "Soyga: otherwise named ysoga, and Agyos, literis transpositis" is, in fact, a direct quote from the *Aldaraia.*[42] The angel Il responds, "Soyga signifieth not Agyos," in direct contradiction. This

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40 They list it as DM 166, pg 183.

41 See Jim Reeds, "John Dee and the Magic Tables in the *Book of Soyga,*" www.research.att.com/~reeds/soyga.html; to appear in a forthcoming book *John Dee: Interdisciplinary Essays in English Renaissance Thought,* Kluwer of Amsterdam.

42 Bodley MS 908, p. 4, line 3. See figure 2.

makes it probable that Kelley was not familiar with the text, and is possibly evidence that he was in fact carrying out a deception. I do not believe the *Book of Soyga* is the same as the "Arabick book" mentioned several times by Dee. The latter was apparently the same as that prized by Pontois and described as having "cost doctor dye £ 600 ready money as he the deponent did hear himself the said doctor afferme. . ."[43] There is nothing about either *Soyga* manuscript to justify such a vast sum.[44]

Scrying and Dee's Earliest Attempts

The premise behind Dee's mystical experiments is the veracity of scrying, or visions seen in a crystal ball or other shining surface. Today, the crystal ball has become an icon for superstition, but scrying has been widely used and respected for divination throughout history. It even has biblical authority.[45]

According to psychiatrist and researcher Raymond A. Moody, "That certain individuals do see visions—specifically, hypnagogic images—when gazing into a transparent or reflective surface is a well-established fact that can be regarded as an item of psychological knowledge."[46] The real question is the value of these visions, or their interpretation.

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43 R&W, p. 183.

44 It is not clear why Roberts and Watson make this identification. They note Francis Maddison's theory that Aldaraia = Ar. Al Dirâya "knowledge, cognizance, acquintance," but that is only hypothetical. They also note that Dee sent a servant (20 October 1595) to recover his Arabic book from Mr Abbot (?) at Oxford and (19 November 1595) "my Arabik boke restored by gods favor." James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 54.

45 Genesis 44:4–5.

46 Raymond A. Moody, *Scrying—The Art of Female Divination* (Marietta: R. Bemis Publishing, Ltd., 1995), p. 7.

Scrying instructions can be found widely in occult literature, in particular in manuscripts that it was dangerous to possess.[47] The published sources, such as Agrippa, make scant mention of scrying. Scrying also appears in popular legends, such as the legends of Roger Bacon's scrying glass in which anyone could see anything they wished within fifty miles.

With few exceptions, Dee did not use scrying to see far-off happenings, or to divine the future. His aim was to see into the spiritual realms to receive wisdom from higher beings. The spiritual realms were thought to resemble, in many respects, the physical world.

It was common for scrying practices to be accompanied by religious and occult symbols and ceremonies. These served to ensure the spiritual purity of the practice, but also to focus concentration on the intent, much as techniques for lucid dreaming do. They also served to give form, context, and meaning to the images seen by the scryer. For example, surrounding the scrying table with the symbols of the seven planets provided a means of organizing and remembering the otherwise bewildering maze of images. This integration of magic with the art of memory was developed to a high degree in Renaissance occultism.[48]

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47 For some examples, see Richard Kieckhefer, *Forbidden Rites,* experiments 18, 19, 20, 23, 24, 25, 27, 29, 33, 38, 39, and 40. Reginald Scot, *Discoverie of Witchcraft* (New York: Dover Publications, 1584/1973), published extracts from magic handbooks; many deal with scrying (e.g., pp. 148–9, 232–5, 238–9, 245–6, 249–50). Francis Barrett, *The Magus* (London, 1801; reprint: Secaucus: The Citadel Press, 1975) pp. 135bis ff, published scrying instructions from Trithemius (or pseudo-Trithemius). See also manuscripts Sloane 1317, 3846 (art 6), 3848, 3949 (arts. 1, 3), 3851, 3853 (art. 9), 3854 (art 5).

48 According to Couliano, mnemonics, along with eroticism, is an essential component of magic, "to such an extent that it is impossible to understand [magic] without first having studied the principles and mechanisms of the first two" (*Eros and Magic in the Renaissance,* p. xviii). See also Frances A. Yates, *The Art of Memor,* and Giordano Bruno's *De magia* in *Jordani Bruni Nolani Opera latine conscripta* (Neapoli, 1879–91). English translation in Robert De Lucca, Richard J. Blackwell, and Alfonso Ingegno, *Giordano Bruno, Cause, Principle and Unity: And Essays on Magic* (Cambridge: Cambridge University Press, 1998).

Symbols and ceremonies also provided a means of controlling or manipulating the images (or, to use Couliano's term, "phantasms"). For example, the scryer might place a talisman of Venus under the stone when he wanted to focus on affairs of the heart. This is essentially an attempt to facilitate communication between body and soul: "body and soul speak two languages, which are not only different, even inconsistent, but also inaudible to each other. The inner sense alone is able to hear and comprehend them both, also having the role of translating one into the other."[49] The use of sacred symbols and ceremonies also helped the scryer summon courage to face the possible confrontation with demonic presences.

Dee's interest in scrying clearly goes back far earlier than the records of his scrying experiments.[50] Although he may have begun to experiment much earlier, the earliest records of Dee's scrying begin in 1581. On 8 March 1581, and several times during 1581, Dee records strange knocking and rapping in his chamber, and a voice like an owl's shriek. These events were clearly regarded as supernatural and may have been related to early experiments.

His private diary records: "May 25th, I had sight in χρυσταλλω [Crystallo] offerd me, and I saw." Generally, however, Dee relied on the scrying abilities of others, as prescribed by tradition. He mentions that he employed two seers around this time.[51]

Late in 1581, Dee began to employ Barnabas Saul as a scryer. Saul was a minister who was heavily involved with magic. Dee's diary records additional details regarding his dealings with Saul:

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49 I. P. Couliano, *Eros and Magic in the Renaissance,* p. 5.

50 He mentions scrying in his *Monas Hieroglyphica* (1564).

51 See "The Scryers of John Dee," Chris Pickering, *Hermetic Journal* 32, pp. 9–14. Another example of Dee seeing angels may be TFR 25, where he writes "Thereupon I perceived the presence of some good spiritual Creature, and straight way appeared the good Angel. I.L."

Oct. 9th, Barnabas Saul, lying in the ..... hall was strangely trubled by a spiritual creature abowt mydnight. [1582] Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favoring the other. Feb. 20th I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende[52] cam to my howse. Barnabas went home agayne abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. July 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports.[53]

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52 This friend was Edward Kelley, a.k.a. Edward Talbot.

53 Above this entry, someone wrote, "You that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge not shewed himselfe dishonest in any thinge." Dee added the comment, "This is Mr.

The experiments with Saul were not regarded as successful. His sessions were largely rejected as false. Dee records one of these sessions in the beginning of *Mysteriorum Libri Quinque.*

On 8 March 1582, Dee was visited by Edward Kelley, a.k.a. Edward Talbot. They were introduced by Dee's friend Mr. Clerkson. Kelley began to scry regularly with Dee two days later. From Dee's records, it is apparent that Kelley had a highly unstable personality. The relationship between the two men was often strained, and Kelley would storm off for months at a time. Aside from their conflicts, however, Dee regarded their sessions as highly successful.

Scrying Methods

Dee used various media for scrying—several crystal balls and the famous obsidian mirror are now preserved in the British Museum.[54] Dee drew a picture of one of them in the record of the first scrying session (see below). This shows an elaborate frame with a cross at the top. This is probably the stone that William Lilly described as the size of a large orange, "set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael,

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Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it." There are also some additional notes by Talbot/Kelley that have been erased. Diary quotations are from James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968) pp. 13–16.

54 Although Christopher Whitby (*John Dee's Actions with Spirits,* pp. 138–141) questions whether the obsidian mirror was actually Dee's, it is commonly accepted. John Pontois, Dee's heir, was said to have "a certain round flat stone like Cristall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things . . ." See R&W, p. 61. See figure 8.1 in Nicholas Clulee, *John Dee's Natural Philosophy.* This probably was the scrying stone that the angels mysteriously delivered on 21 November 1582 out of "the uttermost part of the Roman Possession." Dee describes it as being "half an inch thick" (5 May, 1583), although Dee's drawing of the former in Sloane 3191 clearly shows a sphere whereas the mirror is flat and has a handle.

Gabriel, Uriel."[55] After intense prayer, the stone was placed in a frame and set on a specially prepared table. The angels were then called to appear in the stone to answer questions.

Nicholas Clulee has argued that Dee did not seem to consider these actions magical, but rather a variety of religious experience. He based this partly on the observation that they do not seem to invoke the angels directly, as directed by the magical books. Rather, they start off with prayers to God, and petitions that God send his angels.[56] This is consistent with the method found in the *Arbatel,* which Dee mentions by name in the text. In his first action with Kelley, Dee is very careful to distinguish between "spirituall practise" and what is "vulgarly accownted Magik." On the other hand, Dee and Kelley immediately proceed to "call for the good Angel Anchor, to appere in that stone *to my owne sight.*" Dee states that he "make[s] motion to god, and his good Creatures." Also, Dee's synopsis of his instructions for communicating with angels (*Heptarchia Mystica* and *Tabula bonorum angelorum invocationes,* bound in Sloane 3191) contains numerous invocations or "invitations" addressed directly to individual angels. These were based on the records Dee kept in Sloane 3188.

It does not appear that God or the angels obliged Dee's request that they appear to his own sight, but Kelley experiences vivid and detailed apparitions. As soon as the angels appear in the stone, they "give thanks to God, and Wellcome to the good Creature." Then they

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55 Quoted in Christopher Whitby, *John Dee's Actions with Spirits,* p. 92. Compare with the drawing and description found in (pseudo-?) Trithemius. *The Art of Drawing Spirits in to Crystals* in Francis Barrett, *The Magus,* book 2, p. 128 (York Beach, ME: Samuel Weiser, 2000). In addition to Raphael, Gabriel, and Uriel, Trithemius includes Michael.

56 Nicholas Clulee, *John Dee's Natural Philosophy,* p. 206. See the first action, where, after "fervent prayers to God," Saul is asked to look into the stone and see "yf God had sent his holy Angel Anael."

demand the angel's name. These steps are all consistent with the texts of ritual magic. In the second action, Dee is told that the method of invoking the archangel Michael is by "the Seven psalmes." This is also consistent with the grimoires.[57] The apparitions do not always seem confined to the crystal.[58]

Edward Kelley, the Magician

Edward Kelley was born on 1 August 1555. He was thus 28 years younger than Dee. He attended Oxford under the alias of Edward Talbot, but left after some trouble. He was later pilloried in Lancaster for forgery. He was 26 when he arrived at Dee's door on 10 March 1582.[59] By this time, Kelley was well versed in the occult arts, including Agrippa's works. He also possessed various texts on magic, at least some of which were regarded as "devilish." Kelley was also an alchemist. His only book is on alchemy, and his final months were occupied with alchemical experiments for Rudolph II. Elias Ashmole says, "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worchester, that she shewed him some

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57 As an example, British Library Sloane manuscript 3849 ("Manner of Proceding in order to discover in the Crystall") starts out with the seven Psalms before proceeding to ask Jesus to send the three angels "ancor annasor anelose." Reginald Scot, in his 1584 edition of *The Discoverie of Witchcraft* (book 15, chapter 12), quotes from a magical text at length on how "to have a spirit inclosed into a christall stone or berill glasse, &c. First thou in the new of the moon being clothed with all new, and fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following . . ."

58 For example, see TFR, p. 25: "There appeared to E.K. a round Globe of white smoke over my head" (a UFO?). MLQ, 10 April 1583: "there appeared in the corner of my study a blak shadow." Sometimes, the whole chamber appeared in the stone (e.g., MLQ, 15 March 1582).

59 Peter French, *John Dee, The World of an Elizabethan Magus,* pp. 113, n. 2.

of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."[60] Kelley later married Jane Cooper. He also had a brother, Thomas.

The *Sigillum Aemeth* and Its Variations

The use of the *Sigillum Aemeth* (or Emeth) is central to Dee's system, as well as to other forms of magic. The earliest examples of the *Sigillum Aemeth* are found in the *Liber Juratus* (see appendix 1). Most manuscripts describe the seal in great detail, but don't actually draw it out. The versions that do exist vary, probably because they were based on the written description. *Liber Juratus* calls this seal the "seal of God . . . which is the beginning in this art."[61] Between the outer circles is to be written the 72–letter name of God, or *Schemhamphoras*. Both Agrippa and Reuchlin refer to a seal by this name, although I have been unable to find any descriptions or drawings of it in their writings. Dee was well aware of the fact that variations existed, since he asks the angels to provide a definitive version for his works. The version by Athanasius Kircher, which appears many years later in his monumental work *Oedipus Aegyptiacus,* is highly corrupt.[62]

Dee was originally told by the angels to use a version found in one of his books. He thereupon consulted several sources and asked the angels to resolve the discrepancies. This prompted them to deliver a radically new version of the sigil.

An examination of Dee's original wax sigil (see figure 1, page 42),

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60 Oxford: Bodleian Library MS Ashmole 1790, fol. 58.

61 British Library manuscript Royal 17 Axlii fol. 3v.

62 Athanasius Kircher, *Oedipus Aegyptiacus* (Rome, 1652–54). The most interesting part of Kircher's discussion is his attempt to link the seal with Islamic mystical tradition. Since the use of this sigil is central to the present work, I include Kircher's discussion of it in appendix 2.

now preserved in the British Museum, shows differences from that found in Sloane 3188.

The Holy Table and Its Variations

Dee's scrying was conducted on a specially constructed table, two versions of which were described to him by the angels. The first, whose design is now lost, was later declared by the angels to be false. The second design is apparently similar to the first. It consists of a large hexagram containing a square of letters. Surrounding the hexagram is a border containing additional letters. Although the original table does not appear to have survived, it was described in detail by Elias Ashmole, who saw it in John Cotton's library. It was "composed of 3 boards broad-waies besides the borderings; of a fine grained wood & very heavy, but the scent now lost." He described the Enochian letters as painted in red on a gold background, between two blue lines. The seven sigils, or "ensigns of Creation" were also painted with red letters and blue lines. The lines of the hexagon were gold, and the central square had gold letters and blue lines.[63] (The engraving found in Dee's *True and Faithful Relation . . .* does not correspond exactly with the description in Sloane 3188. See figure 3, page 43.)

As with the *Sigillum Aemeth* described above, this design is a variation of designs found in magic texts. It is likely that Dee employed one of the conventional designs in his early scrying before the angels revealed their version.

The instructions given in the grimoires concerning the holy table probably give a fairly accurate idea of how Dee proceeded in these experiments. In appendices 3, 4, and 5, I present excerpts from the *Theurgia Goetia, Art Pauline,* and *Ars Almadel.* The *Art Pauline* seems particularly close to Dee's method. The table contains a hexagram with

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63 Oxford: Bodleian Library, Ashmole MS 1790, fols. 55a–56a.

the seven planetary seals arranged around it (see figure 5, page 44). The spirit's seal is placed on the appropriate planetary seal. Dee was instructed that the seven seals could be constructed separately and arranged around the table, or they could be painted onto the table.

The third example is from the *Ars Almadel.* This gives a method for calling forth the spirits that govern the four directions, north, south, east, and west. Here, we also find a hexagram on the holy table, and the use of wax sigils. This time, there is a border around the table with holy names drawn around it. In the center of the hexagram is a small triangular seal with more names (see figures 6 and 7, pages 45–46). *Aldaraia sive Soyga* also contains diagrams reminiscent of Dee's (see figure 4, page 44).

Other Ritual Implements

According to the *Key of Solomon,*[64] *Heptameron, Lemegeton,*[65] and other magical texts, the master should wear on his chest a lamin with a hexagram. Dee is likewise told to prepare a lamin to be used for this purpose, but his was triangular, thus symbolizing his name (Δ = Dee). He is later given a new version, the original version having been declared false. The final version has Enochian lettering.

Dee is also instructed to prepare another ritual implement, the ring of Solomon. Solomon's magical ring appears in early magical literature. For example, in the *Testament of Solomon* (first to third century A.D.), Solomon is given the magical ring by the archangel Michael.[66] He uses it to call and control the demons. The archangel Michael likewise reveals Solomon's ring to Dee, stating that it was by it that

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64 Hermann Gollancz, *Sepher Maphteah Shelomoh* (London: Oxford University Press, 1914), fol. 38a.

65 *Goetia* also enjoins the use of a second lamin that has a five-pointed star.

66 Translation by D. C. Duling in James H. Charlesworth, *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983) pp. 935 ff.

Solomon worked all his wonders. The *Testament of Solomon* was known in medieval manuscripts and could have been known to Dee.[67]

The Spirits

Five archangels are central to Dee's actions: Michael, Gabriel, Raphael, Uriel, and Annael. This grouping is common in medieval and Renaissance occult works. In *Liber Juratus,* the first four are known as the "Angels of the 4 winds." Agrippa calls them the "four angels ruling over the corners of the world."[68]*The Magical Calendar* gives the same.[69] The names of the first four are also found written on the frame that holds the scrying crystal in Trithemius' method of calling angels into a crystal.[70] Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the Apocryphal *Book of Tobit,* and Uriel is well known in noncanonical lore. Annael is relatively unknown.

The meanings of the Hebrew names and their compass allocations are:

Michael	"who is as God"	East
Gabriel	"God is my strength"	North
Raphael	"God has healed"	West
Uriel	"Fire of God"	South
Annael	"Grace or glory of God"	

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67 For example, see British Library, Harley manuscript 5596, fifteenth century. Note the largest section of this manuscript is the *Clavicula Salomonis.*

68 Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 7, p. 266.

69 *The Magical Calendar,* ed. Adam McLean (Grand Rapids, MI: Phanes Press, 1994), p. 32.

70 Johannes Trithemius, *The Art of Drawing Spirits into Crystals* in Francis Barrett's *The Magus,* book 2, (York Beach, ME: Samuel Weiser, 2000), p. 128.

During their first scrying session, Dee and Kelley called three angels: Anchor, Anachor, and Anilos. These names also occur in mainstream occult sources. In the *Heptameron or Magical Elements* of Peter de Abano, they are mentioned in the oration to be said when the vesture is put on.[71] It is known that Dee made use of that book, but he must have been following another source here, since the names are not exactly the same. A likely source is Sloane 3849, article 1, "Manner of proceding in order to discover in the crystall," where these three angels are central.

It would be interesting to try to trace the development of this oration. The *Heptameron* version is as follows:

> Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen[72]

The *Clavicula Salomonis* gives the following:

> Amor, Amator, Amides, Ideodaniach, Pamor, Plaior, Anitor; through the merits of these holy Angels will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O most Holy ADONAI, whose Kingdom and Empire endureth forever. Amen.[73]

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71 (pseudo-) Henry Cornelius Agrippa, *Fourth Book of Occult Philosophy* (London, 1655, reprint London: Askin Publishers, 1978).

72 Agrippa.

73 *The Key of Solomon the King (Clavicula Salomonis)*, first translated and edited from ancient manuscripts in the British Museum by S. Liddell MacGregor Mathers (London: George Redway, 1889; reissued, York Beach, ME: Samuel Weiser, 2000, p. 93). Mathers' reading most closely follows British Library manuscript Additional 10862, folio 116v (consecration of vestments): "Amor, Amator, Amides, Ideodaniach, Paucor, Playor, Anitor, per merita eorum sanc-

The *Lemegeton* gives:

> By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy Strength, Adonai; unto whom the praise and glory will for ever and ever belong. Amen.[74]

Liber Juratus contains the earliest version with which I am familiar. It is numbered oration 17:

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torum Angelorum . . ." The same manuscript again invokes these angels during the consecration of the silk cloth on fol. 64v: "Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton." Strangely, Mathers omits this conjuration. Mathers' other manuscript authorities read as follows: Sloane 3091, fol. 84v: "ancor, amacor, amade. Theodonia, Pancorpsagor, Anotor, parles merites des Saints Anges, . . ." Harley 3981 fol. 112v: "Ancor, Amacor, Amade, Theodonia, Pancor = psagor, Anitor, par les merites des Saints Anges . . ." Kings 288 fol. 111v: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor, parles merites, des Saints Anges . . ." Ancor, Amacor, Amides, Teodonia, Pancor, Amitor, par les merites des Saintes . . . Sloane 1307 (missing from chapter on vestments but includes the following for consecrating the parchment fol. 109v:) "Autor, Amaur, Theodomos, Phagar, Abacri, adestote ad custodiam istius carte." Other manuscripts of the *Key of Solomon* in the British Library not used by Mathers preserve some valuable readings: Sloane 3847 fol. 46v (consecration of clothing): "Anchor, Anachor, anilos, theodonos, phagor, Ianitor, per merita Angelorum sanctorum . . ." fol. 60r (preparation of parchment): "Ancor, anacor, amlos, Theodomos, Phagor, adestote in custodia huius carte" fol. 60v: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja · Ja, Vah, *ancor, anilos, Theodonas* angeli sancti dei . . ." Additional 36674 fol. 15v: "Antor, Anator, et Anabis, Theodomas, Ianitor [or Iamtor], by the desertes of the holy Anngells . . ." Sloane 2383 fol. 16r (preparation of parchment): "Anator, Amacor, phaidos, theodomos, plagar, abacar, adestote ad custodiam istius Cartae" fol. 25v (silk cloth): "Adonay, amatias, anaton prieumaton, agla, Ensoph, Cadon, antor, amacor, anilor, [26r] Semanphorus, Samceuaia, tetaph, soned, saemonim. Eos bos, Elohim."

74 Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME, Weiser Books: 2001), p. 47.

> O Jesu the sonne of the incomprehensible god,
>
> hancor hanacor hamylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.
>
> ELEMINATOR candones helos helee resphaga thephagayn theundyn thahonos micemyahe hortahonas nelos behebos belhores hacaphagan belehothol ortophagon corphandonos born in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me [hic oic petitionem tuam sed p visione diuina dic ut sequitr] that I may come to obtayne the visyon of the deyte throwgh thee glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. Amen.[75]

The *Ars Notoria* has a very similar oration, numbered 24 and called "The Oration of the Physical Art." Its purpose is for determining the condition of a sick person:

> Ihesus fili Dominus Incomprehensibilis:
>
> Ancor, Anacor, Anylos, Zohorna, Theodonas, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora
>
> [another part of the same orison:]

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75 British Library manuscript Royal 17 Axlii fol. 37r. Another manuscript in the British Library, Sloane 3885 fol. 69r reads: "Ih'u dei filius incompraehensibilis hancor hanacor hanylos iehorna theodonas helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagor[a]. [37v] Eleminator candones helas helee resphaga thephagagayn thetendyn thahanos mtemya heortahonos nelos behebos belhores hacaphagan \\\\\ belohothoi ortophagon corphandonos humane natus . . ." Sloane 3854 fol 118v: "Ih'u dei filius incomprehensibil' hancor hanacor hanylos iehorna theodonos helyothos heliotheos phagor corphandonos norizane corithico hanosae helsezope phagor[a]. Eleminator candones helos orano: helee resphaga thephagagayn thetendyn thahanos uitemya heortalyonos uelos ue hebos uel hores hacaphagan ortophagon corphandonos humane natus . . ."

> Elleminator, Cardones helosi, Tophagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and reach me, whether such a one shall recover, or dye of this infirmity.[76]

The *Ars Notoria* reproduces most of the Orations found in the *Liber Juratus,* though in slightly altered forms.

In *Liber II,* two other conventional lists of angels are given. The first is: Zaphiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The second is: Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel, and Leuenael. Most of these names are identical to those given by Agrippa in his "Scale of the number seven." The first list corresponds to the "seven angels which stand in the presence of God." This also corresponds to the list of seven archangels according to Geonic lore, as well as that of Pseudo-Dionysius.[77] The second list corresponds to the Hebrew names for the seven planets, with the name of God, "EL," added to each. It is also found in Agrippa, book 3.

Description of the Manuscript

One of the most remarkable things about Dee, as exemplified by these records, is his meticulous attention to detail. In fact, Dee's are probably the most detailed records of the actual practice of ceremonial magic extant.

The title of the book is slightly ambiguous. "Mysteriorum," as in *Mysteriorum Libri,* can mean either mysteries or secret rites. Both meanings seem fitting in this context.

The manuscript consists of 104 folios, mostly in Dee's hand. It

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76 Peterson, p. 172.

77 Gustav Davidson, *A Dictionary of Angels Including the Fallen Angels* (New York: The Free Press, 1967), pp. 338–9.

measures approximately 320mm by 205mm. It contains a short preface by Elias Ashmole, and is bound with notes by Ashmole, many of which are in his stenographic notation.[78]

Synopsis of Dee's "Mystical Experiments" (1581–1583)

In his *Mysteriorum Libri Quinque,* Dee records prophetic visions (e.g., the Spanish Armada), visions of angels, magical instruction, and religious teachings. A few of the key messages of the angels include:

- Flesh is vile and corrupt (Gnostic or Neoplatonic attitude);
- Mercy for the repentant is necessary;
- Temptation of the faithful is necessary in order to show God's mercy;
- The immanent coming of the antichrist;
- The immanent fall of existing political and religious establishments as punishment for mankind's corruption, to be replaced by new, righteous ones.

Although a lot of material remains obscure, especially passages from the "holy book," I believe Christopher Whitby is correct in dismissing the theory of cryptographic messages hidden in these records.[79]

There is suprisingly little discussion of alchemy in these records, especially in view of the fact that Dee pursued it actively during this period.[80] Perhaps Dee did not mention it here because he didn't want

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78 Christopher Whitby (*John Dee's Actions with Spirits,* p. 1) identified these as "notes in cipher by William Shippen (1635–1693)," but see C. H. Josten, *Elias Ashmole (1617–1692): his autobiographical and historical notes, his correspondence, and other contemporary sources relating to his life and work* (Oxford, 1966), V. 2, p. 10.

79 Christopher Whitby, *John Dee's Actions with Spirits,* p. 105–6, p. 156.

80 Nicholas Clulee, *John Dee's Natural Philosophy,* p. 178–9.

to reveal his alchemical work to Kelley, who probably came to Dee for that purpose. Perhaps this helps explain Kelley's bouts of anger at Dee. One might also wonder if Kelley brought the scroll, book, and red powder in order to entice Dee into letting him in on Dee's own secret alchemical work. The evidence that there was more to the visions than simply conscious deception from Kelley will be discussed later.

The Book of Angelic Wisdom

Dee seems to have had an almost obsessive facination with the lost *Apocrypha,* especially the *Book of Enoch,* which is mentioned and even quoted in the Bible (Jude 14), and *Esdras.* He is told by the angels that the *Apocrypha* are not lost, but in the keeping of the Jews.[81] Most of his mystical exercises are focused on recovery of the lost wisdom that these books represented to him.

The core of this book describes the revelation of a book of angelic wisdom, *Liber Loagaeth* (so named by Dee in *A True and Faithful Relation . . .*). It is reported to be in the tongue of the angels. Only a few angelic words are translated in these manuscripts. The first parts of this book were dictated by Kelley and recorded meticulously by Dee in Sloane 3188. Later parts were written by Kelley directly and are now found in Sloane 3189. The latter manuscript is incomplete in that it does not repeat the earlier material. It is also bound with four tables from the *Book of Soyga,* written in Dee's handwriting. Since the angels state that the angelic book contains forty-nine leaves (one of which cannot be revealed), it is clear that the four tables from *Soyga* do not belong to it.

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81 Dee was apparently aware of the existence of the Ethiopic *Book of Enoch* from Guillaume Postel's *De originibus* (Basel: Ioannem Oporinum, 1553). See Nicholas Clulee, *John Dee's Natural Philosophy,* p. 209.

Dee was instructed to rewrite the book in the delivered script, but this does not seem to have been done. One copy was to be bound in blue. Another, "whose skin shall bear Silver," was to be "in length; 8 [inches], in breadth 7."[82]

The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE ENDE."[83] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.

Synopsis of Dee's *True & Faithful Relation*

The record of Dee's experiments continues in later manuscripts. The bulk of the later material was published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and some Spirits*. These records were published by Casaubon with the intent of discrediting Dee and Kelley. The Casaubon edition, it should be noted, is full of typographic errors. Reliance on it alone, without the manuscript sources, has sadly resulted in the perpetuation of many errors.

A *True & Faithful Relation* takes up where *Mysteriorum Libri Quinque* left off. It goes on to describe their six-year missionary journey to the continent. The revelations of the mystical heptarchy were followed by that of the 30 "Aethyrs," the "48 Claves Angelicae," and the four "Enochian Tables." The later material included a second language popularly known as "Enochian."

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82 TFR, p. 159.

83 Sloane 3188, fol. 101b.

Dee's mission to the court of Rudolph II in Prague cannot be considered a success. An occultist himself, Rudolph proved very unsupportive. In fact, Dee and Kelley narrowly escaped the papal nuncio and the possibility of facing the deadly Inquisition. Dee returned to England in 1589. Kelley remained behind and had limited success in alchemical experiments for Rudolph. He died trying to escape in 1595.

Dee's Later Life

The final period of Dee's life and career have been judged variously as one of disgrace and failure, or as one of continued success and renown. I think William Sherman has made a credible case for the latter view.[84] While it is clear that his mission to the continent cost him politically, Dee continued to maintain his contacts and influence, and even served in an official capacity to King James I when he succeeded Queen Elizabeth in 1603. He continued his scrying experiments, but never again achieved the dramatic results he had seen with Kelley. While the promised new age never materialized in the dramatic and apocalyptic way he had visualized, history has acknowledged Dee's vital role in shaping our modern world.

Adaptation of Dee's System by Later Occultists

Dee's activities and writings have made a deep impact on later occult movements. Among the fruits of his labor is a heavy influence on the German Rosicrucian movement, whose manifestos began to appear around 1610.[85]

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[84] William Sherman, *John Dee*, pp. 16–19.

[85] See Frances A. Yates, *The Rosicrucian Enlightenment*, 1978, pp. 41.

As mentioned above, Dee's experiments also had a great influence on the Golden Dawn. Unfortunately, the process of adapting and assimilating Dee's system was undertaken with uncritical methods and incomplete materials. In particular, these efforts have been based almost entirely on Casaubon's *True & Faithful Relation,* with all its typographic errors. In many particulars, the Casaubon edition is impossible to understand without the *Mysteriorum Libri Quinque.*

The Four Angelic Tablets

Four tables of letters were produced during the later conferences.[86] These tables served two different purposes: the production of ninety-one names that correspond to the ninety-one parts of the world (as catalogued by Agrippa in his *Occult Philosophy* I, chap. 31), and the production of invocations ("Tabula Bonorum") to be used with the names. The Golden Dawn adaptation of Dee's system places heavy emphasis of these tables.

Christian Wilby has written an excellent article on the four angelic tablets. There he states:

> Unfortunately for later day occultists, the so-called synthetic genius—I prefer to call it rampant eclecticism—of McGregor Mathers has obscured the field of vision on this problem for too long. For some reason best known to himself, Mathers was content to use the originally received tablets and ALL of the emmendations of the "corrected" version. This has produced, to the detriment of everybody, one of the biggest mish-mashes ever to grace the Tradition.[87]

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86 TFR I, p. 173; TFR III, p. 15.

87 *Hermetic Journal,* 30, pp. 18–22.

Another inaccuracy in the Golden Dawn system is the compass allocations used for the four angelic tablets. The original allocations given to Dee were later corrected by the angels.[88] The correct allocations are also given by Dee in his synopsis of his magical system (see Sloane 3191). These errors have been perpetuated by more recent writers.

History of the Manuscript

In addition to the preface by Elias Ashmole, further history of the manuscript is found in the following notes written on the end sheets:

> Ms A. 3188./XVI F
>
> This volume is in Dr. Dee's own handwriting, as far as fol 108.
>
> A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sale, Jan 1739/40 (lot 465) and is now Ms. Sloane 3677.
>
> The original Mss. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. Mss. No. 5007 A.B.C.
>
> J.M. Jan 1856
>
> Dr. John Dee's Conference with Angels from Dec 22 1581. to May 30 1583. being what preceeds the other Conferences printed by Dr. Meric Causabon [sic] Lond. 1659. in folio.
>
> ---
>
> With a preface by Elias Ashmole An: 1672.

[88] TFR III, p. 15.

Notes on This Edition

This edition of John Dee's spiritual diaries was prepared from the original manuscript in Dee's own handwriting. The original manuscript is preserved in the British Library.[89] Dee prepared a synopsis of this material in a short manuscript, *De Heptarchia Mystica*.[90] This latter manuscript provides some material that has been lost from the original manuscript, along with additional explanatory notes. All material used by Dee in his synopsis are printed in bold font to indicate its special importance. Additional notes from *De Heptarchia Mystica* are marked *-D (HM)*.

The text has been normalized in some particulars. The personal pronoun *thee* is sometimes written *thé* or *the* in the manuscript. These have all been resolved into *thee*. The tittle—or macron (~), usually indicating a missing "m" or "n"—has been expanded in nearly all cases. Except for these particulars, everything else has been preserved, including spelling, capitalization, punctuation, and underscores. Marginal notes are incorporated into the text as footnotes. Square brackets and parentheses are Dee's. All editor's notes are denoted by *-Ed.*

Ashmole's notes are denoted by *-E.A.* Bound with the manuscript are partial transcriptions and notes on this manuscript and the printed diaries by Elias Ashmole. Most of this is in Ashmole's shorthand cipher. Some of these notes have also been included in this edition. Asmole's "fair copy" is full of careless errors.This is very surprising, since he apparently thought the book of utmost importance.

In preparing this edition, I took the opportunity to review Christopher Whitby's doctoral thesis. Garland Press printed a limited edition of this in 1988. It was poorly reproduced from his typewritten thesis, making it completely illegible in many spots. I found Whitby's intro-

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89 Sloane 3188.

90 Sloane 3191.

ductory material very well researched and useful, although I was surprised at the number of errors in transcription and translation. Also unfortunate is the fact that Whitby doesn't compare Sloane 3188 with Dee's manuscript *Heptarchia Mystica,* where Dee collects excerpts from the *Mysteriorum Libri Qunique.*[91] These compensate greatly for much of the damage and illegibility of the latter, much more so than Ashmole's transcriptions. Although Whitby makes note of its importance, he doesn't make much use of it.

Conclusions: The Evidence

Colin Wilson has written: "Dee is one of the few great magical adepts of the past who can present us with some practical evidence of the existence of non-human entities."[92] How solid is this evidence? The most convincing evidence is perhaps the "Enochian" language revealed by the angels. Enochian has been extensively studied by Donald Laycock, a prominent linguist. His comments indicate that he, for one, is not entirely convinced.[93]

The second body of evidence is the word and credibility of John Dee. It must be remembered that he was regarded as one of the most educated people of his age, acknowledged to have impressive scientific credentials. In at least two places, he reports firsthand experience of supernatural events. In his diary, he writes, "I had sight in Crystallo offerd me, and I saw."[94] And in the *Mysteriorum Libri Quinque,* he reports, "I fele: and (by a great thundring noyce, thumming thuning myne eares) I perceyue

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91 Sloane 3189.

92 George Hay, ed., *The Necronomicon* (Jersey: Neville Spearman, 1978), p. 36.

93 Donald C. Laycock, *The Complete Enochian Dictionary* (York Beach, ME: Weiser Books, 2001), p. 63.

94 James O. Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 11, May 25, 1581.

the presence of some spirituall creature abowt me."[95] He also witnessed the seemingly miraculous materialization of the stone (21 November 1582). On the other hand, it must be admitted that Dee was highly motivated to believe, and thus was more likely to misinterpret events.

The largest body of evidence comes in the form of the word and credibility of Edward Kelley. Views of him range from that of a highly gifted scryer to an outright charlatan. I am inclined to believe that the truth lies somewhere in the middle. Clulee concluded that Kelley

> . . . may well have consciously fabricated everything to deceive Dee, but his bouts of emotional anxiety and arguments with the spirits in the course of his visions, his reluctance to continue except for Dee's desperate pleadings, and his admission of the visions to religious authorities in Prague when that might have had serious consequences all suggest that more than conscious deception was involved (TFR, 64, 102, 370).[96] Although Kelley often questioned the divine character of the angels, he seems to have believed in their reality as firmly as Dee, and while it is clear that the revelations of the angels through Kelley were often prejudiced in favor of Kelley's interests in particular circumstances, they also reflect what Kelley knew of Dee's interests. In a number of places in the minutes Dee has noted the similarity of the angelic revelations to material in Agrippa, Reuchlin, Trithemius, and Peter of Abano, and since Kelley lived with Dee and had access to his library, the revelations are very likely the joint product of Kelley's imagination and stock of knowledge and what

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95 MLQ, 17 November 1582.

96 Dee, "Praefatio latina," 1586 in C. H. Josten's "An Unknown Chapter in the Life of John Dee," *Journal of the Warburg and Courtauld Institutes* 28 (1965): 233–57. See also Butler, *Ritual Magic,* pp. 259, 268.

> he knew of Dee's thinking from their discussions and his reading among books of current interest to Dee.[97]

Dee and Kelley's actions may be compared with so-called UFO abductees' recovered memories, wherein a "hypnotist" puts the "witness" into a suggestible state, and, through leading questions, manages to arrive at all sorts of "memories." The process may not be unlike the art of taking political polls. Of course, the better therapists and pollsters are trained to avoid biased results.

Another similarity with the UFO phenomena is the apparent trickster nature of the entities. They seem to combine convincing elements with apparent nonsense in a way that has led some researchers to theorize deep psychological manipulation.[98] Uri Geller's suspicion that there was just some "goddam little clown that is playing with us" sounds hauntingly similar to many of Kelley's complaints.

Other significant evidence lies in the various accurate predictions (e.g., Mary's beheading, the Spanish Armada, the homecoming of the Jews). These must, however, be weighed against those predictions that weren't accurate (e.g., prophecies of doom, Laski's future).[99] Another event that deserves mention is a secret conversation between Dee and the angels, held in Greek in order to prevent Kelley from understanding it. Aside from this incident, the angels' use of Latin seems to reflect Kelley's limited schooling in that language. When using Latin, they tend to deliver fixed speeches and avoid discourse. Also, as noticed by Calder, the angels "increase in fluency through the years."[100]

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97 Nicholas Clulee, *John Dee's Natural Philosophy*, p. 205.

98 See for example, Jacque Vallee's *Messengers of Deception* (Berkeley: Ronin Publishing, 1979) and Colin Wilson, *Alien Dawn* (New York: Fromm International, 1998).

99 Laski is told he would have the kingdoms of Poland and Moldavia. The angels also incorrectly foretell Rudolph's demise and Stephen's ascent.

100 I. R. F. Calder, "John Dee Studied as an English Neoplatonist," chapter 9, section 4.

A quick survey of how practical the angel magic was to Dee is even less convincing. Although Dee's aims were not only practical, but mystical as well, the results do not seem to be very reliable:

AIMS:	**RESULTS:**
evaluate the value/validity of texts (e.g., *Aldaraia/Soyga*, *Sigillum Dei* examples)	question evaded
hidden treasure	never successful
location of lost books (e.g., Arabic book, books of Enoch, Esdras)	Arabic book later recovered; others not specific
political advice (e.g., how much does Lord Treasurer know, how to get reformed calendar accepted, Laski's political prospects)	Laski's future not accurate, later disfavored; calendar not accepted
advice for Adrian Gilbert about Northwest passage	Northwest passage turned out to be a myth
advice regarding Mistress Haward	???
ensure actions are protected from evil spirits	constant intrusion by evil spirits, often undetected until much later

Some of the instructions, such as those concerning etymology and geography, are straight out of textbooks. This is also true of the names of angels, their descriptions, offices, and so forth. The episode of the dictation of the table can easily be seen as evidence that Kelley was fabricating the "revelations." First Dee is told that the sigil *Aemeth* was correct in his books, but when confronted by conflicting versions, the "angels" produce yet another version. At one point, Kelley takes the sigil to his room to correct it. Later, he frequently interrupts sessions when the extraction methods fail. This may mean that Kelley needed time to figure out where his mistakes were. And what are we to make of the episode in which Kelley produces a drawing in his own handwriting that appears to be a prototype of one of the diagrams? He proclaimed it a counterfeit, and Dee congratulated himself in not succumbing to doubt, but trusting God.

Indeed, the angels often seem to be telling Dee and Kelley what they want to hear to gain their cooperation, but their reasons are not apparent.

Figure 1. Dee's wax Sigillum Dei Aemeth.

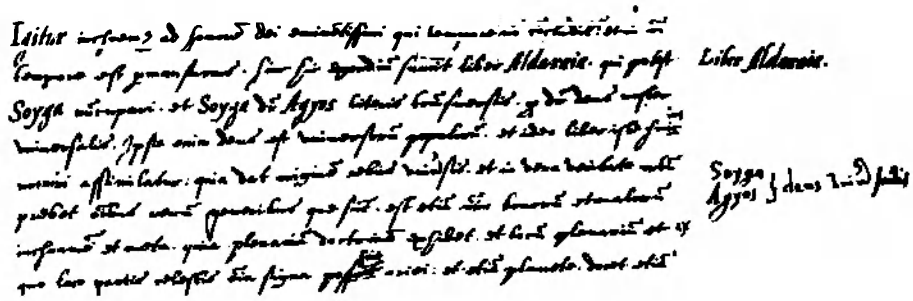

Figure 2. Excerpt from Aldaraia sive Soyga.

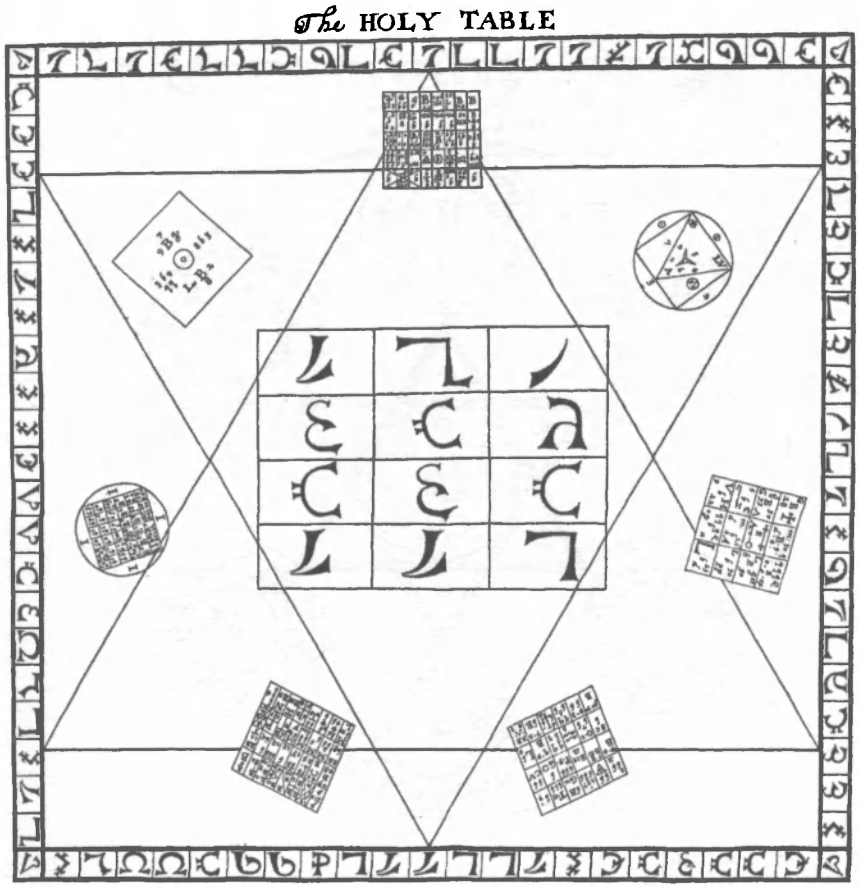

Figure 3. The Holy Table, from Causabon.

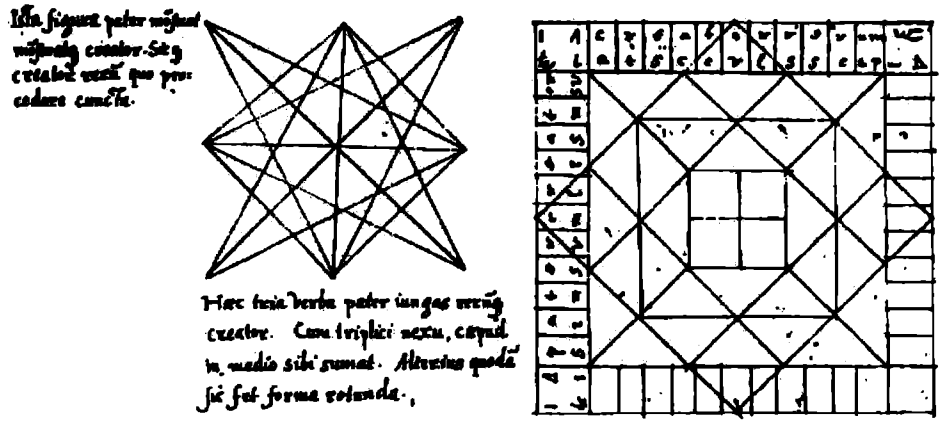

Figure 4. Diagrams from Aldaraia sive Soyga.

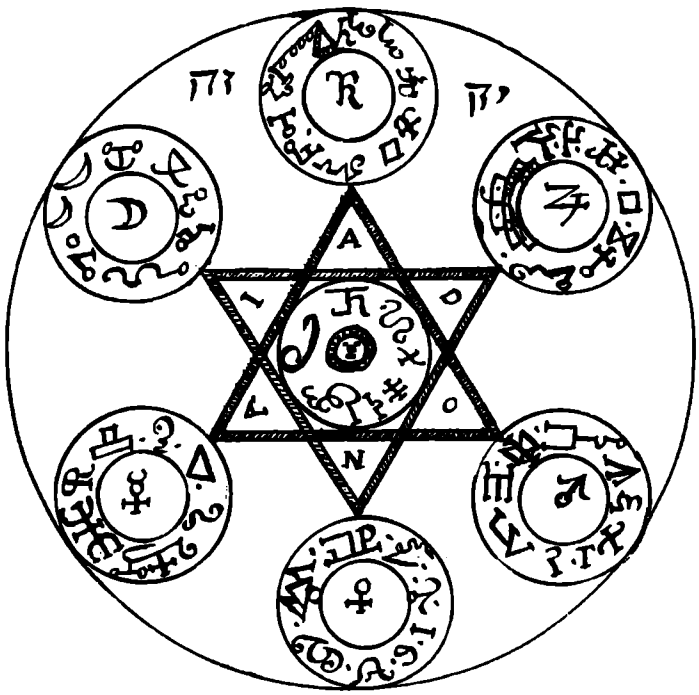

Figure 5. Art Paulina.

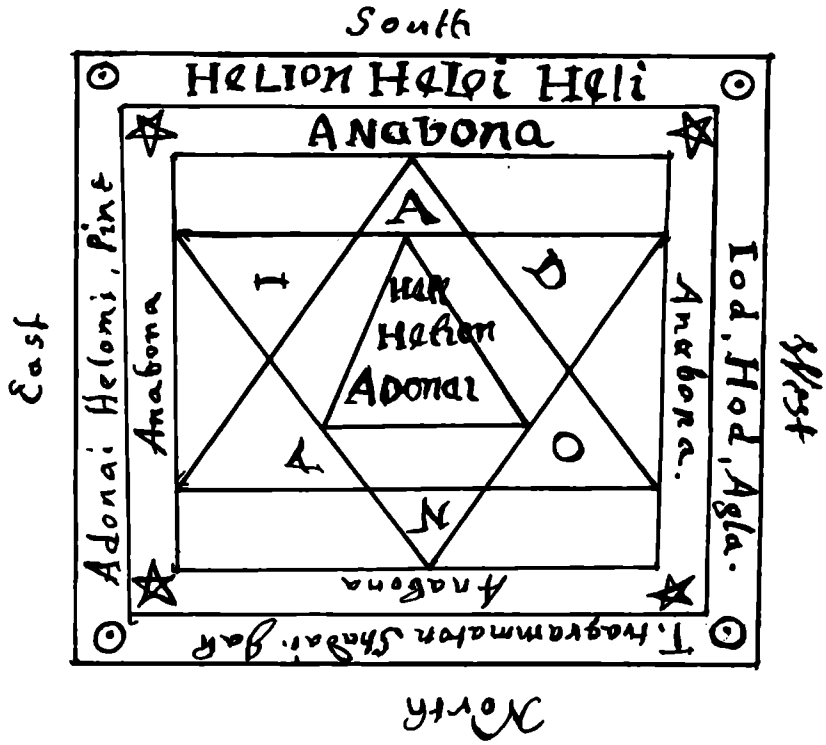

Figure 6. Ars Almadel.

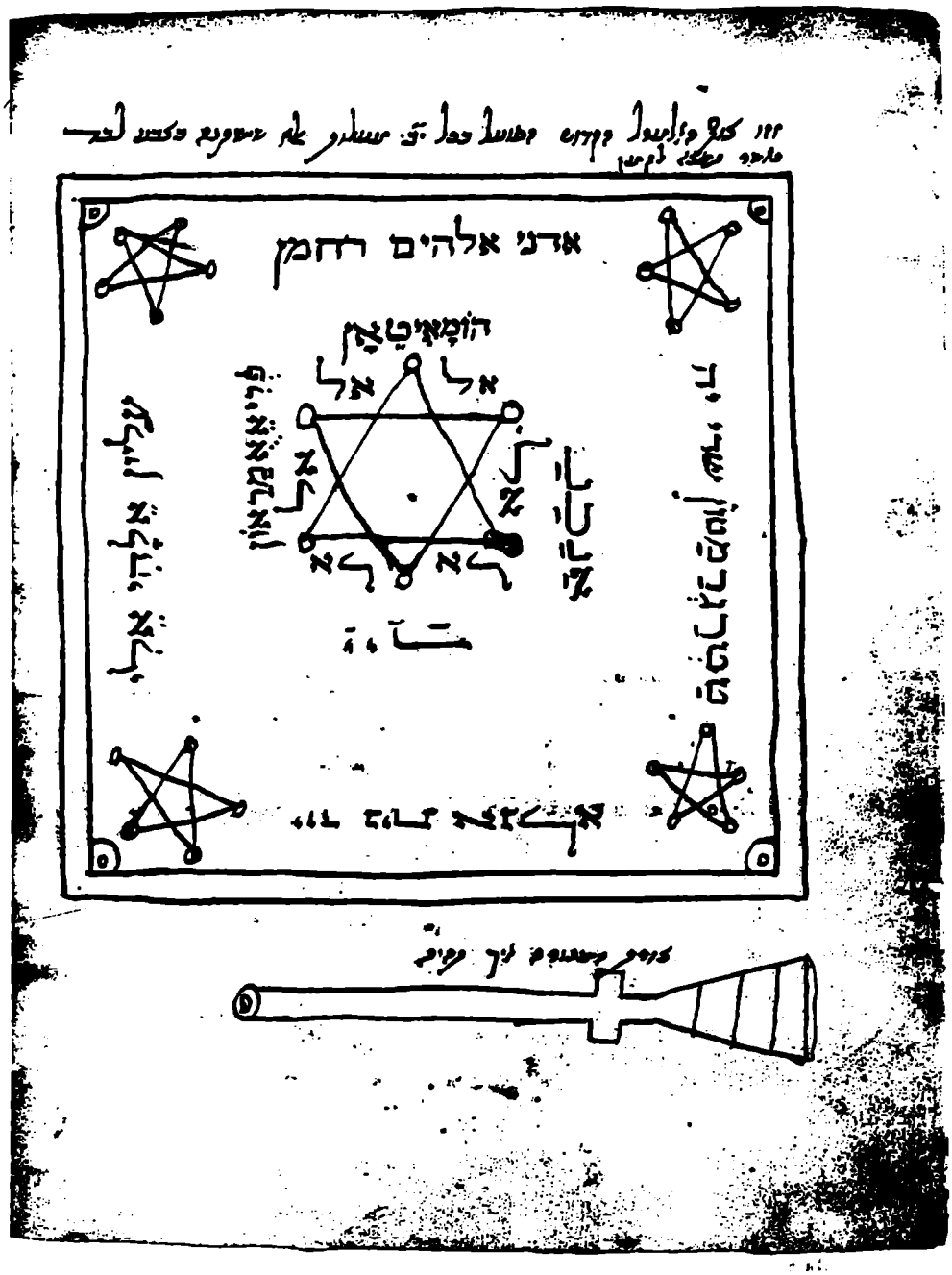

Figure 7. The Almadel from Hermann Gollancz, Sepher Mafteah Shelomoh, *1914.*

PREFACE

BE IT REMEMBERED, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Cawsabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae,*[1] also, *Liber Scientia Terrestris Auxilij & Victoria*[2] (these two being those very individuall bookes which the angells commanded to be burnt,[3] & were after restored[4] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus,*[5] and a booke of

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1 48 Claves Angelicae: "The 48 Angelic Keys." -Ed.

2 The title page of the actual manuscript reads, *Liber Scientiae, Auxilij et Victoriae Terrestris:* "The Book of Earthly Knowledge, Help, and Victory" -Ed.

3 10 April 1586.

4 30 April 1586.

5 The actual title page reads, *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitæ legibus) Collectaneorum / Liber primus:* "Concerning the Mystical Heptarchy (divine, of the creation itself, with permanent rules) First Book of collected passages" -Ed.

invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume.[6]

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies[7] house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5th of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back.[8]

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, vizt: That her former husband was one Mr: Jones[9] a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2nd: (my intimate

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6 Sloane 3191.

7 William Lilly, noted English astrologer. Born 30 April 1602. Died 9 June 1681.

8 "As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ per Annum." /E.A.

9 Sloane 3189 has the following three names written on a blank page, which may be these former owners: Robert Jones, Susanna Jones, George Lockehouse. -Ed.

friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the box or till[10] thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole

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10 till: "drawer or compartment." - Ed.

Anno 1581: 1582

Mysteriorum

Liber Primus

Mortlaci

1

Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc una, maximè usitata fuit

Oratio mea Matutina, Vespertinaque: pro Sapientia.[1]

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen.

Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (Ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (Ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros; Angelosque, videlicet Michaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Diuino tuo fauore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte

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1 Praeter . . . sapientia: "Besides my other frequent extemporaneous prayers and more ardent exhortations to God, this one has been most frequently used. *My morning and evening prayer for wisdom.*" -Ed.

informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus Scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.[2]

Amen.

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2 In nomine . . . placebit: "In the name of God the Father, God the Son, God the Holy Spirit. Amen. O almighty, eternal, true and living God, be pleased to deliver me! O Lord of Lords, King of Kings, Jehovah Zebaoth, make haste to help me!(cf. Psalm 70) Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen. Teach me to perceive and understand properly (O Creator of all things), for your wisdom is all I desire. Fix your word in my ear (O Creator of all things), and fix your wisdom in my heart. O Lord Jesus Christ (you who are the true wisdom of your eternal and omnipotent Father) I most humbly beg your Divine Majesty that you consider it proper to send me the speedy help of some pious wise man and experienced philosopher for realizing and perfecting above all fully those things which will be of greatest value for increasing your praise and glory. And if no such mortal man now lives upon the earth who is fitting for this work, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently, and most faithfully ask from your divine majesty that you grant to send me down from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and also Uriel: and (from your divine favor) any other true and faithful angels of yours, who may completely and perfectly train and teach me in the true and accurate knowledge and understanding of your secrets and wonders (concerning all your creatures, and their nature, properties, and best use) and necessary knowledge for us mortals, to the praise, honor, and glory of your name, to my firm solace and otherwise (through me) the solace of the greatest number of your faithful, and to the confusion and ruin of the wicked. Amen. Let it be O Jehovah Zebaoth; let it be O Adonay; let it be O Elohim. O blessed and omnipotent Trinity, praised above all things, grant me (John Dee) this petition, in such a manner that will be most pleasing to you. Amen." -Ed.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum præces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suam.[3]

Amen

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[3] Ab anno . . . suam: "From the year 1579 in approximately this manner, in Latin or in English (and furthermore in another unique and particular manner, sometimes for Raphael, and sometimes for Michael) it was most gratifying to me to pour forth my prayers to God; may God grant me his wonderful mercy." -Ed.

John Dee his Note[4]

Angelus, siue In=
telligentia, nunc _____
toti Mundo præ=
dominans[5]

ANNAEL

Etymologia:
Gratiosa /
Afflicta Dei
Misericors[6]

4 Angeli præsid=
entes 4 Cardinibus
Cæli: ut Agrippa
notat, in scala
Quaternarij[7]

	Michael	Gabriel	Raphael	Uriel
	=	=	=	=
Etymologiæ	Fortitudo Dei	Prevalescentia—siue præpotentia—siue Fortitudo prævalescens—Dei	Medicina Dei	Lux Dei[8]

Anna, et Annah, obsecrantis, et confitentis particula est: hæc roe, non absurdè innuëre videtur, Orantem et confitentem Deum.[9]

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4 In Sloane 3677, this note comes before the prayer. -Ed.

5 Angelus . . . praedominans: "Angel or intelligence now presiding over the whole world." -Ed.

6 Etymologia: Gratiosa / Afflicta Dei / Misericors: "Etymology: Favored / Distressed of God Merciful." Dee considered Hebrew etymology important and discusses meanings and roots of various words in various works of his. It seems he had at least a rudimentary command of Hebrew grammar as well. -Ed.

7–9 on following page

...icensia.....rig[10]
Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam[11] *Anno 1582.*

O God Almighty, thow knowest, & art my director, and witnes herein, That I haue from my youth up, desyred & prayed unto thee for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be browght, in some bowntifull measure under the Talent[12] of my Capacitie, to thy honor & glory, & the benefit

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7 4 Angeli ... Quaternarii: "4 angels presiding over the 4 quarters of heaven, as Agrippa notes in the Scale of the number four (*Occult Phil.*, Book 2, ch 7)." This grouping of the Archangels is common in medieval and Renaissance occult works. In *Liber Juratus,* one of the earliest books of the Solomonic school of magic, these four angels are known as the "Angels of the 4 winds." Agrippa, in his work, *De Occulta Philosophia,* book 2, chap. 7 (Leiden: E. J. Brill, 1992), pp. 266, calls them the "four angels ruling over the corners of the world." The *Magical Calendar* of Tycho Brahe gives the same. Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the apocryphal *Book of Tobit,* and Uriel is well-known in noncanonical lore. Annael is relatively unknown. -Ed.

8 Etymologiae: Fortitudo . . . praevalesceus: "Etymology: Michael: Strength of God; Gabriel: either made very strong or very powerful or strength of God; Raphael: Medicine of God; Uriel: Light of God." -Ed.

9 Anna . . . Deum: "Anna, et Annah, is a particle of the supplicant and confessor: consequently it may not be unreasonable that it indicates praying and confessing God." Dee's theory is that the name Annael derives from Hebrew "Ana" meaning "pray," or "lament." The more usual explanation of Anael is that it is equivalent to Haniel, and means "Grace of God." Johannes Trithemius, in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647) refers to him as the "spirit of Venus."- Ed.

10 Per Sloane 3677.

11 Ad Deum . . . Anno 1582: "A faithful declaration to almighty God, to the lasting account of this matter in the year 1582." -Ed.

12 Talent: "power." -Ed.

of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets: And furdermore Considering, the Shew-stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul,[13] seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo,* &c.[14] And that Salomon

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13 I Samuel 9 is the story of Saul's consulting Samuel about his father's asses. - E.A.

14 James 1:5 Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei.: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -Ed.

the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdome. Therfore, seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from thee (Ô God) mediately[15] or immediately) And having allwayes a great regarde & care to beware of the filthy abvse of such as willingly and wetingly, did invocate & consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto thee by harty prayer, full oft, & in sundry manners: sometymes Crying unto thee, *Mittas lucem tuam et veritatem tuam, que me ducant &c,*[16] sometymes *Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c,*[17] sometymes, *Da verbum tuum in ore meo, et sapientiam, tuam in corde meo fige &c.*[18] And having perceyued by some slight experiens with two diuerse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelic and Spirituall: and at length, hearing of one, (a master of Arte, a preacher of thy word admitted) accownted as a good Seer,[19] and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto thee (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diuersity betwene

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15 mediately: "through a mediator." -Ed.

16 Mittas . . . ducant &c: "May you send your light and your truth, which may lead me . . ." -Ed.

17 Recte Sapere . . . quod volo: See above. -Ed.

18 Da verbum . . . fige &c: "Fix your word in my ear, and your wisdom in my heart, etc." -Ed.

19 This third seer was Saul. -E.A.

his private usuall manner, and intente of practise, and my pure, sincere, devowte, & faithfull prayer unto thee onely. And therfore often & fervently I exhorted him to the good; and reproved both him, and his ministers, with my no small daunger, but that thow (in manner unhard of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest O God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castrametatur Angelus Domini, in Circuitu timentium eum.*[20] And out of Roger Bachon his boke written *De mirabili potestate Artis et Natura,*[21] (where he writeth against the wycked Diuel callers) I noted unto him this sentence, *Facilius (sine comparatione a Deo*[22] *impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*[23] which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof: So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a

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20 This seems to be a paraphrase of Psalm 34:7: "The angel of the Lord encamps around those who fear him, and delivers them."

21 De mirabili . . . Naturae: "Concerning the wonderful power of art and of nature" -Ed.

22 Numquid non est Deus in Israël, ut ad consulendum Beelzebub, deum Accaron. Reg. 4. cap. 1. -Δ. "Is it because there is no God in Israel that you are going to inquire of Beelzebub, the god of Ekron?" 2 Kings (called Reg 4, 4 Kings in the vulgate) - Ed.

23 Facilius . . . reputare: "It is without doubt incomparably easier to obtain anything that is considered useful for people from God, or from good spirits [than from evil spirits]." -Ed.

Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I haue thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: when I made ernest & faythfull petition unto thee (o the true and Almighty God) for sending, unto my cumfort & eridition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayer honor & thanks, be rendred unto thy diuine maistie: now & euer: & worlde without ende. Amen. Amen. Amen.

Anno 1581 Decembris 22. Mane[24] *Mortlak*

Δ: After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael,[25] (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there one,[26] which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent

24 Mane: "in the morning." -Ed.

25 AÑAËL.

26 Note, An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie.

gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme. A bright ster, did go up and down by him. There appeared allso a white dog, with a long hed.[27] And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ: In nomine Jesu Christi, Quis tu es?[28] He answered to Saul his hearing.

AN: Potestas omnis, in me sita est.[29]

Δ: Quæ?[30]

AN: Bona, et mala.[31]

Δ: Then appeared in the stone, these two letters M. G. I then axing him some questions, de Thesauro abscondito:[32] He answered,

AN: Ne perturbes: Nam hæ sunt Nugæ.[33]

And withall appeared many dedd mens skulls, on his left hand. He sayd to me,

AN: Ubi est potestas tua?[34]

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27 There appered a great number of dead mens skulls, likewise.

28 In nomine . . . tu es: "In the name of Jesus Christ, who are you?" This is a standard first question for interrogating spirits. "Let him first require his name, and if he be called by any other name" (pseudo-?) Agrippa's *Fourth Book of Occult Philosophy,* ed. Robert Turner (London: Askin Publishers, 1978), p. 67. -Ed.

29 "Potestas . . . est: "All power is placed in me." -Ed.

30 Quae?: "Which?" -Ed.

31 Bona et mala: "good and bad." -Ed.

32 De Thesauro abscondita: "regarding hidden treasure." -Ed.

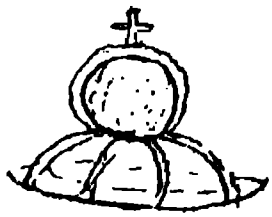
33 Ne perturbes ... Nugae: "Don't bother, for these are trifles." -Ed.

34 Ubi . . . tua?: "By whom is your power?" -Ed.

Δ: Cur quæris de potestate aliqua mea?[35]

AN: Cur? Signifi, non mihi placet.[36]

Δ: I, thereuppon, set by him, the stone in the frame:



and sayd,

Δ: An bonus aliquis Angelus, assignatus est huic speculo?[37]

AN: Etiam.[38]

Δ: Quis?[39]

AN: מיכאל He answered, by the shew of these letters in the stone.

Δ: Bonus ne ille Angelus, de quo in scripturis fit mentio?[40]

AN: Maximè.[41]

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35 Cur . . . mea?: "Why do you ask about my power?" -Ed.

36 Cur . . . placet: "Why? It means you haven't satisfied me." - Ed.

37 An bonus . . . speculo?: "Is there any good angel assigned to this speculum/mirror?" - Ed.

38 Etiam: "Yes, certainly." -Ed.

39 Quis? "Who?" -Ed.

40 Bonus . . . mentio: "Isn't this the good angel mentioned in scripture?" [i.e. Michael]-Ed.

41 Maxime: "Absolutely." -Ed.

Δ: Fieri ne potest, quòd ego eundem videam, et cum illo agam?[42]

AN: Ita.[43] And therewith appeared this character –

Δ: Quid per hoc, significare velis?[44]

AN: Alterius Angeli character est.[45]

Δ: Cur hîc, et nunc ostendis?[46]

AN: Causam ob magnam.[47] Make an ende: It shalbe declared, but not by me.

Δ: By whome then?

AN: By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.[48]

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of. After Newyeres tyde, Deale, But not on the Sabaoth day. Pray contynually. When it shall pleas god, to stir thee up, Then procede. In the brightest day, When the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the stone. Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNAEL.

I will speak ones more to thee: and than farewell: for thow shalt not haue me any more.

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42 Fieri . . . agam?: "May I not see and deal with him?" -Ed.

43 Ita: "yes" -Ed.

44 Quid . . . velis: "What do you wish to show by this?" -Ed.

45 Alterius . . . est: "It is the character of another angel." -Ed.

46 Cur . . . ostendis?: "Why do you show this now, and on this occasion?" -Ed.

47 Causam ob magnam: "For a great reason." -Ed.

48 In margin: "Prayer / Fasting." -Ed.

Be not to hasty in wrath.

Δ: Is this, that, you ment to speak?
AN: I. Do good to all men. God hath sufficient for thee, and for all men.

Farewell.

Δ: Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.[49]

Amen.

Δ: Remember, that diuerse other particulars, mowght haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed himself to be the same Annaël which is *prepositus orbis veneris:*[50] and allso Chief governor Generall of this great period, as I haue Noted in my boke *of Famous and rich Discoueries.*[51]

Consider and Remember: That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises Anno 1582. Nouembris 20. Vide post.

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49 Gloria . . . saeculorum: "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end." -Ed.

50 Prepositus orbis veneris: "Governor of the planet Venus." -Ed.

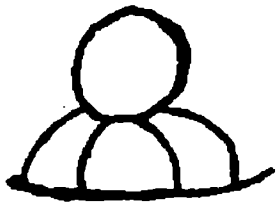
51 This book only survives in fragments as Cotton MS. Vitellius. C. VII, art. 3. in the British Library. -Ed.

At Mortlak

In nomine Jesv CHRISTI.[52] Amen.

Anno 1582. Martij die. 10. hora 11¼ Ante meridiem. Saterday

Δ: One[53] Mr. Edward Talbot cam to my howse,[54] and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused myself therein as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to haue byn desyrous to haue help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame,



(which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:*[55] And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than

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52 In nomine Jesu Christi: "In the name of Jesus Christ." -Ed

53 Pseudonym for Edward Kelley. -Ed.

54 Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfiyed for his comming was to entrap me, yf I had had any dealing with wicked spirits as he confessed often tymes after: and that he was set on, &c.

55 Aliqui Angeli boni: "some good angels." -Ed.

settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used, I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ: Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL: I am.

Δ: Are there any more besyde you?

UR: Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*[56]

Δ: Ys my boke, of Soyga,[57] of any excellency?

UR: Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.[58]

Δ: Will you give me any instructions, how I may read those Tables of Soyga?

UR: I can - But *solus Michaël illius libri est interpretator.*[59]

Δ: I was told, that after I could read that boke, I shold liue but two yeres and a half.

UR: Thow shallt liue an Hundred and od yeres.[60]

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56 Michael . . . nostris: "Michael is the foremost in our works." -Ed.

57 Soyga, Soiga = agyos. -E.A. Agios is Greek for holy. Two copies of this book have been identified. One is Bodleian Ms. 908, and the other is British Library Sloane manuscript 8. See the introduction for more detail. -Ed.

58 Liber . . . bonos: "That book was revealed to Adam in Paradise by the good angels of God." -Ed.

59 solus . . . interpretator: "Michael alone is the interpretor of that book." -Ed.

Δ: What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

UR: Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.[61]

Δ: Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

UR: Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.[62]

Δ: Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

UR: *Omnis hora, est hora nobis.*[63]

Δ: After this, there appered[64] in the stone a strange seale, or Characterismus of this fashion ensuing:

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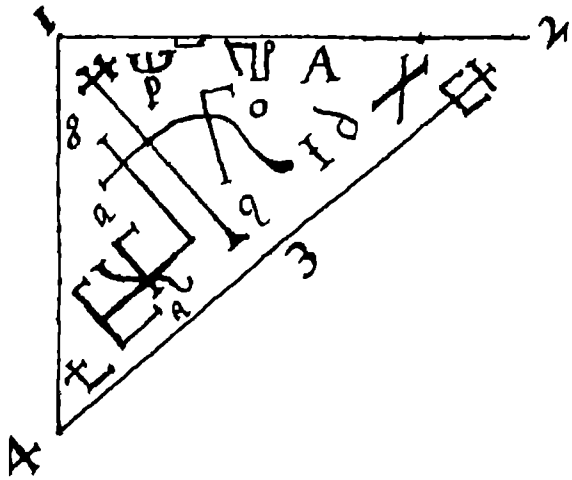
60 Dee lived to be 81. -Ed.

61 Praesentias . . . invocandi: "Request and invoke our appearance with sincerity and humility. And Anchor, Anachor, and Anilos are not to be called into this stone." -Ed.

62 Haec . . . non vi: "These things mostly involve Michael. Michael is the angel who illuminates your path. And these things are revealed in virtue and truth, not by force." -Ed.

63 Omnis . . . nobis: "Every hour is our hour." -Ed.

64 An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ: What is the intente, or use of this?

UR:[65] *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*[66]

Δ: So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ: *Soli Deo Honor omnis, et gloria.*[67]

Amen.

The same Saterday after none. Hora. 5.

Δ: After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

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65 In margin: This was not True Uriel as may appere Anno 1583: May 5. –Ed.

66 Sigillum . . . gestandum: "Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and it is to be worn on the chest." -Ed.

67 Soli . . . gloria: "All honor and glory to God alone." -Ed.

UR: Peace. You must use Michaël.

Δ: I know no meanes or order to use in the invocating of Michaël.[68]

UR: He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes.[69] You must use pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn unto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually. Yt is the wyll of God, that you shold, ioinctly, haue the knowledge of his Angells to-gither. You had atteyned unto the sight of Michaël, but for the imperfection of Saul. Be of good Cumfort.

Δ: The chayre cam into the stone againe: and I axed what it ment.

UR: This is a seat of perfection: from the which, things shall be shewed unto thee, which thow hast long desyred.

Δ: Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

UR: A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

You must use a fowre square Table, two cubits square: Where uppon must be set Sigillum Dei,[70] which is allready perfected[71] in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. **This seal must not be loked on, without great reuerence and**

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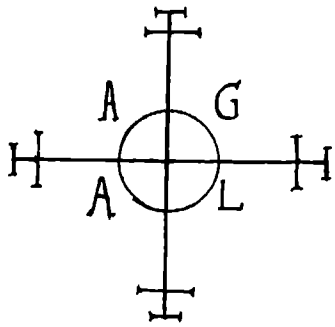
68 Note: In this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

69 That is, Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142). –Ed.

70 Sigillum Dei: "Sigil (or seal) of God." -Ed.

71 In margin: Erronicè, contra ignorantiam meam. vide post. -Δ (Erroneously, to my ignorance. See below.) –Ed.

deuotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we haue no respect of cullours. **This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back-side of it, made thus:**



The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the former seales under the 4 feet.

Δ: The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without[72] the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.[73] Under the Table did seme to be layd red sylk, two yardes square. And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

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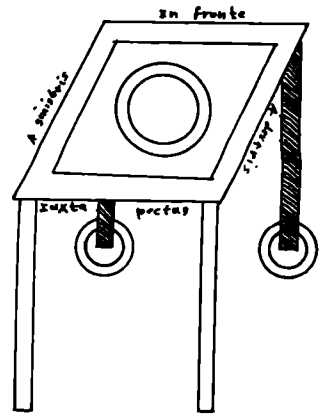
72 Note this point.

73 Two smaller seals are preserved in the British Museum. They measure 125mm in diameter, and are 20mm thick. The holy table itself measured 36¼ inches by 35⅞ inches, was 31½ inches high. -Ed.

The Table was shewed to haue on the fowre sides of it, Characters[74] and names, these, that are here in a schedule annexed, in 4 diuerse rowes.

UR: The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.



Δ: What oyle is that?

UR: That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I haue no respect. We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

UR: There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.[75] He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to haue maymed thee in thy Sholder the last night, and long ago. Yf thow do not dischardg him to morrow, he will hurt, both thy wife and thy dowghter.[76]

He is here now.[77]

Giue him a generall discharge from your familie and howse. He will seke Sauls death, who is accursed.[78]

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74 Caue: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparavit. -Δ. "Beware: an angel of darkness intruded itself here as is shown in the appendix to the fifth book." In fronte: "in front"; iuxta pectus: "near the chest"; a sinistris: "on the left"; a dextris: "on the right." –Ed.

75 Brimstone (sulfur) was commonly used in exorcisms. For the binding of Asmodeus by Raphael, see *The Book of Tobit* 3.17. -Ed.

76 Dee's daughter Katherine was nine months old at the time. -Ed.

77 Note: So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely cownterfeating &c as it also in the next action may appere.

78 Saul in danger of being carried away quick. -Δ. Quick: "alive." -Ed.

Δ: I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I fownd Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George,[79] and other of my howse can testify.

UR: The cursed will come to the cursed.

Δ: I beseche you to discharge him: and to bynde him somwhere far of, as Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

UR: But Thobias did his part.[80] Art is vayne, in respect of God his powre. Brymstone is a mean.

Δ: Whan shall I do this?

UR: To morrow at the tyme of prayers.

Δ: *Gloria Patri et filio et Spiritui Sancto,*

sicut &c.[81] Amen.

1582 Martij 11
Sonday. a Meridie hora .3. a circiter.[82]

Δ: Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer perfect: He answered,

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79 George was a servant of Dee's. Dee's diary states that goodman Hilton requested lodging for his two sons in Dee's house in 1579, and that Robert Hilton came to his service 4 October 1581. -Ed.

80 See Tobit 3.17 and 8.3.

81 Gloria . . . sicut: "Glory be to the Father, and to the Son, and to the Holy Spirit, as . . . etc." -Ed.

82 "Around 3 in the morning." -Ed.

They are perfect:[83] There is no question.

Δ: Are you Uriel?

Than presently[84] cam in One, and threw the brave[85] spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam-in after him. And that spirit, which so bet him, sayd to the hearing of my Skryer,

Lo, thus are the wycked skourged.

Δ: Are you Uriel, who speaketh that?

Uri: I am he. Write down and mark this: for it is worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let thee see, how God hath ponished thy enemy.[86]

Lo, thus, hath God delt for thee: Lo thus haue I delt for thee: Thank God.

Δ: Blessed be his holy name; and extolled, world with out ende.

E.T: He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ: Here-uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. **Then he cam-in agayn: and an other with him: and iointly these two said to gither, Glorifie God for euer. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring**[87] like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed

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83 Hereby may appere that this wycked spirit foysted in the shew of the fals character and names before.

84 Presently: "at once." -Ed.

85 Brave: "splendid." - Ed.

86 Note: Lundrumguffa skourged spiritually.

87 Glystring: "brilliant." -Ed.

to be with feathers. He had a roab ouer his body: and a great light in his left hand. He sayd,

Michaël: We are blessed from the begynning: and blessed be the name of God for euer.

Δ: My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by. He that sat in the chayre (whom we take to be Michaël) **sayd Than,**

Go forward: God hath blessed thee.

I will be thy Guyde.

Thow shallt atteyne unto thy serching.

The World begynnes with thy doings.

Prayse God.

The Angels under my powre, shall be at thy commaundement. Lo, I will do thus much for thee.

Lo, God will do thus much for thee.

Thow shalt see me: and I will be seen of thee.

And I will direct thy liuing and conversation.

Those that sowght thy life,[88] are vanished away.

Put up thy pen.

Δ: So he departed.

Δ: Gloria, laus, honor, virtus et Imperium Deo immortali, invisibili, et Omnipotenti, in sæcula sæculorum.[89]

Amen.

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88 Lundrumguffa.

89 Gloria . . . saeculorum: "Glory, praise, honor, virtue, and sovereignty to the immortal, invisible, and almighty God, forever and ever." –Ed.

Martij 14. Wensday. mane circa horam 9ã.

Δ: Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, instead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

Uriel is my name, with diuerse called Nariel.[90]

Stay.

Δ: Then he went away, for a while: and cam agayn, and sayd thus,

Ur: The strength of God, is allwayes with thee. Dost thow know, what thow writest?

Δ: In two senses, I may understand it: eyther that the good Angel Gabriel[91] is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur: *Fortitudo Dei, tecum semper est.*[92]

Δ: He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi: Note.

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90 Agrippa hath so, cap. 24, Lib. 3, *Occult. Phil.* -Δ. Cornelius Agrippa, *De Occulta Philosophia,* p. 471. Here Agrippa lists the four princes of the angels as Michael, Raphael, Gabriel, and Nariel (also known as Uriel). They rule over the four winds and the four parts of the world (East, West, North, and South respectively). -Ed.

91 Potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus. -Δ. ("Rather Michael was indicated: For Gabriel is the Predominance of God: and therefore also the strength, but to another degree." -Ed.)

92 Fortitudo . . . est: "The strength of God is always with you." -Ed.

Δ: This was Michael, with his sword in his right hand. Then cam Uriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke-of that blak hode: and then lifted-up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and toke-of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus:

and gaue it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held-up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it.

Ur: Lo, things are covered.

Δ: Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode-up. Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn. Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.[93]

Δ: Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa[94] and other, is declared.

Mi: Leaue your folly: Hold thy peace. Haue you not red, that they that cleaue unto God, are made like unto him.

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93 Angelus tuae professionis: "Angel of your profession." -Ed.

94 Vide Agrippam de Triplici hõis custode. Lib.3: cap.22. -Δ. Cornelius Agrippa, *De Occulta Philosophia,* book 3, chap. 22, p. 465. Here Agrippa states that

Δ: Yes, forsoth.

Mic: Thow camst hither to lern, and not to dispute. *Laudate Dominum in operibus suis.*[95]

Δ: The man kneled down, and so went out of sight.

Mi: He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name[96] NA, be praysed in trubbles.

Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Uriel: and sayd, thus:

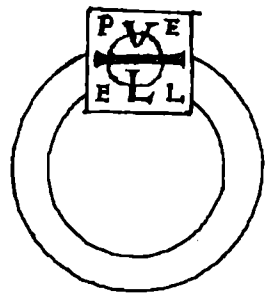
Mic: The strength of God, is unspeakable. Praysed be god for euer and euer.

Δ: Then Uriel did make cursy unto him.

Mi: After this sort, must thy ring be: Note it.

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I haue revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.



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everyone is assigned three angelic keepers or preservers: one that is holy, another of the nativity, and another of the profession. -Ed.

95 Laudate . . . suis: "Praise the Lord for his works." -Ed.

96 Vide Reuclini *de Verbo Mirifico,* de nomine NA.

Δ: Then he layd the Ring down uppon the Table: and sayd,

Note.

Δ: It shewed to be a Ring of Gold: with a seale graued in it: and had a rownd thing in the myddle of the seale and a thing like a V, throwgh the top of the circle: and an L, in the bottome: and a barr ——— cleane throwgh it: And had these fowre letters in it, P E L E.[97]

After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table: and then he sayde, thus,

Mi: So shall it do, at thy commaundement.

Without this, thow shalt do nothing.[98] Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFVLL: His Name worketh wonders from generation, to generation.

Δ: Then he went away: and cam-in agayn by and by.

Mi: Note.

Δ: Then he browght-in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.[99]

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97 Vide Reuclini Librum *de Verbo Mirifico* de nomine PELE.

98 The use of the ring.

99 De sigillo Emeth, vide Reuclinim *Artem Cabalisticam,* lib.3. et Agrippam lib. 3. cap.11. -Δ. "Concerning the seal Emeth, see Johann Reuchlin, *On the Art of the Kabbalah,* book 3." Translated by Martin and Sarah Goodman, (Lincoln , NE: University of Nebraska Press, 1983), pp. 284, 287: "They assert that *En Sof* is alpha and omega, for he said: 'I am the first and the last.' They say too that the 'Crown' of the kingdom is the bottomless fount of all the ages and the Father of mercies, whose mystery is that he seals up Essence through Truth. As our noble teacher Eliezer haKalir says: 'Truth is his seal.' This can be proved by arithmetical calculation. If we multiply *Ehieh* (meaning 'essence') by *Ehieh* we will get 441, which is the same as *Emeth*, the word for 'true' or 'truth,' and the same as *Adonai Shalom*, which means 'Lord of Peace.'" Compare with Joseph Gikatilla (b. 1248), *Gates of Light,* translated by Avi Weinstein (San Francisco: Harper Collins Publishers, 1994), p. 222: "Thus the Sages said 'EMeT is the seal of the Holy One, Blessed be He.' . . . Therefore, upon His seal is written EMeT, to teach you that all the hosts of letters from the first aleph to the [but not including] mem

Then the sword closed up agayn: and he sayde,

Mi: This I do open unto thee, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.

Δ: Then the seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi: Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue.[100] Yea you shall see me in Powre, and I will viset you in HOPE. Bless you the Lorde, and follow his wayes, for euer.

Δ: Then he went away: and Uriel followed him. And then I sayde to my skryer: It were good, we had euer some watch-word, when we shold not loke for any more matter at theyr hands, euery tyme of theyr visitting of us. Whereuppon, (unlooked-for, of us,) he spake agayn.

Mi: We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for euer.

Δ: Then they lifted up theyr hands to heuenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete.[101]

[which is in the middle of the alphabet] look to bring favour . . ." See the introduction for a discussion of the seal Emeth. Note also that all three names, "NA," "Emeth," and "PELE" are found in Agrippa, *De Occulta Philosophia,* book 3, chapter 11, p. 434. -Ed.

100 Virtue, also "power." -Ed.

101 Valete: "Farewell." -Ed.

Δ: So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ: Soli Deo omnis honor Laus et Gloria.[102]

Amen.

Martij 15. Thursday. Hora 1¼ a meridie.

Δ: After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ: Being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,

Invocate nomen Domini, et agnoscetis eum.[103]

Δ: Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.[104] After that, he sayd,

I am mighty.

Δ: Bycause he delayed to declare his name, E.T. the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ: Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

I am mighty, and working wonders: I am SALAMIAN.[105] I rule in

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102 Soli . . . Gloria: "All honor, praise, and glory to God alone." –Ed.

103 Invocate . . . eum: "Invoke the name of the Lord, and acknowledge him." -Ed.

104 Psalm 67.1: Deus . . . nobis: "May God be gracious to us and bless us." -Ed.

105 Of Salamian you may rede, in the call, Diei Dominicae in *Elementis Magicis* Petri de Abano, there called Salamia. -Δ. Elementis Magici: "Magical Elements," by

the hevens, and beare sway uppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for euer.

Δ: Then appeared a big flame of fyre by him in the ayre.

Sal: Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt thee: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ: He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Sal: Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir-up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Driue him away.

Δ: It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting,[106] and approaching to our heds: and skorning and gnashing at us.

Sala: God determines his mysteries, by Arte and vertue.

Peter de Abano, English translation published as *Heptameron: or Magical Elements* (London, 1655, reprint London: Askin Publishers, 1978), p. 89. Diei Dominicae: "Sunday."

106 Thretting: "threatening." -Ed.

Δ: Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he draue them away courragiously: And so they were driuen away. After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held-up the Cup: and sayd, as followeth,

Lo, this is my name.

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei.[107] I will shew thee, and I will shew you, the Angel of your Direction, which is called OCH.[108]

Δ: This name he spake: he shewed it allso on the Table (before him) written.

Raph: He is mighty in the sonne beames: He shall profit thee hereafter.

Δ: Then cam in an other, and sat down in the chayre: and he sayde, as followeth,

The strength of God liueth: and God raigneth for euer. I am Fortitudo Dei.

Δ: Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For.Dei: What thow hast written, that hast thow written: and it is true. Write down this name. POLIPOS.[109] Dost thow understand it?

Δ: No, God knoweth.

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107 Raphaël.

108 De OCH vide in libello *Arbatel* in ⊙. -Δ. According to the Arbatel *De Magia Veterum,* Aphor. 17, pp. 17–31, Och is a spirit of Olympus who governs solar things. The other six Olympic spirits are Aratron (Saturn), Bethor (Jupiter), Phaleg (Mars), Hagith (Venus), Ophiel (Mercury), and Phul (Moon). -Ed.

109 See Agrippa, *De Occulta Philosophia,* book 3, chapter 34, p. 504. -Ed.

For.Dei: When that day commeth, I will speak with thee: yf thow observe that which I haue commaunded thee.[110] **As truely, as I was with SALOMON, so truely will I be with thee.**

Δ: Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For.Dei: Search for wisdome and lerning, and the lord will deliuer it unto you.

Δ: I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For.Dei: Name I haue none, but by my office. SALAMIAN cam not hither, but by me. He is a mighty Prince, governing the hevens, under my powre. This is sufficient for thy Instruction. **I was with Salomon, in all his works and wonders:** and so was this, whome God had appointed unto him. The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

Δ: Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?[111]

For.Dei: I haue sayde.

Δ: What order will you appoint unto us two, in respect of our two beings to-gither? My frende here, may haue other intents and purposes of his affayres, then will serve me, for his ayde hauing in these Actions.

For.Dei: Joyne in prayers. For God hath blessed you: Dowt not.

Consider these mysteries.

Δ: Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.

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110 Δ: Perchaunce he meaneth the cownsayle of Annael: before specifyed.

111 It is in *Elementis Magicis* Petri de Abano printed with Clauis Agrippae, which lay in my oratorie almost under my wyndow.

At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the Circumstance abowt the Action intended, with the Gold lamin, the ring, the seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare euery thing spoken of, he sayd,

F.D:

[... Use me, in the Name of God, for all occasions.[112] . . .]

Blessed[113] be God, who revealeth all Mysteries, &c. I am strength in nede. And Lo, here is Medicine for the sore. We bless the Lord: We gouern the erth, by the societie of Gabriel: whose powre, is with us: but he not here. &c.

Use Patience.

Ur: I liued with Esdras: I liued in him, in the lord, who liueth for euer.[114]

Raph: I liued with Tobie: Tobie the yonger.[115]

Δ: This was the white creature, that spake this.

F.D: We liue in the Lorde: who be praysed for euer.

Δ: I stode silent a good while.

F.D: What wilt thow?

Δ: I did attend, what you wold say.

F.D: I haue sayd.

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112 The top third of a page is missing here. This quote is supplied from HM, where it is attributed to Michael, that is, F.D., 15 March 1582. -Ed.

113 In margin, written lengthwise: God wilbe revenged uppon Saul: for he hath abused his names in his creatures He hath sinned agaynst kinde. His ponishment is great: and so I ende. –Ed.

114 See the apocryphal *II Esdras* 4.1, 4.36, 5.20, 10.28.

115 See the apocryphal *Book of Tobit* 3.17 and passim.

Δ: I haue byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: euen tyll my body shold be ready to synk down for wearines, before I wold giue ouer. But I feare, I haue caused wearines to my frende here.

F.D: In vertue is no wearines.

Δ: Now he stode up, out of his chayr: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ: Glorie, thanks, and honor be unto the Almighty Trinitie.

Amen.[116]

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[116] *Mysteriorum Liber Primus,* tooke ending here (as I conceive) after which followes *Mysteriorum* Liber Secundus,* but the begining thereof is utterly perished. *So it appeares to be by divers Quotations in the following Books. *So by the Citation 28 April 1582. -E.A.

[Mysteriorum Liber Secundus]

. . . mysteryes,[1] . . .
. . . ow toward a thing, r . . .
. . . howse is hollow, it is empty and voyde . . .
. . . ants: The God of heuen and erth, will send into . . .

NOTE. We bring tydings of light*. The Lord is owr . . .
you and we prayse to gither. His name be praysed for ever. O . . .
in his Mysteries: O holy and eternall God.

Δ: He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in,[2] (and there stayed a little) and sayd agayn, Benedictus qui venit in, nomine Domini.[3]

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1 The top quarter of a page is missing. In HM, Dee says: "Note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth." In 3677, E.A. makes the following comments: "I suppose here were some other Actions between the 21 of March and 28 of April 1582 which belonged to the 2nd booke, & are wanting. For in the beginning of the Action of 28 of Apr. Mich: taxeth (?) and threateneth Δ for his slacknes for his not preparing things appointed by him (which Δ excuseth with inability) but here is no . . . of such appointment . . . in Action of 21 of March. [In margin: 22 Mar Mr Talbot went to London to take his journey for the Bookes vide Ephemerides. If therefore there was any action between 22 Mar & 28 Apr it must be after Mr Talbots retorn, & when he retorned is not noted.] (The following line was crossed out. -Ed.): I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, and 28 & 29 of Ap: & the catch word of the last page is - Mi + decedite - but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582 & at the beginning of which it appears that E.T. was unwilling to proceed as skryer any further, because Mich: willed him to Marry. & lis & bable be here (+) left offe. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somwhat was done may be colledled from what is entred under the Title vizt: Post reconciliationem Kellianam, &c: implying that, here had been some falling out betw. Δ & him, & it may hence be presumed, Kelly had been implyed as Skryer sometyme before the said falling out.

+ / 4. May. Mr. Talbot went vide Ephem: so that by this it seemes Mr. Talbot went away from Mortlack so soone as his account of 4 of May was finished, & discected the imployment." -E.A.

2 Benedictus qui venit in: "Blessed is he who comes in . . ." -Ed.

3 Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." This is part of the Sanctus prayer, which appears in the preface to the Latin mass. See also John 12:13. -Ed.

Δ: Than cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Mich: Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.[4]

Δ: Is this Forme, for the Great Seale perfect?

Mi: The forme is true and perfect. Thow shalt sweare by the liuing God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle neuer to disclose these Mysteries.[5]

Δ: Yf No man, by no means, shall perceyue any thing herof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saincts are blessed for euer.

We separate thee, from fyled and wycked persons: We move thee to God.

Δ: I vow, as you require: God be my help, and Gwyde, now and euer, amen.

MIC: This is a Mystery, skarse worthy for us ourselues, to know, muche lesse to Reueale. Art thow, then, so Contented?

Δ: I am: God be my strength.

Mic: Blessed art thow among the Saincts: And blessed are you both.

I will pluck thee, from among the wycked [he spake to my skryer.][6] Thow Commyttest Idolatry. But take hede of Temptation: The Lord hath blessed thee. This is a Mystery.

Dee, what woldest thow haue?

Δ: Recte sapere et Intelligere &c.[7]

Mic: Thy Desyre is graunted thee. Use . . .

---

4 Michael - Fortitudo Dei.

5 My Oath or vow required for secresie.

6 To E.T. he spake.

7 Recte . . . Intelligere: "To perceive and understand properly." -Ed.

. . . with[8] . . .
. . . they are corrupted . . .
. . . they haue byn used to the wycked. Ther . . .

[Michael: -]:[9] I will shew thee in the mighty hand and strength of God, [what] his Mysteries are: The true Circle of his æternitie Comprehending all vertue: The whole and Sacred Trinitie. Oh, holy be he: Oh, holy be he: Oh, holy be he.

Uriel answered, Amen.

Mic: Now what wilt thow? Δ: I wold full fayne procede according to the matter in hand.

Mic: Diuide the owtward circle into 40 æquall partes: whose greatest numbers are fowre. See thow do it presently.

Δ: I did so. Diuiding it first into fowre: and then every of them into ten. He called Semiel, and one cam in and kneled down: and great fyre cam out of his mowth.[10]

Michael sayde, To him, are the Mysteries of these Tables known.

Michael sayde, Semiel (agayn) and by and by, he[11] said, O God thow hast sayd and thow liuest for euer. Do not think here I speake to him. Δ: He spake that to us, least we might dowte of his last speches, as being spoken to Semiel: which he directed to the æternall god and not to Semiel. **Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth,**

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8 The top quarter of a page is missing. -Ed.

9 In HM this section has the following heading (perhaps part of the missing text): "Now I will speak of Sigillum Aemeth, also known as Sigillum Dei." The words in square brackets were supplied from HM. The quote is also dated 19 March. -Ed.

10 Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.

11 Michael -CHM.

Sem: Mighty Lord, what woldest thow with the Tables?

Mic: It is the will of God, Thow fatche them hither.

Sem: I am his Tables.

Behold these are his Tables. Lo where they are.

Δ: There cam-in 40 white Creatures, all in white Sylk long robes and they like chyldern: and all they fallyng on theyr knees sayd,

Thow onely art Holy among the highest. O God, Thy Name,[12] be blessed for euer.

Δ: Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass:[13] and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd,

Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.

Sem: I am redy. Δ: Michael stroke ouer them, with his sword agayne: and they all fell down, and Uriel allso on his knees. And commonly at the striking with his sword, flamyng fier like lightening did flash with all.

Mi: Note: here is a Mysterie.

Δ: Then stept furth, one of the 40, from the rest, and opened his brest which was couered with Sylk, and there appeared a great T all of Gold.[14]

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12 Semiel - fortè significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Diuina. -Δ. Forte . . . Diuina: "Perhaps it signifies the name of my God, thus, because these tables are the name of God, or the Divine names." -Ed.

13 Compare with Daniel 10:6. -Ed.

14 The very fashion of the T was thus: 

Mi: Note the Number. Δ: Ouer the T, stode the figure of 4, after this manner:

The 40, all, cryed, Yt liueth and Multiplyeth for euer: blessed be his name.[15]

Δ: That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi: Place that, in the first place. It is the name of the Lorde.[16]

Δ: Than there seamed a great clap of thunder to be. Then stepped (before the rest) one other of the 40, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reuerent.

Michael sayd to me, say after me thus,

> Deus Deus Deus noster, benedictus es nunc et semper: Amen.
>
> Deus Deus Deus noster, benedictus es nunc et semper: Amen.
>
> Deus Deus Deus noster, benedictus es nunc et semper:[17] Amen.

Δ: Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared.[18]

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15 "T" in the holy language is named Gisg; vide lib.5. post. et est ultima Alphabeti litera. -Δ. Vide . . . litera: "See below in Book 5; it is the last letter of the alphabet." -Ed.

16 HM reads "of God." -Ed.

17 Deus . . . semper: "O God, God, our God, blessed are you, now and forever." -Ed.

18 G: alr. Ged. lib.5. -Δ. ("G: otherwise Ged. [See] Book 5." -Ed.)

Mi: Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge: Lo, this it is, 9. Behold, it is but one, and it is Marveylous.

Δ: Then this Creature vanished away. . . . . .[19]

Mi: The Seale of Gods Mercy: blessed be thy name.

Δ: It semed to rayne, as thowgh it had rayned fyre from heuen. Then one other of the 40 was browght furth: The rest all fell down and sayd, Lo, thus is God known.

Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it.[20]

Mi: Multiplicatum est Nomen tuum in terra.[21]

Δ: Then that man vanished away as it were in a golden smoke.

Mi: Thow must not write these things, but with great devotion. He Liueth. Δ: Then cam an other furth. Then all falling down sayde, Vidimus Gloriam tuam Domine.[22] They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this letter t.[23]

Mi: Mark it, for this is a Mysterye. Δ: Then that Shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi: Illius Gloria sit nobiscum.[24] Δ: All sayd, amen: and fell down.

Δ: Then stode up an other, and opened his bosom, and shewed on his brest bare (being like syluer) a small h;[25] and he pointed to it, and ouer it was the number of 22.

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19 This ellipsis is Dee's, indicating an omission. -Ed.

20 N, alr, Drux.

21 Multiplicatum . . . terra: "Manifold is your Name on the Earth." -Ed.

22 Vidimus . . . Domine: "We have seen your glory, O Lord." -Ed.

23 Gisg.

24 Illius . . . nobiscum: "May his Glory be with us." -Ed.

25 Na.

Mi: Et est numerus virtutis benedictus. Videte Angelos Lucis.[26] Δ: This shewer went away like a white Cok flying up.

Δ: There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte.[27]

Δ: There appeared a small n[28] on his skyn, being all spotted with Gold. Then he went away like three fyres, red flaming, and coming to gather agayn in the myddst of the firmament.

Δ: You must Note that in the stone the whole world in a manner did seme to appere, heuen, and erth, &c.

Mi: (Δ he cryed with a lowde voyce,) Et est vita in cælis.[29]

Δ: Then stepped furth one and sayd, Et ego viuo cum bene viuentibus,[30] and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi: Viuamus Halleluyah. O Sanctum Nomen.[31]

Δ: All fell down on theyr faces, and Michael stroke ouer them with his sword and a great flash of fyre: And this man his brest seemed open, that his hart appeared bleading, and therein the letter m,[32] and 6, over it thus  .

Mic: Benedictus est Numerus Agni.[33]

Δ: Hereuppon They all fell down.

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26 Et est . . . Lucis: "And it is the number of blessed power. Behold the Angels of Light." -Ed.

27 Et sum . . . videte: "And I am the end, and have no number. I am a number within a number, and every number is my number. Behold." -Ed.

28 Drux.

29 Et est . . . cælis: "And he is life in heaven" -Ed.

30 Et ego . . . viventibus: "And I live with the well-living." -Ed.

31 Vivamus . . . Nomen: "We live, Alleluia. O Holy Name." -Ed.

32 Tal.

33 Benedictus . . . Agni: "Blessed is the number of the Lamb." -Ed.

Mi: Orate invicem.[34] Δ: Hereuppon we prayed a psalme; my skryer saying one verse, and I the other &c.

Mi: Omnia data sunt a Deo.[35] Δ: Then cam one in, hauing a rownd Tablet in his forhed and a little o[36] in his forhed: and 22 ouer it.

Mi: Et non est finis in illo.

Benedictus es tu Deus.[37] Δ: And then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi: Angeli a nomine tuo procident Domine.
Tu es primus O Halleluyah.[38]

Δ: One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small a[39] thus  , of pure gold, grauen very depe: Et Numerus tuus viuit in cæteris,[40] sayd this shewer. The number was ~~22~~ 20[41] over the a. This shewer went away with great lightening covering all the world.

Mi: Nomen illius est nobiscum.[42] Δ: He stroke agayne with his sword ouer them. Then stode one up: who, uppon his garment had an n: and he turned abowt: and on his back were very many (ens) n.[43]

Mi: Creasti tu Domine Angelos tuos ad Gloriam tuam.[44] Δ: Ouer

---

34 Orate invicem: "Pray in turn." -Ed.

35 Omnia . . . Deo: "Everything is given by God." -Ed.

36 Med.

37 Et non . . . Deus: "And the end is not in him. Blessed are you O God." -Ed.

38 Angeli . . . Halleluyah: "The angels will fall down at your name O Lord. You are the first O alleluia." -Ed.

39 Un.

40 Et numerus . . . caeteris: "And your number lives in the rest." -Ed.

41 Corrected thus after by Uriel to be 20.

42 Nomen . . . nobiscum: "The name of that is with us." -Ed.

43 Drux.

44 Creasti . . . tuam: "O Lord, you have created your angels for your glory." -Ed.

the 'n' was the number of 14, ouer that n (I meane) which was onely on his brest.

Mi: Et te primus Creauit Deus.[45] Δ: Then the shewer flew up like a star. And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little 'a'.[46] This 'a' did go rownd abowt him, begynning at his feete: and so spirally upward: and he seemed to be all Clay. Ouer the 'a' was the number 6.

Mi: Et Creata sunt et pereunt in Nomine tuo.[47] Δ: And therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.[48]

Surgit Innocentia ad faciem Dei.[49]

Δ: Michael did ouer them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi: Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus es in operibus tuis.[50] Δ: Then cam one in, with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little 'h'.[51] He bowed to Michaël: and Michael sayd, Numerus tuus est infinitus, et erit finis rerum.[52] Δ: This shewer seemed to powre him self awaye like a flud of blud: and his garment flew upward.

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45 Et te . . . Deus: "And God has made you first." -Ed.

46 Un.

47 Et creata . . . tuo: "And they were created and perish in your name." -Ed.

48 Note these 3 parts.

49 Surgit . . . Dei: "Innocence arises to the face of God." -Ed.

50 Innocentium . . . tuis: "O Lord, you have seen the names and blood of the innocent on the earth, and you are just in your works." Compare with Psalm 94:21. -Ed.

51 Na.

52 Numerus . . . rerum: "Your number is infinite, and it will be the end of things." -Ed.

Mi: Non est illi numerus. Omnia pereunt a facie Dei, et a facie Terræ.[53]

Δ: Then stepped one furth, like a water running rownd abowt him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus perijt cum illis.[54] Δ: A little 'o' with 18 ouer it, appered.[55]

Δ: This shewer seemed to vanish away, and to cause a great water remayn ouer all.

Mi: Lux manet in tenebris. Gloriosum est Nomen tuum.[56]

Δ: Then stept one furth from the rest, who fell down, as theyr manner was.

> Δ: Note: All the Cumpanies of these 40, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of fiue.

Δ: This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diuerse cullours.

He sayd, Trinus sum.[57]

Mi: Benedictum sit nomen El.[58]

Δ: Than in the myddle of the fyres or smoke semed an 'l'[59] thrise placed, on a bluddy cross, and ouer the 'l' the number 26.

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53 Non est . . . Terrae: "To him there is no number. Everyone perishes before God, and on the face of the earth." -Ed.

54 O benedictum . . . illis: "Blessed is your name, O Lord. The number perished with those." -Ed.

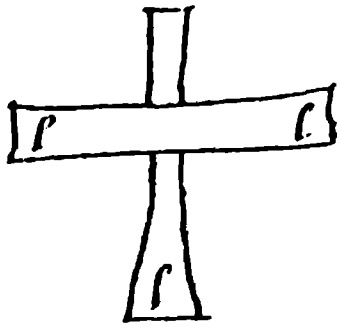
55 Med.

56 Lux . . . tuum: "Light abides in darkness. Your Name is full of glory." -Ed.

57 Trinus sum: "I am threefold." -Ed.

58 Benedictus . . . El: "May the name El be blessed." -Ed.

59 Ur.



Δ: This shewer seemed to haue three mens heds and to vanish away in a myst with a thunder.

Mi: Labia mea laudant Dominum.[60]

Δ: Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appered a great scotcheon;[61] to hir, or him, Michael gaue a flame of fyre: and she, or he, did eat it.

Mi: Et hic est El:[62] and so appeared a little 'l' on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi: Benedicta sit ætas tua:[63] Δ: And there appeared '30' under the l.

Δ: There cam a great many of little fyers and did seeme to eleuate this yong woman (or child) out of sight.

Michael stroke his sword ouer them agayn, and sayd,

Natus est illa Lux.

Ille est Lux noster.[64]

Δ: Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth. He

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60 Labia . . . Dominum: "My lips praise the Lord." -Ed.

61 Scotcheon: escutcheon. -Ed.

62 Et hic est El: "And here is El." -Ed.

63 Benedicta . . . tua: "May your age be blessed." -Ed.

64 Natus ... noster: "That Light is born. He/she/it is our Light." -Ed.

had in his forhed an 'n'[65] in his brest an 'n' and in his right hand an 'n'.

Mi: Numerus tuus est benedictus.[66] Δ: They all fell down, saying, Numerus tuus est Nobiscum: Nec adhuc nouimus finem illius Venies cum numero tuo O unus in æternum.[67]

Δ: And they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi: Linguis suis cognouerunt eum.[68]

Δ: All sayd, Benedictus est qui sic et sic est,[69] throwing up into the ayre thre cornerd trenchers[70] of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ: Then stept one oute: and fyre cam out and in of his mowth. He kneeled, the rest fell down. This seemed a transparent body, and he had in his eyes a small l:[71] and in his forhed the figure of 8.

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65 Drux.

66 Numerus . . . benedictus: "Your number is blessed." -Ed.

67 Numerus . . . aeternum: "Your number is with us: and yet until now we knew not his end. May you come with your number, O one forever." -Ed.

68 Linguis . . . eum: "They recognized him by his tongues." -Ed.

69 Benedictus . . . sic: "Blessed is he who is so and so." -Ed.

70 Trencher: cutting board on which food is served. -Ed.

71 Ur.

Mi: Note this, under. I meane the figure 8. Thus, 

Δ: All sayd, Et es verus in operibus tuis:[72] and so he vanished away in a flame of fyre.

Mi: Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.[73] Δ: All sayd, Amen.

Δ: One stept furth saying, Incipit virtus nostra,[74] he being covered under his robe, all with armor: and hath a great G[75] on his armor and the figure of '7' ouer it. He went behynde Michael and so vanished away.[76]

Mi: Recte viuite omnes Sancti eius.[77]

Δ: One stept furth: and opening his brest, there appered a boke, and turning ouer the leaves there appeared nothing but a little 'r'[78] and 13 over it. He went behinde the Chayre and so vanished awaye.

Mi: Hic est Angelus Eccliæ meæ, qui doceat Ille viam meam.[79]

Δ: There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H[80] uppon his sworde and under it 22. He went behynde the chayre &c. Michael standing up still uppon his leggs, like pillers of brass.

Δ: I axed him yf I shold not cease now, by reason of the folk tarying for us to come to supper.

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72 Et es . . . tuis: "And you are true in your works." -Ed.

73 Gaudete . . . Gaudete: "Rejoice ye, all his people, rejoice ye, all his people, from now on rejoice." -Ed.

74 Incipit virtus nostra: "Our power begins." -Ed.

75 Ged — G.

76 Note this to be the first that vanished away, going behynde Michael.

77 Recte . . . eius: "Live properly, O you his holy ones." -Ed.

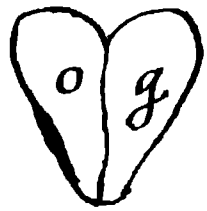
78 Don.

79 Hic est . . . meam: "This is the angel of my Church, who may teach him my path." -Ed.

80 Na.

Mic: Lay away the world. Contynue your work: Coniunxit spiritum mentibus illorum.[81]

Δ: Then stept out one, hauing under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side 'o' and on the other a 'g'.[82]



[Δ: As in scotcheons of armes, where the man and his wifes armes ar ioyned perpale, as the heraulds term it.] This shewer shut up the chest and went his way.

Mi: Numerus illius est sine numero.[83]

Δ: Then cam in an other, saying,

Tempus est. Deum vestrum agnoscite.[84]

Δ: This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't'[85] and 11 under it.

Mi: Stay; place this, in the second place. This went away.

Mi: Ymago tua, (mors,) est amara.[86]

Δ: Then cam one in, with a big belly, and fat cheekes: an half sword

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81 Coniunxit . . . illorum: "He joined the spirit with their souls." -Ed.

82 Med, ged.

83 Numerus . . . numero: "Its number is without number." -Ed.

84 Tempus . . . agnoscite: "It is time. Recognize your God." -Ed.

85 Gisg.

86 Imago: I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine Tung. -Δ. Ymago . . . amara: "Your image (O death) is bitter." -Ed.

perced his hart, and a little 'y'[87] written on it. Iustus est malis deus noster.[88] Δ: The number of 15 under it.

Mi: Place it in the former place.

Mi: Opera fidelium, Delectatio mea.[89] [Δ: Then cam one in.] Hic est Deus noster.[90] He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Mi: Ecce, Iniquitas regnat in domo mea.[91]

Δ: Then stept one oute very lean, all his body full of little e,[92] and under euery one of them, 21. He went away behynde the chayre.

Mi: Bestia deuoravit populum meum, peribit autem in æternum.[93]

Δ: Then stept out one in bluddy apparell, all his body full of serpents heds and a b[94] on his forhed, and the number of 10 ouer it. He went away.

Mi: Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis.[95]

Δ: One very lean, hunger sterued cam out, an A on his brest, and, 11 over it, and so went away.

Δ: There cam in another.[96]

Mi: Iniqua est Terra malitijs suis.[97]

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87 Gon - cum puncto, y -Δ. ("With a point, to distinguish it from 'i'." -Ed.)

88 Iustus . . . noster: "Our God is just to the wicked." -Ed.

89 Opera . . . mea: "The labor of the faithful is my delight." -Ed.

90 Hic est Deus noster: "Here is our God." -Ed.

91 Ecce . . . mea: "Behold, sin rules in my house." -Ed.

92 Graph.

93 Bestia . . . aeternum: "The beast devoured my people, but he will perish forever." -Ed.

94 Pa.

95 Iniquitas . . . Inquis: "Iniquity fills my temple, and the holy live with the unjust." -Ed.

96 I think it to be superfluous.

97 Iniqua . . . suis: "The earth is unjust in its malice." -Ed.

Δ: Then cam in one who drew out a bluddy sworde on his brest a great romayn I, and 15 over it. He went his way.

Mi: Angeli eius ministrauerunt sanctis.[98] Δ: Then stept one oute with a Target and a little a on it, and ouer it the number of 8.[99] He went away.

Mi: Regnabit Iniquitas pro tempore.[100] Δ: They all cryed, Halleluyah.

Δ: Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter 'r' on his sword and 16 ouer it, and so he went away.

Mi: Nulla regnat virtus super terram.[101] Δ: Then stept one oute, hauing all his body under his white sylken habit (as they all, had) very braue after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a veluet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little n: and Michael sayd, Non est numerus illius in Cælis.[102] Δ: He went awaye.

Mi: Antiquus serpens extulit caput suum deuorans Innocentes.[103] Halleluyah.

Δ: Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones: he sayd,

Regnum meum. Quis Contradicet?[104]

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98 Angeli . . . sanctis: "His angels have served the saints." -Ed.

99 Uriel corrected it after, to be under.

100 Regnabit . . . tempore: "Wickedness will rule for a time." -Ed.

101 Nulla . . . terram: "No power rules upon the earth." -Ed.

102 Non est . . . caelis: "His number is not in heaven." -Ed.

103 Antiquus . . . Innocentes: "The ancient serpent has raised up his head, devouring the innocent." -Ed.

104 Regnum . . . Contradicet?: "My Kingdom. Who resists it?" -Ed.

Δ: He hath proceding out of his mowth, many little (enns,) n, and on his forhed, a great A.

Mi: Non quòd est A, sed quòd contradicit A.

Nec portio, nec numerus eius invenitur in cælo.

Habet autem Numerum terrestrem

Mysterium.[105]

Δ: He shewed three figures of '6' set in triangle thus, 6 6 6

Mi: Vobis est Mysterium hoc, posterius reuelandum.[106]

Δ: And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi: Perturbatur terra iniquitate sua.[107]

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: hauing uppon his brest an O, with the number of 10 under it: and so departed.[108]

Mi: Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.[109]

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105 Non quod . . . Mysterium: "It is not because he is A, but because he resists A. Neither his portion nor his number are discovered in heaven. Therefore he has the number of the earth, which is a mystery." -Ed.

106 Mysterium nobis reuelandum. -Δ. ("A mystery to be revealed to us.") Vobis . . . reuelandum: "This mystery is to be revealed to you afterward." -Ed.

107 Perturbatur . . . sua: "The earth is thrown into confusion by his/her wickedness." -Ed.

108 My skryer had omitted to tell me this, or els, it was not told and showed, but Uriel did after supply it by the skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

109 Surgite . . . aeternum: "Arise, O servants of God. Arise (I say) and fight. The Name of God is eternal." -Ed.

Δ: Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had...

[Δ: We fell to prayer, whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it: and so they went away.

Mi: Omnis terra tremet ad vocem tubæ illius.[110]

Δ: One stept out, and under his habit had a trumpet. He put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi: Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel.[111] Δ: He cryed this, alowde.

Δ: One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~ his vesture all bluddy, and he had s.[112]

Est numerus in numero.[113] Δ: He went away.

Δ: I understand it to be a letter, and the number 5 also.

Mi: So it is.

Δ: There cam one in with diuerse owgly faces, and all his body skabbed.

Mi: Nunc sunt Dies tribulationis:[114] Δ: He had an a on his forhed and the Number 5 under it.

Mi: Hic est Numerus predictus.[115]

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110 Omnis . . . illius: "All the Earth will tremble at the sound of that trumpet." -Ed.

111 Serua . . . Israel: "O God, save your people; O God, save your people Israel; O God, save (I say) your people Israel." -Ed.

112 Fam.

113 Est numerus in numero: "He is the number in the number." -Ed.

114 Nunc . . . tribulationis: "Now are the days of troubles." -Ed.

115 Hic predictus: "This is the number that was foretold." -Ed.

Mi: Audite, consummatum est.[116]. This had a great pot of water in his hand and uppon the pot, grauen, a with 5 under it. He departed in fyre.[117]

Mi: Angele preparato Tubam tuam.[118]

Δ: Then cam one oute with a Trumpet. ----- Venite Tempus.[119]

Δ: He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it. He went away.

Δ: They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Cælati sunt adhuc.[120] They two went away.

Mi: Vale. Natura habet terminum suum.[121]

Δ: He blessed us and florished his sword towards, and ouer us, and so went away: and Uriel after him: who all this while appeared not.

Δ: After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he). I deliuered him the seal, and he browght it agayn within a

116 Audite . . . est: "Listen: it is finished." -Ed.

117 Uriel also did correct this place with deliuering this in the place of the other description before.

118 Angele . . . tuam: "O angel, prepare your trumpet." -Ed.

119 Venite Tempus: "The time comes." -Ed.

120 Hij duo . . . adhuc: "These two were still hidden." - Ed.

121 Vale . . . suum: "Farewell. Nature has its own limit." -Ed.

little tyme after, corrected: both in the numbers, for quantyty and some for place ouer or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remayning yet empty: saying, Hij duo cælati sunt adhuc.[122] But If I had omitted any, there shold more than two haue wanted.[123] Whereuppon we thowght good to ax Judgment and dissoluing of this dowte, by Michael. And comming to the stone He was redy. I prepownded this former Dowte. He answered,

Mi: Veritas est sola in DEO. Et hæc omnia vera sunt.[124] You omitted no letter or history that was told you. But the skryer omitted to declare unto you.[125] Δ: May I thus recorde it?

Yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet to us declared, might make that phrase meete to be spoken, Hij duo cælati sunt adhuc.[126]

Mi: Thow hast sayd. Δ: I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semieil. Then he cam, and kneled down.

Consummatum est.[127] Δ: The shewer (a white man) pluckt oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi: It is done. Δ: Then of the three 6 6 6 before Noted, with his fin-

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122 Hij duo . . . adhuc: "These two were still hidden." - Ed.

123 Have wanted: "were missed." -Ed.

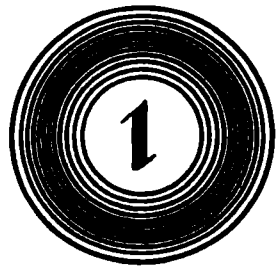
124 Veritas . . . sunt: "Truth is in God alone, and all these things are true." -Ed.

125 The descryer, or the skryer omitted to tell.

126 Hij duo . . . adhuc: "These two were still hidden." - Ed.

127 Consummatum est: "It is finished." -Ed.

ger he put oute the two lowermost: and sayd, Iste est numerus suus.[128] And Michael did put his finger into the Trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of 'i' with many circles abowt it, and sayd, Omnia unum es



Δ: The forme of the world which appered before, vanished away: and Semyeil[130] went away, And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,

Mi: Go forward. Do you know what you haue allready written?

Laudate Dominum in Sanctus eius.[131]

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Euery letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the 7 Angells.

The Number of 4,[132] pertayning to the first T, is a Number significatiue: signifying, to what place thow shalt next apply the eye: and being placed aboue, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significatiue: declaring, to what place

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128 Iste . . . suus: "This is his number." -Ed.

129 Omnia unum est: "Everything is one." -Ed.

130 Semieil.

131 Laudate . . . eius: "Praise the Lord in his sanctuary" (Psalm 150). -Ed.

132 The declaration of the Numbers.

thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole. So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.[133]

Δ: Then telling from the T, 4 more places (toward the right hand) exclusiuely, I finde in that fowrth place, from T, (but being the fifth from the beginning, and with the begynning) this letter h: with 22, ouer it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusiuely, where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all, ThAaoth. Ys this, as it shold be?

Mi: That is not the name. Thow shalt understand all in the next call.[134] The Rule is perfect. Call agayn within an howre and it shalbe shewed.

The howre being come we attended Michael his retorn to make the Practise euydent of his first Rule.

Mi: Saluete.[135]

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133 Make experience: "get started." -Ed.

134 Note these doings to be accownted Calls.

135 Saluete: "Greetings." -Ed.

Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in thee, bycause thow knowest not the error. Understand that the 7 Names must Comprehend, as many letters in the whole, as there are places in the Circle: Some letters are significatiue of them selues. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe 'Aa'; that is, twise a togither, which differ the word. Which thow shalt Note to the ende of thy work: Wheresoever thow shalt finde two 'aa' togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A.[136] Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Proue, proue:[137] and thow shalt see. Whereas thow hast 'go', it is to be red 'og'. This is the whole.

Δ: I haue red in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this,[138]

אב אלהים בן אלהים ים אלהים הקדש אלהים
שלשה באחד אחד בשלשה

136 Note: 7 names, proceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

137 Prove: "determine the truth." -Ed.

138 Vide Galatinum, lib. 3. cap. 11. -Δ. This is Petrus Galatinus, a 15th century Kabbalist. -Ed.

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.[139] Or thus,

אב אל כן אל ורוח הקדש לא אכל לא שלשה
אלהים כי אם אלוה אחד

which in Latin is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed unus Deus.[140] And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this manner,

כאשר הנפש המשכלת והבשר אדם אחד
כך האל והאדם משיח אחד

That is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.[141] I am not good in the hebrue tung, but, you know my meaning.

Mi: The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn.[142]

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139 Id est . . . Trinitate: "That is, God the Father, God the Son, God the Holy Spirit, Trinity in unity and unity in Trinity." - Ed.

140 Pater . . . Deus: "God the Father, God the Son, God the Holy Spirit, nevertheless not three gods but one God." -Ed.

141 Sicut . . . unus: "As the rational mind and flesh of a person are one, so too are God and man one Messiah." -Ed.

142 42, are here in potentia, but, non Acta.

Mi: Note, Oute of this Circle[143] shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow proue to be a mysterie unknown to man. Beasts, birds, fowle and fish do all reuerence to it: In this they were all Created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise.[144] Looke to the Mysteries: for they are true. A and ω: Primus et Nouissimus; unus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Diuina.

Dixi:[145]

Thow art watcht all this night: who is euen now at the Dore: Clerkson. Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum.[146] Halleluyah.

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Tuesday the 20 of Marche: circa 10ã mane.

Δ: Are you Uriel?

Ur: I am. We thank thee for thy great good will.[147] We cannot viset thee now. At the twelfth howre thow shalt use us.

Δ: Fiat voluntas Dei.[148]

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143 The vertu of this Circle.

144 ADAMS TREATISE, Δ: He meaneth my Booke that I call *Soyga*.

145 Primus . . . Dixi: "First and newest, one alone God lives now and ever: He is and he will be, and here are his Divine Names. I have spoken." -Ed.

146 Benedicamus Dominum: "Let us bless the Lord." -Ed.

147 Δ: I had made, and written, and corrected certayn prayers to them.

148 Fiat voluntas Dei: "Let it be as God wills." -Ed.

A meridie circa 2ã

Δ: At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way[149] rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets,[150] of gold they seamed to be.

Mi: Shut up your doores. Δ: I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ: He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi: Ecce, Mysterium est. Benedictus Dominus Deus Israel.[151]

Δ: Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world [which seamed to be in the stone, allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi: What wold you haue? Δ: Sapientiam.[152]

Mi: Rede the names thow hast written. Δ: I had written these according to the Rule before giuen, as I understode it:

Th~~e~~aoth
Gal~~e~~as
Gethog
Horlωn
Innon

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149 Straight way: "immediately." -Ed.

150 Baskets.

151 Ecce . . . Israel: "Behold, it is a mystery. Blessed be the Lord, the God of Israel" (Psalm 7:18). -Ed.

152 Sapientiam: "wisdom." -Ed.

A^aoth
Galetsog

Mi: Loke to the last name. Δ: I had written, (as appeareth) Galetsog, by misreckening the numbers, where I fownd it shold be Galethog with an h and not s.

Mi: Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for euer), The first here, must be our third, and the third here, must be our second: thus set downe.

1. Galas
2. Gethog
3. Thaoth
4. Horlωn
5. Innon
6. Aaoth
7. Galethog

Mi: Work from the right, toward the left, in the first angle next unto the circumference.

Δ: He shewed than, thus, this letter  .

Mi: Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus 5.

Δ: After that he shewed the second letter, a great roman A, thus A+ 24.

Then he shewed  30.

Then  21.

Then  9.

Then he shewed 14.

Then he shewed this compownd letter, with the circle and cross:

He willed me, at each corner of these Segments of circles, to make little Crosses, and so I did.

Δ: After euery of the 7 letters shewed he did put them up in his bosom as sone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus

and seemed to be of pure gold. When the 7 letters were placed, he sayd,

Omnia unum est.[153]

Then he pulled all the 7 plates out of his bosom, and Uriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly up to heven[154] under the Canapye.

Δ: After this, one of the 7 baskets, (that which is in the east) cam to Michael, and he sayd,

Mi: Seal this:[155] For This was and is for euer.

Δ: Then he stode agayn on his leggs like brasen pillers, and sayd,

Mi: Oh how mighty is the name of God, which rayneth in the heavens, O God of the faithfull, for thow rayneth for euer.

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153 Omnia unum est: "All is one." -Ed.

154 Here there is a marginal flourish in the manuscript, with a line drawn to the word "heven." -Ed.

155 Seal this: "confirm this." –Ed.

Δ: He opened the basket, and there cam a great fyre out of it.

Mi: Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note: (for the tyme wilbe Long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he, yea blessed be the Lord: praysed be our god. His Name be magnified. All honor and Glory be unto him now and for euer. Amen.[156]

1. Δ: Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

   Mi: Note. There is a mysterie in the seuen, which are the 7 governing the 7 which 7 gouern the earth. Halleluyah.

   Mi: Write the letters. Δ: Now, a small l in the second fether. Then he couered those first two letters, with the other feathers. The third an l, like the other. Then he couered that allso. The fowrth an R. He covereth that. The fifth a great roman H. He couereth it. The sixth feather hath a little i. Then he hid that feather. The last feather had a small a.

   Mi: Prayse God.

   Δ: Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

   Δ: Then he lift up his sworde over us, and bad us pray. Δ: We prayed.

2. Δ: Then he stretched out his hand and there cam an other basket to him, and he pluckt out a white byrd, much bigger than the other: as big as a swan: with '7' feathers on his brest.

   Mi: Dixit et factum est.[157]

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156 Note of the 7 Baskets.

157 Dixit . . . est: "He spoke and it was so." -Ed.

Mi: Note. Δ: The first feather hath a little a on it: and it went away. The next a Z great as the first. Then a C great. Then a little a. Then an other little a. Then a feather with a little c. Then one with a little b. Δ: Then he couered them all.

Mi: Thow hast truth.

Δ: Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ: Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

Mi: Et viuis tu cum illo: et:

regnum tuum cum illis est.[158]

Δ: There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi: Pray.

3. Mi: Note. Δ: On the first feather a small p.

Then a small a.
A little u.

Then a small p.
Then a small n.
Then a small h.
Then a small r. Then he put the fowle up into the Basket &c.

Δ: Then there cam an other basket to his hand.

Mi: Dedit illi potestatem in cælus.

Potestas illius magna est.
Orate.[159] Δ: We prayed.

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158 Et viuis . . . est: "And you live with him, and your kingdom is with those." -Ed.

159 Dedit . . . Orate: "He gave power to them in heaven. His power is great. Pray." -Ed.

4. Δ: Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seuen skales, appered letters.

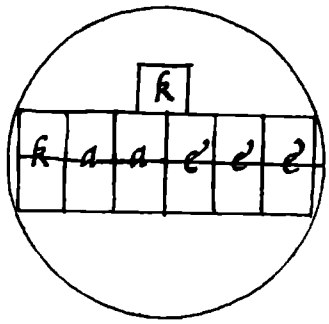
Mi: Note. Δ: First a little h.

A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ: Then he put up the fowle, & hung the basket in the Ayre.
Δ: Then there cam an other Basket to him.
[Δ: Note: All this while the firmament was not to be seen.]
Mi: Magnum est DEVS in Angelis suis.

et magna est illorum potestas in Cælis.
Orate.[160] Δ: We prayed.

5. Δ: Then he pluckt out a bird like an Egle all his body like Gold, and he had a little circle of feathers on his brest: and in it, betwene fowre parallell lines, twelue equall squares: and on the top, on the myddle, one, like the other twelue, thus:



160 Magnum . . . Orate: "Mighty is GOD in his angels, and great is their power in heaven. Pray." -Ed.

Δ: Then he put up the Egle &c.

Δ: Then cam an other Basket.

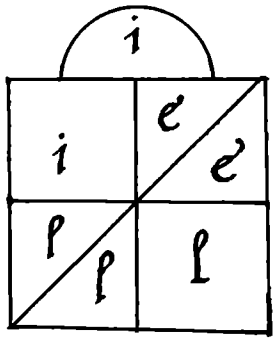
Mi: Nuncius tuus est magnus in cælis.

Orate.[161]

Δ: He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

UR: This is a Mysterie. He is here, and not here which was here before.[162]

6. Δ: He opened the Basket and pluckt out like a phenix [or pelicanΔ] of the bignes of a swan: all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



161 Nuncius . . . coelis. Orate: "Your messenger is great in heaven. Pray." Nuncius (Nuntius) is commonly used as a title for Gabriel in medieval Latin. -Ed.

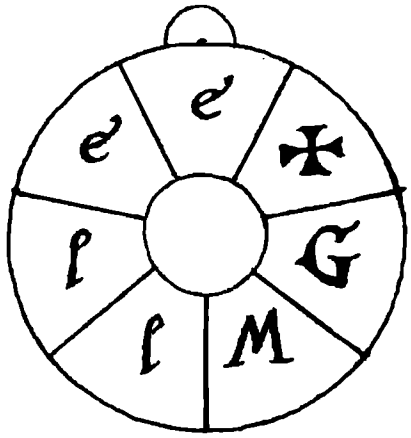
162 Michael is the sixth name. vide post. -Δ. Vide post: "see below." -Ed.

Then cam the last basket. Uriel stode still and sayde,
UR: Dedit angelis potestatem in lumine Cæli.[163]

Orate. Δ: We prayed.

7. Δ: Then cam Michael and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ: He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion:



Mi: Et Coniunxit illos DEVS in unum.[164]

Δ: All the Baskets flew up: and so the Canapie vanished away, and the Heaven appeared.

Δ: Now he cam and sat down in his chayre.

Δ: Michael sayd to Uriel, It is thy part, to expownd these Mysteries: Go to, in the name of our God.

Δ: Uriel cam and stode before him and sayde, What will you: Ô our fellows and seruants to GOD? What will you?

---

163 Dedit . . . coeli: "He gave power to his angels in the splendor of heaven." -Ed.

164 Et coniunxit . . . unum: "And God joined them into one." -Ed.

Δ: Perfect knowledg and understanding, such as is necessary for us.[165]

UR: Looke uppon, and see if thow canst not understand it We will depart for a little space: and come to thee agayne.

Δ: So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ: After a quarter of an howre, Michael and Uriel cam both agayne.

Mi: Loke into the 7 angles: next unto the uppermost Circumference.

Δ: Uriel cam and stode before Michael.

UR: Those 7 letters[166] are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from euery letter and Cross so formed: referring in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thou hast Before: euery letter conteyning an Angel of brightness: comprehending the 7 inward powres of God: known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world.[167] Yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE.[168] He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our God) for euer.

---

165 My contynual and anncient prayer.

166 Note these manifold and great Mysteries and mark these 7 diuerse Crosses with these 7 letters.

167 Note this Bond.

168 He is twice three and one.

UR: Thow must refer thy numbers therin conteyned, to the upper circle. For, From Thence, all things in the inward partes, shalbe comprehended. Looke if thow understand it.

Δ: I finde it to be GALETHOG.

UR: It is so. Δ: I thank God and you, I understand now (allso) the numbers annexed.

UR: As this darknes is lightened, by the spirit of God, herein; so will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

UR: To the next part. Δ: Michael sat still, with his sword in his hand.

UR: The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ: Not yet. Ur: Oh how far is mans Judgment from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for euer. Δ: Amen, Amen, Amen.

UR: Note: We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper, thus:[169]

UR: Rede----------Begyn at the first, and rede downward.[170]

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	+

169 I haue hither to forgotton to ax where Uriel his name may appere.

170 48 letters are here: and One is noted by a Cross: which maketh the 49th. Of this Cross and Angels vide Anno 1584, Junij 25. - Δ. See TFR, p. 173. -Ed.

Δ: I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.[171]

Ur: Thow hast red right.

Δ: Praysed be God.

Ur: Thus dost thow see, how mercifully God dealeth with his seruants.

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues:[172] Whose names thow shalt know: skarse yet revealed to the world. Uriel and Michael iointly togither pronownced this blessing on us.

UR:	We bless you: your		sowles
			Harts
Mi:			Bodyes
			and all your doings.

Δ: Michael with his sword, and flame of fyre florished ouer our heds.

Yet I will thus much shew you, for your Cumfort beside. What seest thow? Δ: He spake to the skryer. And he saw an innumerable multitude of Angels in the Chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd,[173]

Lo, thus you shalbe shaddowed[174] from the wicked. Kepe these Tables secret. He is secret that liueth for euer.

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171 The 7 angels, Zaphiel, Zadkiel, Camael, Raphael, Haniel, Michael, and Gabriel, appear in Cornelius Agrippa, *De Occulta Philosophia,* book 2, chap. 10, p. 282, as the "seven angels which stand in the presence of God." -Ed.

172 72 vertues multiplyed by 48: giue 3456.

173 This I supply was spoken by Michael though the noting by whom is omitted in the original. -Δ.

174 Shaddowed: "shaded." -Ed.

Man is frayle. Fare well.

¶ He must go for the bokes, els they will perish.[175] Δ: He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles[176] bokes, which Mr. Mort yet hath: wherof mention is made before.

Ended hor. 5. a meridie
Tuesday the 20 Martij
1582.

Wensday 21 Martij, circa 2ã a meridie.

Δ: After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a Trumpeter:[177] he was all in white, and his garments bespotted with blud. He had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ: I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael sayd, I warned thee for axing of my apparell or manner.[178] Et hæc est Gloria illius, quæ non commouebitur ab impijs.

Mi: Quid vultis? Δ: Iuxta voluntate Dei, Sapientiam nobis necessariam &c.

Mi: Sapientia mundi, nihil est, peribit autem in æternum. Veniat

---

175 ¶ Of this sentence cam no frute nor furder confirmation, therefore, consider.

176 The third Lord Monteagle, William Stanley, died in 1581, and it seems likely that Dee was trying to purchase some of his books at his estate sale. –Ed.

177 Note this trumpeter.

178 We were commaunded Not to ax of the apparayle of Michael.

æternitas DOMINI, ab uniuersis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.[179]

Δ: This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily,[180] turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And euery Cumpany of Pillers high and great and as thowgh they were Pillers of fyre. The Heauen, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi: Multiplex est Deus Noster.[181]

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth. seuen knitteth mans sowle and body togither (3, in sowle, and 4 in body).

In 7, thow shalt finde the unitie.

In 7, thow shalt finde the Trinitie.

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste.[182] O God, O God, O god, Thy Name (O God) be praysed euer, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ: Amen, Amen, Amen.

Mi: In 7, God wrowght all things.

Mi: Note. In 7, and by 7 must you work all things. O Seuen tymes Seuen, Veritie, vertue and Maiestie. I Minister by thy licence. This expownd, by thy Vertue (Δ: Michael spake that, pointing to Uriel.)

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179 Et haec est . . . fac officium Phanael: "And this is his glory, which will not be moved by the wicked. Mi: What do you want? Δ: Besides the will of God, the wisdom that is necessary for us. Mi: The wisdom of the world is nothing, but will perish in eternity. May the LORD'S eternity come, from every part of the world. Come, come if GOD ADONAY wishes. Perform the office, O Phanael." -Ed.

180 Lustily: "vigorously." -Ed.

181 Multiplex . . . Noster: "Manifold is our God." -Ed.

182 7 Thrones, 7 Trumpets, 7 Angels.

Δ: Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi: Sic est DEVS noster.[183]

Δ: One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S.

Δ: Than leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.[184]

Δ: Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi: Note. Δ: There appeared a great

S
A
A
I

Δ: Then the sides closed up, and hid those letters first shewed. After that appered two letters more

E
M

Δ: He made Cursy, and semed to go from ward, and vanished away.

E 

Μυσεριον est.[185]

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183 Sic est Deus noster: "So is our God." -Ed.

184 Unus . . . noster: "One is our God, O God, our God." -Ed.

185 Muserion est: "It is a mystery." The reason Dee used this pseudo-Greek is unclear. -Ed.

Δ: The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

Δ: There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Δ: Michael with his sword, Cut them asunder: and cryed out,

> Away you workers of Iniquitie. [186]
> Perijt Malus cum malis.[187]

Δ: The pillers fell down, and the grownd swallowed them up.

> Tanta est tua audacia Sathan[188]
> sed DEVS noster viuit.[189]

Δ: The pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NON SVM.[190]

Δ: Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.[191]

Δ: Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate.[192] Δ: We prayed.

Mi: Write the Name down in the Tables.

Δ: Then he toke of, 3 of the heds of the Pillers, and sett them downe

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186 Note the intrusion of Error by the Wicked powres of Sathan.

187 Perijt Malus cum malis: "A wicked one perishes with the wicked." -Ed.

188 Tanta . . . Sathan: "So great is your boldness, O Satan" -Ed.

189 Sed . . . vivit: "But our God lives." -Ed.

190 Non sum: I understand the refusall of those two intruded pillers. -Δ. Non sum: "I am not." -Ed.

191 Sum: "I am." -Ed.

192 Orate: "Pray." -Ed.

and there appered, BTZ, great letters in hollow places like square cumfet[193] boxes.

Mi: Ista sunt secreta secretorum.[194]

Invocate Nomen eius, aut nihil agere possumus.[195] The key of Prayer openeth all things. Δ: We prayed.

Note Key

Δ: Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under. Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.[196]

Mi: Place these in the Table. Δ: I wrote and he sayd, Thow hast done right. Laudate nomen Domini qui viuit in æternum.[197]

Δ: A voyce cam out of the next cumpany of the 7 pillers (ioyning them selues togither) saying, Ipse.[198]

Mi: Et Misericordia tua Domine magna est.[199]

Δ: Michael kneled whan he sayd this.

Δ: Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd,)

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193 Cumfet, comfit: "candy." -Ed.

194 Ista . . . secretorum: "These are the secrets of secrets." -Ed.

195 Invocate . . . possumus: "Call upon his name, or we are able to do nothing" -Ed.

196 Sic . . . Sic: "Yes, O Lord, Yes, Yes." -Ed.

197 Laudate . . . aeternum: "Praise the name of the Lord who lives forever." -Ed.

198 Ipse: "exactly." -Ed.

199 Et Misericordia tua Domine magna est: "And your mercy, O Lord, is great." -Ed.

NO, NOT the Angels of heuen, (but I,) are priuie of these things. Δ: So there appeared, 4 letters, HEID.

Δ: Then the other 3 pillers were opened and had ENE on theyr tops.

Dominus collocatur in numero suo.[200]

Δ: The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ: Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Viuo sicut LEO in medio illorum.[201]

Mi: Et tua potestas magna est ubique.[202]

Δ: Then Michael pluckt of, fiue of the tops. There appered Δ: then they ioyned all togither: then appered EIMO.

Mi: Hoc non est sine præce.[203]

Δ: The other two opened, and there appeared 30 A.

Δ: Then they closed up, and went away, with a great thunder.

Δ: Then cam 7 other pillers to Michael, and a Voyce oute of them, saying, Serpens sum, et deuoraui serpentem.[204]

Mi: Et bonis et malis serpens es Domine.[205]

Δ: Then they closed all up; and Michael sayd, Orate. Δ: We prayed.

Δ: Then Michael toke of, the heds of 4: then appeared first an I, then MEG. Then he opened the other 3, and CBE appeared.

Mi: Numerus illius, est nulli cognitus.[206]

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200 Dominus . . . suo: "The Lord is stationed in his number." -Ed.

201 Vivo . . . illorum: "I live as a lion in their midst." -Ed.

202 Et tua . . . ubique: "And great is your power everywhere." -Ed.

203 Hoc . . . praece: "This is not without prayer." -Ed

204 Serpens . . . serpentem: "I am a serpent, and I devoured the serpent." -Ed.

205 Et bonis . . . Domine: "You are a serpent to both the good and the evil, O Lord." -Ed.

206 Numerus . . . cognitus: "His number was discovered by no one." -Ed.

Δ: They ioyned theyr heds all togither, and ascended up to heuenward: and great lightening after them.

Δ: Then cam an other Septenarie of Pillers: and oute of them a voyce, saying,

Ignis sum penetrabilis.[207]

Mi: Et sit nobiscum, Ô Deus.[208] Pray. Δ: We prayed.

Δ: Then he opened 4 of theyr heds and appered in them ILAO.

Δ: They closed togither agayne.

Δ: Then one other was opened, and *I* appered.

Δ: Then [illegible] appered, and did shut up agayn.[209]

Δ: Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children with wings, and there appered N, and suddenly did shut up.[210] Sic sic sic Deus noster.[211]

Δ: Then they ioyned all togither, and flew up.

Mi: Note down in the table. Δ: I Noted them down.

Δ: Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.[212]

Δ: Then they closed all in One.

Mi: Orate. Δ: We prayed.

Δ: Then 6 of the heds opened and appered I H R L A A.

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207 Ignis sum penetrabilis: "I am a piercing fire." -Ed.

208 Et sit . . . Deus: "And may it/he be with us, O God." -Ed.

209 There is "V" omitted by our neglect.

210 Note these innumerable Angels.

211 Sic . . . noster: "Yes, yes, yes our God." -Ed.

212 Finis. Gaudium . . . Deus: "The end. Joy and Light is our God." -Ed.

Δ: Then the seuenth opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up.

Δ: A voyce cam out of the Pillers: Consummatum est.[213]

Δ: There appeared in that Piller  .

Δ: They ioyned togither and flew up to heven ward.

Mi: VNVS VNVS VNVS.

Omnis caro timet vocem eius.[214]
Pray. Δ: We prayed.

Δ: Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.

Mi: Cease for a quarter of an howre.

Δ: After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the '7' pillers.

Mic: Set two stoles in the myddst of the flowre. On the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.[215]

Δ: There cam in 7 yong women apparelled all in Grene, having

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213 Consummatum est: "It is finished." -Ed.

214 Unus . . . eius: "ONE ONE ONE. All flesh fears his voice." -Ed.

215 Adeste . . . Venite: "Be present O Daughters of goodness. Behold, your God is present. Come." -Ed.

theyr heds rownd abowt attyred all with greene silk, with a wreath behinde hanging down to the grownd.[216] Michael stroke his sword ouer them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi: Scribe quæ vides.[217]

Δ: One of them stept out, with a little blue tablet on the forhed of her: and in it written, El.

Δ: She stode a side, and an other cam in, after the same sort, with a great M, and a little e, thus, Me.

The Third, cam as the other, and had	Ese.
The fowrth----------	Iana.
The fifth----------	Akele.
The sixth----------	Azdobn.
The seuenth stepped furth with---------	Stimcul.

Δ: They all togither, sayd, Nos possumus in Cælis multa.[218]

Δ: Then they went theyr way, suddenly disäpering.

Mi: Note this in your next place but one. Δ: I did so.

Mi: Go to the next place. Stay.

Mi: Adeste, Filiolæ Lucis.[219]

Δ: They all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas.[220]

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216 Filiae Bonitatis, or Filiolae lucis: vide pagina sequente. -Δ. ("Regarding the Daughters of goodness, or little Daughters of light: see the following page." -Ed.)

217 Scribe quae vides: "Write what you see." -Ed.

218 Nos . . . multa: "We are capable of much in Heaven." -Ed.

219 Adeste, Filiolae Lucis: "Come, O Little Daughters of Light." -Ed.

220 Michael: one of them that are cownted to stand before the face of God. -Δ. Adsumus . . . stas: "We are present, O you who stands before the face of God." -Ed.

Mi: Hijs nostris benefacite.[221]

Δ: They answered, all, Factum erit.[222]

Mi: Valete.[223]

Mi: Et dixit Dominus, venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.[224]

Δ: Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.[225]

One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of siluer in his hand.
The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.[226]
The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands.
The last had a ball of Lead.[227]

They wer all apparayled of one sort.

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221 Hijs nostris benefacite: "Favor these ones of ours." -Ed.

222 Factum erit: "It will be." -Ed.

223 Valete: "Farewell." -Ed.

224 Et dixit . . . exaltum est: "And the Lord spoke, come O Son of Light. Come to my tent. Come (I say), for my name is exalted." -Ed.

225 HM reads, "pendant behinde with a wreth down to the grownd." -Ed.

226 Yern: iron. -Ed.

227 Traditionally, these metals correspond to the Sun, Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. -Ed.

Mi: Quanmvis[228] in uno generantur tempore, tamen unum sunt.[229]

Δ: He that had the gold ball, had a rownd tablet of gold on his brest, and on it written a great **I----------**

Then he with the syluer ball, cam furth, with a golden tablet on his brest likewise, and on it written **Ih----------**

He with the Copper ball, had in his tablet Ilr----------

He with the tyn ball, had in his tablet Dmal----------

He with the yern ball, had in his tablet Heeoa, and so went asyde----------

He with the Mercury ball, had written Beigia----------

The yong man with the leaden ball, had Stimcul----------

Mi: Facite pro illis, cum tempus erit.[230]

Δ: All answered, Volumus.[231]

Mi: Magna est Gloria Dei inter vos. Erit semper. Halleluyah.[232]

Valete.[233]

Δ: They made cursy, and went theyr way, mownting up to heven.

Mi: Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.[234]

I speak to you. Δ: Hereupon, we prayed.

Mi: Venite, Venite, Venite.

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228 Δ: perhaps here wanteth "non."

229 Quanmvis . . . sunt: "Although they may (not?) be begotten at one time, yet they are one." -Ed.

230 Facite . . . erit: "Make (items) according to these (examples) when the time comes." -Ed.

231 Volumus: "We wish." Perhaps a mistake for "volamus" (we fly). -Ed.

232 Magna . . . Halleluyah: "Great is God's glory among you, and ever shall be. Halleluyah." -Ed.

233 Valete: "Farewell." -Ed.

234 Dixit . . . estis: "God said, be mindful of my name, but you have been forgetful." -Ed.

Filiæ Filiarum Lucis Venite.

Qui[235] habebitis filias venite nunc et semper.[236] Dixit Deus, Creaui Angelos meos, qui destruent Filias Terræ.

Adsumus,[237] Δ: Sayd 7 little wenches which cam in. They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi: Vbi fuistis vos?[238] Δ: They answered: In terris, cum sanctis et in cælis, cum glorificatis.[239]

Δ: These spake not so playn, as the former did; but as though they had an impediment in theyr tung.

Δ: They had, euery one, somwhat in theyr hands, but my skryer could not iudge what things they were. Mi: Non adhuc cognoscetur Mysterion hoc.[240]

Δ: Eache had fowre-square Tablets on theyr bosoms, as yf they were of white Ivory.

Δ: The first shewed on her Tablet a great	S.
The second----------	Ab.
The third----------	Ath.
The fowrth----------	Ized.
The fifth----------	Ekiei.
The sixth----------	Madimi.
The seuenth----------	Esemeli.

---

235 Forte "quae." -Δ. (Perhaps "quae" -Ed.)

236 Note these three descents.

237 Venite, . . . Adsumus: "Come, come, come. Come, O Daughters of the Daughters of Light. Come now and forever, you who will have daughters. God said, I created my angels, who will destroy the daughters of the earth. We are present." -Ed.

238 Vbi fuistis vos: "Where were you?" -Ed.

239 In terris . . . glorificatis: "On the earth with the saints, and in heaven with the glorified." -Ed.

240 Non adhuc . . . hoc: "This mystery is not yet to be known." -Ed.

Mi: Quid istis facietis?

> Erimus cum illis, in omnibus operibus illorum.[241] Δ: They answered.

Mi: Valete.[242] Δ: They answered, Valeas et tu Magnus O in Cælis.[243]

Δ: And so they went away.

Mi: Orate.[244] Δ: We prayed.

Mi: Et misit filios filiorum, edocentes Israel.

Mi: Dixit Dominus, Venite ad vocem meam.

Adsumus,[245] Δ: **Sayd 7 little Childern which cam in, like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.**

Mi: Quid factum est inter filios hominum?

> Male viuunt (sayd they) nec habemus locum cum illis
> tanta est illorum Iniustitia. Veh mundo, scandalis:
> vel scandalizantibus, Veh illis quibus Nos non sumus.[246]

241 Quid . . . Illorum: "What will you do with these? (They answered,) We shall be with them in all their works." -Ed.

242 Valete: "Farewell" (lit. "be well"). -Ed.

243 Valeas . . . Cælis: "May you be well, and you are great O you in heaven." -Ed.

244 Orate: "pray." -Ed.

245 Et miset . . . Adsumus: "And he has sent the sons of the sons, instructing Israel. The Lord spoke, come to my voice. We are present." -Ed.

246 Quid factum . . . sumus: "What is done among the sons of men? They live badly (said they) and we do not have a place with them, so great is their iniquity. Woe to the world because of temptations to sin, or to those who cause temptations. Woe to those whom we are not with." -Ed. Compare with Matthew 18:7: Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamem vae homini illi, per quem scandalum venit: "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!"

Δ: These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of EL:

The first ----------  ----- Δ: He sayd, Nec nomine meo timet Mundus.[247]

The second ---------- An ----- Nullus videbit faciem meam.[248]

The third ---------- Aue ----- Non est virgo super terram cui dicam.[249]

[Δ: And pointed to his tablet, wherein that word, Aue, was written.]

The fowrth ---------- Liba ----- Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.[250]

The fifth ---------- Rocle - Opera manuum illorum sunt vana. Nemo autem videbit me.[251]

The sixth shewed his Tablet and said, Ecce -- Hagonel[252] - Qui adhuc Sancti sunt, cum illis viuo.[253]

The seuenth had on his tablet -- Ilemese -- Hij imitauerunt doctrinam meam. In me Omnis sita est Doctrina.[254]

---

247 Nec nomine . . . Mundus: "The world does not fear my name." -Ed.

248 Nullus . . . meam: "Nobody will see my face." -Ed.

249 Non est . . . dicam: "There is no maiden on the earth with whom I will speak." -Ed.

250 Tanta est . . . ab illo: "So great is the weakness of holiness of the day. The benefactors depart from him." -Ed.

251 Opera . . . me: "Their handiwork is vain. Whereupon no one will see me." -Ed.

252 In the manuscript the "e" and "l" are overwritten. -Ed.

253 Hagonel. Vide de hoc Hagonel, lib. 4. -Δ ("Regarding this Hagonel, see Book 4.") Ecce: "behold"; Qui adhuc . . . viuo: "I live with those who are still holy." -Ed.

254 Hij . . . Doctrina: "They have imitated my teaching. The teaching of all things are placed in me." -Ed.

Δ: I thowght my skryer had missherd, this word Imitauerunt, for Imitati sunt.[255] And Michael smyled and seemed to lawgh, and sayd, Non curat numerum Lupus.[256] And farder he sayd, Ne minimam detrahet à virtute, virtutem.

Mi: Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.[257]

Δ: **So they went, making reuerence,[258] and went up to heuen.**

Mi: Dictum est hoc tempore.[259]

Mi: Note this in thy Tables. Dost thow understand it? Loke if thow canst.

Δ: He sayd to Uriel, It is thy part, to interpretate these things.[260]

Ur: Omnis Intelligentia est a Domino.

Mi: Et eius Nomen est Halleluyah.[261]

Compose a table, diuided into 7 parts, square.[262]

---

255 Imitati sunt: "They have imitated." The proper perfect active form of imitor is Imitati sunt, not imitaverunt. -Ed.

256 Non curat numerum Lupus: "The wolf does not administer the number." -Ed.

257 Ne minimam . . . Valete: "It detracts very little virtue from virtue. Be with them. Be (I say with them). Be (I say) with me. Farewell." -Ed.

258 HM adds, "to Michael (who had called both the first & these)." -Ed.

259 Dictum est hoc tempore: "It was said at this time." -Ed.

260 Urielis officium. -Δ ("Uriel's office." -Ed.)

261 Omnis . . . Halleluyah: "All knowledge is from the Lord. Mi: And his name is Halleluyah." -Ed.

262 Note this list is made perfecter by the next side following. -Δ. The list is composed of the Hebrew names for the seven planets with the divine name "El" added to indicate an angel:

Sabathiel (Saturn), Zedekieil (Jupiter), Madimiel (Mars), Semeliel (The Sun), Nogahel (Venus), Corabiel (Mercury), Levanael (The Moon). The numbers 21/8 represent "el"; 26, 8, and 30 represent "l." -Ed.

S	A	A	I 21 8	E M	M E	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L A	A L	O	I 21 8	V	N
I	H	R	L	A	A	21 8

Ur: Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them.

Beatus est qui secrete.
Nomina sua conseruat.[263]

Ur: These Names, bring furth 7 Angels: The 7 Angels, and Governers in the heuens next unto us,[264] which stand allwayes before the face of God.[265]

Sanctus Sanctus Sanctus
est ille DEVS noster,[266]

Ur: Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter-her-dowghter bringeth furth a sonne. Euery sonne in him self, is 7. Euery sonne hath his sonne, and his sonne is 7.[267]

Let us prayse the God of Seuen, which was and is
and shall liue for euer.
Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini reuelat Secreta.
In templo eius, Laudemus Nomen eius El.
Halleluyah.[268]

See if thow canst now understand this table. The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr

---

263 Beatus est . . . conseruat: "Blessed is he who keeps his own names secret." -Ed.

264 In the manuscript, "us" is heavily underscored. -Ed.

265 Note these two orders of Angels: and Note Uriel doth name him self one of the standers before the face of God.

266 Sanctus . . . noster: "Holy, holy, holy, is he, our God." -Ed.

267 Note well this Rule of Arte.

268 Vox Domini . . . Halleluyah: "The voice of the Lord in strength. The voice of the Lord in grace. The voice of the Lord reveals the secret. In his temple may we praise his name EL. Hallelluyah." -Ed.

generation ceaseth. The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre. The Residue thow mayst (by this Note) understande.[269]

Δ: Then Michael, he stroke ouer us ward, with his sword, and the flame of fire yssued oute.

Loke to the corner of the right hand, being the uppermost: where thow shalt finde 8 . Refer thyne eye to the upper number, and the letter aboue it. But the Number must be fownd under neth, bycause his prick so noteth.[270] Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache thee.

Δ: Loking now into my first and greatest Circle for 8 I finde it with l ouer it. I take this to be the first Dowghter.[271]

Ur: You must in this square Table set E by the 8 and now write them Composedly in one letter, thus Ea .

Nomen Domini viuit in æternum.[272]

Ur: Giue ouer, for half an howre, and thow shalt be fully instructed.

Δ: I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.

---

269 Note this manner of Center accownted.

270 Note of Numbers with priks signifying letters.

271 l the first dowghter.

272 Nomen . . . aeternum: "The Name of the Lord lives forever." -Ed.

S	A	A	I 21 8	E	M	E 8	- Viuit in Cælis[273]
B	T	Z	K	A	S	E 30	- Deus noster[274]
H	E	I	D	E	N	E	- Dux noster[275]
D	E	I	M	O	30	A	- Hic est[276]
I 26	M	E	G	C	B	E	- Lux in æternum[277]
I	L	A	O	I 21 8	V	N	- Finis est[278]
I	H	R	L	A	A	21 8	- Vera est hæc tabula[279]

273 Viuit in caelis: "He lives in heaven." -Ed.

274 Deus noster: "Our God." -Ed.

275 Dux noster: "Our Commander." -Ed.

276 Hic est: "This is." -Ed.

277 Lux in aeternum: "Light forever." -Ed.

278 Finis est: "He/it is the end." -Ed.

279 Vera est haec tabula: "This table is true." -Ed.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.[280]

The 30 by E, in the second place, in the upper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.[281]

The 26 by I, serueth for an other purpose: but not for this Dowghters Dowghter. The 21, is e, and 8 with the prick under it is l: which togither maketh El, or thus compownded as if it were one letter, Ela .

The Names of the great Seale must follow the Orthographie of this Table. Virtus vobiscum est.

Orate.[282] Δ: We prayed.

Δ: Then there appeared SAAI 21 8 M Ela . Here is an E comprehended in L.

Ur: Read now the Table.

> Angeli lucis Dei nostri
> Et posuit angelos illius in medio illorum.[283]

Ur: In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner, taking the corner letter first, and then that on the right hand above, and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand, and then to the fowrth letter from the first in the upper row: where there is I with 21 8 , which maketh el. So have you Zabathiel.

---

280 Vera est . . . iam: "This table is true, known in part by us, but unknown in all parts. See below." -Ed.

281 Note these other purposes.

282 Virtus Vobiscum est: "Virtue is with you. Pray." -Ed.

283 Angeli . . . illorum: "The angels of light of our God. And he set his angels in their midst." -Ed.

Ur: Go forward.

2. Δ: So, I finde next Zedekieil.

Ur: This I in the last Syllable augmenteth the true sownd of it.

3. Δ: Then next I finde	Madimiel.-----	Ur: It is so.
4. Δ: Then----------	Semeliel.-----	Ur: It is true.
5. Δ: Then----------	Nogahel.-----	Ur: It is so.
6. Δ: Then----------	Corabiel.[284]-----	Ur: It is so.
7. Δ: Then----------	Leuanael.-----	Ur: It is so.

Ur: Write these names in the Great Seal, next under the 7 names which thow wrotest last: videlicet, under  , An Aue &c. distinctly in great letters.

Ur: Make the E and L of Zabathiel, in one letter compownded, thus ZABATHI  . In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the  annexed. So haue you iust 7 places.

Ur: The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name.

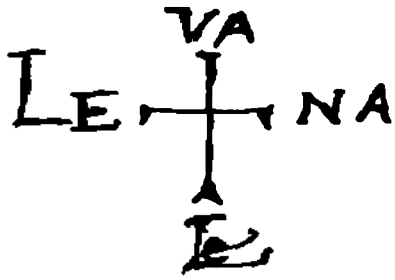
Ur: Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Ur: Set Z, of Zedekieil within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

---

284 This name Corabiel you may see in *Elementis Magicis* Petri de Abani, in the Considerations Diei ☽ (Monday). - Δ.

Ur: In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Uriel: Vidit DEVS, opus suum esse bonum

et cessauit a Lahore suo.
Factum est.[285]

Δ: Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserue you, and multiply your

doings in his Honor and Glory.

Uriel: AMEN.

Ur: These Angels are the angells of the 7 Circles of Heven, gouerning the lightes of the 7 Circles.

Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for euer.[286]

---

285 Videt . . . est: "God saw his own work to be good, and he ceased from his work. It was so." -Ed.

286 Note these two order of Angels.

DIXI.[287]

Δ: Whan may we be so bold, as to require your help agayn.
Mic: Whan so euer you will, we are ready.

Farewell.

Δ: Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæcula sæculorum.:
Amen.[288]

Anno Domini 1582. Martij. 21.	At Mortlake by Richemond

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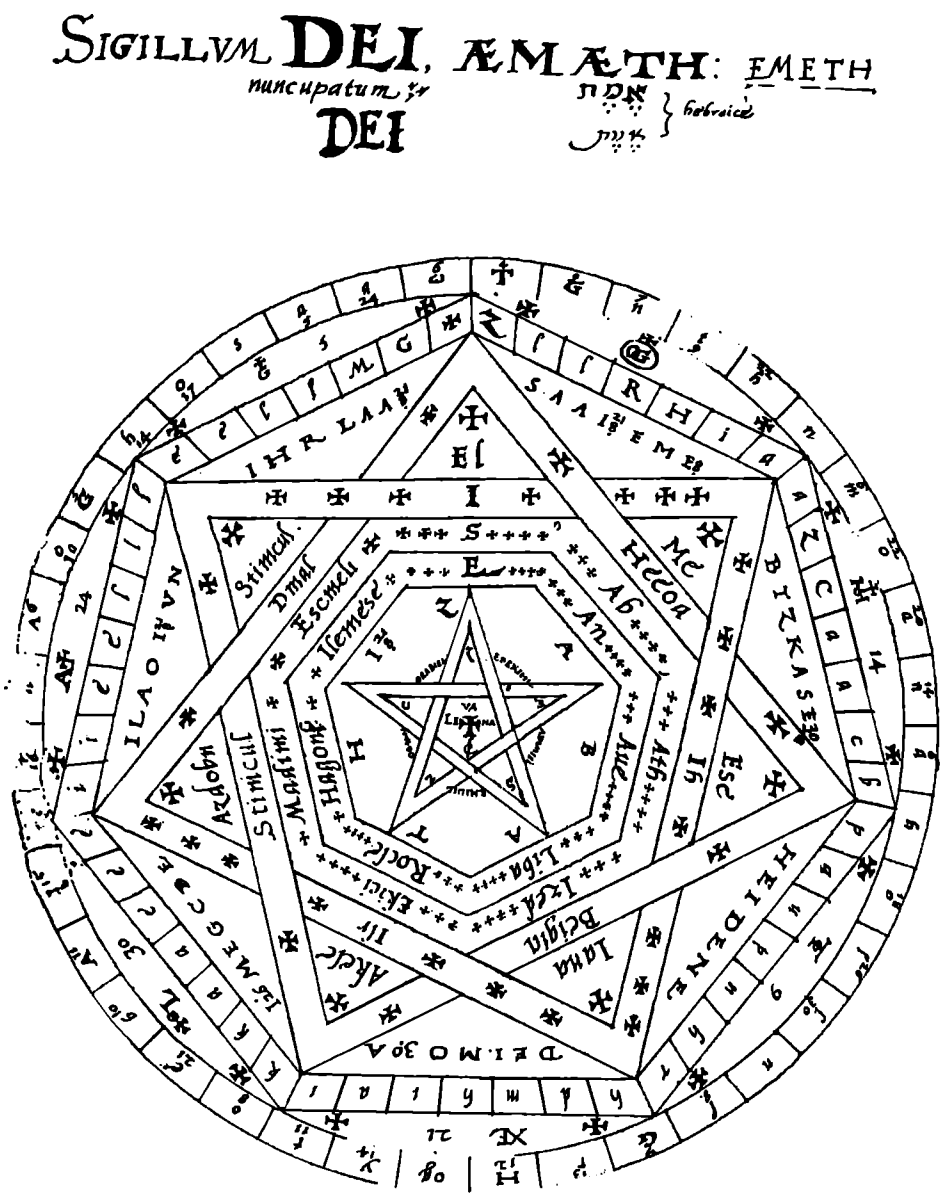
[287] Dixi: "I have spoken." -Ed.

[288] Sit Nomen . . . Amen: "May the Name of the Lord be blessed, from this time and for all time, forever and ever. Amen." -Ed.

289



289 Sigillum . . . hebraice: "The Seal of God Aemeth (or Emeth), containing the names of God in Hebrew." -Ed.

Mysteriorum, liber

Tertius. Δ

Anno 1582:

Aprilis 28: [1]

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1 Ashmole has added "Liber: 3us / Liber: 4us" at the bottom of the page. Dee has drawn the frame around the title to look like a scroll. -Ed.

Anno 1582 Aprilis 28 a meridie hora 4.[2]

E.T: Onely Michael appeared; Δ: And to diuerse my Complayntes, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seamed on fyre.

Mi: This is one Action, in one person: I speak of you two.[3]

Δ: You meane us two to be ioyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.

Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie[4] to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

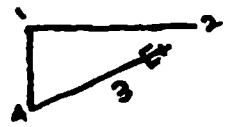
E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



Mi: As concerning the lamine, it must be hanged unseen, in some skarf.[5] The Ring when it is made, I will lessen it according to my pleasure.

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2 In HM Dee notes: "Almost all the Third boke, is of the 7 Ensignes of Creation." -Ed.

3 Union of us two.

4 Habilitie: "ability." -Ed.

5 The lamin not simpli . . . spoken: for No such Lamyn was to be made. -Δ.

I meane by two Cubites, your usuall yarde. Haste, for thow hast many things to do. Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liueth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Venito Ese,[6] Δ: He cryed so with a lowd voyce.

E.T: He is now couered, in a myghty couering of fyre, of a great beawty. There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate.[7] Δ: We prayed.

E.T: His face remayneth couered with the fyre, but his body uncovered.

Mi: Adesdum Ese.

Adesdum Iana.[8]
Vobis dedit demonstrationem in Tabulis vestris.[9]

E.T: There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened[10] terribly: so that all the stone was couered: with a myst. A voyce cam out of the myst, and sayd,

Ex hijs creata sunt,[11] et hæc sunt nomina illorum.[12]

---

6 Venito Ese: "Come, O Ese." –Ed.

7 Laudate . . . Orate: "Praise the Lord in Heaven. Pray." -Ed.

8 Remember, Ese and Iana; ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup. lib°. 2°. They are thus in order there: El, Me, Ese, Iana, Akele, Azdobn, Stimcul. -Δ. Septem Filiae Bonitatis . . . 2°: "Seven daughters of goodness, in book 2 above." -Ed.

9 Adesdum Ese . . . vestris: "Come, Ese. Come, Iana. He gives proof in your tables." -Ed.

10 Lightened: "glowed." -Ed.

11 Creatio. -Δ "I created." -Ed.

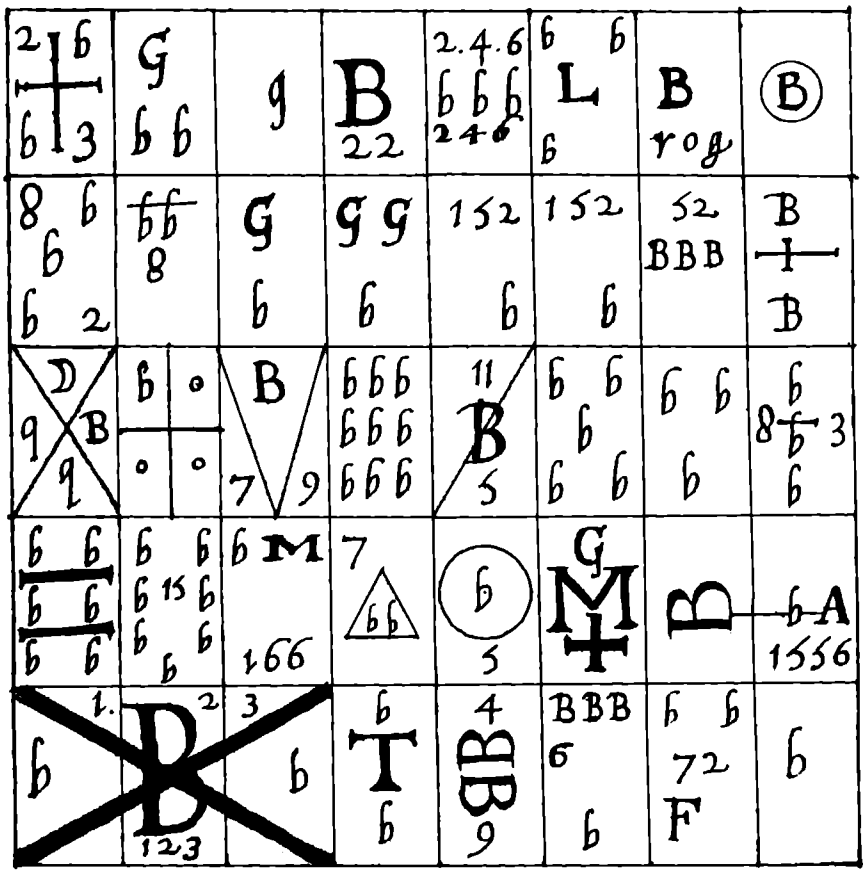
12 Ex hijs . . . illorum: "From these they were created (I created), and these are their names." -Ed.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.[13]

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersly fashioned.

Numerus Primus[14]



13 Numerus Primus: "The first number." -Ed.

14 Δ Of these seven tables, Characters, or scotcheons Consider the words spoken in the fifth boke, Anno 1583, Aprill 28, How they are proper to every King and prince in theyr order. They are Instruments of Conciliation. Volumine 5°: wher my Character is fashioned. -Δ. The words "Numerus Primus" appear to be in Ashmole's handwriting. -Ed.

A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers. The second was in like wise. The Third was a b with the tayle upward thus: . The 52 with the three great BBB, semed to be couered with Gold. The two Crossed ones he did not wipe out with his finger.

The next he blotted oute.

He blotted not oute the three with the 8 and 3.

The two barrs must go clere and not towch the bars.

The , the square, wherin it standeth, is all gold:

and that he let stand.

Fire cam oute and burnt:

The is all of a bright cullour, like the brightnes of the Sonne, and that was not put out. The places are very blak, but where the letters, and numbers do stand.

E.T. hard a voyce saying, Finis Tenebrarum:[15] Halleluyah.[16]

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.

The Darknes is comprehended.
God bless you: God bless you: God blesse you.

---

15 In the manuscript, Dee has drawn a line between this word and "very blak" above. -Ed.

16 Finis Tenebrarum: Halleluyah: "The end of darkness: Halleluyah." -Ed.

You must leave of for an howre and a half: for you haue .6. other Tables to write to night.

Prayse God: be ioyfull.

After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,

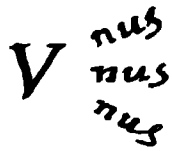
> Initium bonum in nomine eius
> et est. Halleluyah.[17]

E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Mi: Venite filiæ filiarum ESE.[18]

> The nethermost.....[19]

E.T: There come six yong maydens, all in white apparell, alike: Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus[20] on this manner:



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17 Initium . . . Halleluyah: "And it is a good beginning in his name. Halleluyah." -Ed.

18 Filiae filiarum Ese sup. lib. 2. -Δ. Venite filiae filiarum ESE: "Come, O daughters of the daughters ESE." -Ed.

19 Somewhat wanteth.

20 Vnus: "One." -Ed.

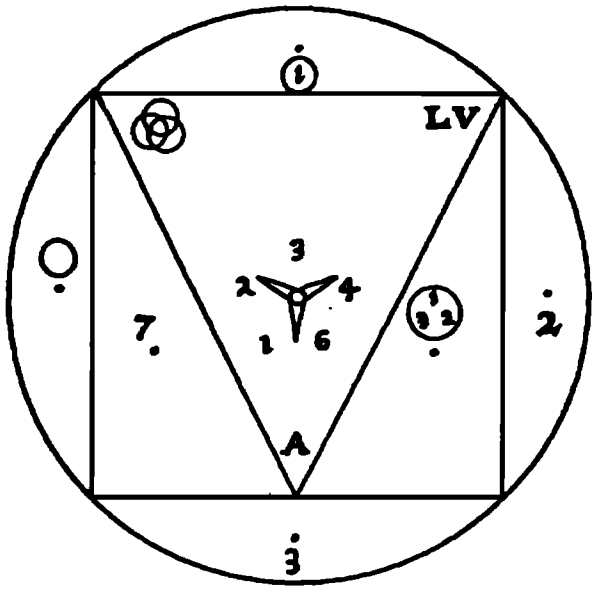
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger; and it Thundred.

E.T: A voyce sayd --------- Dies primus.[21]

An other voyce --------- Ubi est Tabula?[22]

An answer --------- Est, Est, Est.[23]

She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.



21 Dies primus: "The first day." -Ed.

22 Ubi est Tabula?: "Where is the table?" -Ed.

23 Est, est, est: "It is, it is, it is." -Ed.

E.T: Three faces do shew and shote oute, and euer returne into one hed agayne: and with it cam a mervaylous swete sauour. The Table was of three cullours: white, redd, and a mixture of white[24] and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

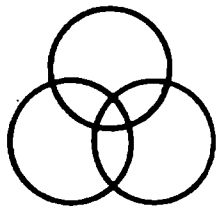
A voyce sayd, O honor, laus et gloria, Tibi qui es, et eris.[25]

The Table sheweth wunderfull fayre and glorious. Onely seuen priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of æquall bignes, æqually, or alike intersecting eche others by theyr centers.



A voyce: Unus est, Trinus est; in omni Angulo est.

> Omnia comprehendit: Fuit, est, et vobis erit.
> Finis et Origo.[26] (E.T: Ô, Ô; with a dullfull sownd, he pronownced.)

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24 This is the end of folio 32 of the manuscript. The 4 diagrams are inserted at this point, the first two on folio 33 recto, the other two on folio 33 verso. -Ed.

25 O honor . . . eris: "O honor, praise, and glory to you who are and will be." -Ed.

26 Unus est . . . Origo: "He is one, he is three; he is in each corner. Everything will be understood. He was, is, and will be to you. The end and the beginning." -Ed.

E.T: The woman sayth, Fui: sum quod non sum.[27]

A voyce: Lux non erat et nunc est.[28]

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark. Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat. The ball went into the darknes, and browght with it a great white Globe hollow transparent. Then she had a Table abowt her neck, square of 12 places.[29] The woman seamed to daunce and swyng the Table: Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis.[30]

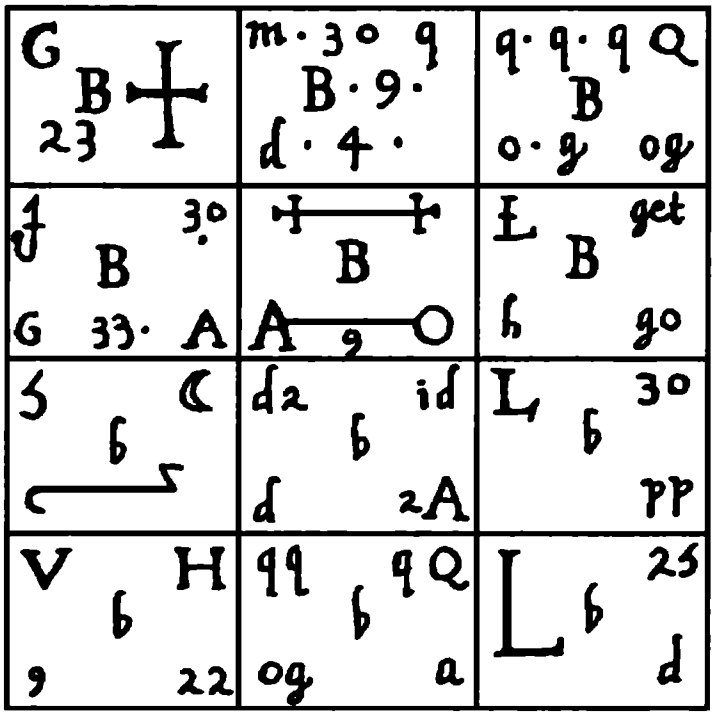
---

27 forte fui. – Δ. (Perhaps "was.") Fui . . . sum: "I was, I am that which I am (was?) not." -Ed.

28 Lux . . . est: "The light was not, but now it is." -Ed.

29 In the margin is a line pointing to the third table. - Ed.

30 Ecce signum Incomprehensibilitatis: "Behold the sign that cannot be grasped." -Ed



E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: Est, Est, Est.[31]

E.T: One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,

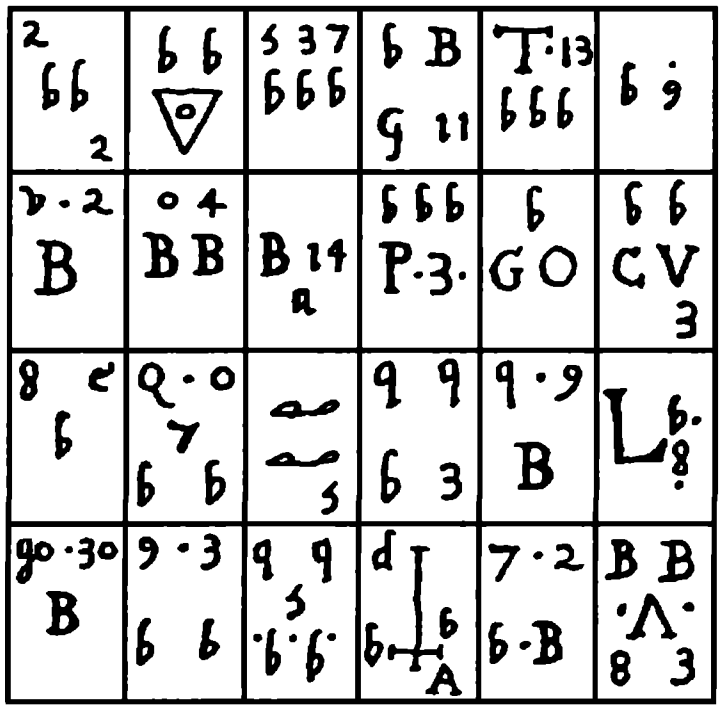
Fiat.[32]

---

31 Est, est, est: "He/it is, is, is." -Ed.

32 Fiat: "Let it be." -Ed.

E.T: She turned her back toward E.T. and there appeared a Table diuided into 24 partes. Yt seemeth to be very Square.[33]



A voyce: Scribe. Veritas est.[34]

E.T: A sword cam out of the Dark: and claue the woman a sunder, and the one half becam a man, and the other a woman,[35] and they went and sat uppon the Ball of cley or erth.

Now seemeth the Dark part to quake.

A voyce: Venito Vasedg.[36]

---

33 In the margin, is a line pointing to the fourth table. - Ed.

34 Scribe. Veritas est: "Write. It is true." -Ed

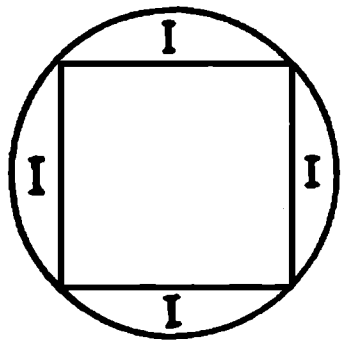
35 Man, Woman.

36 Venito vasedq: "Come, O vasedq." -Ed.

E.T: There cometh a woman oute of the Dark: she sayd,

Vita hijs ex mea manu.[37]

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This square is within a rownd.



A voyce: O Lux Deus noster.[38]

Hamuthz Gethog.

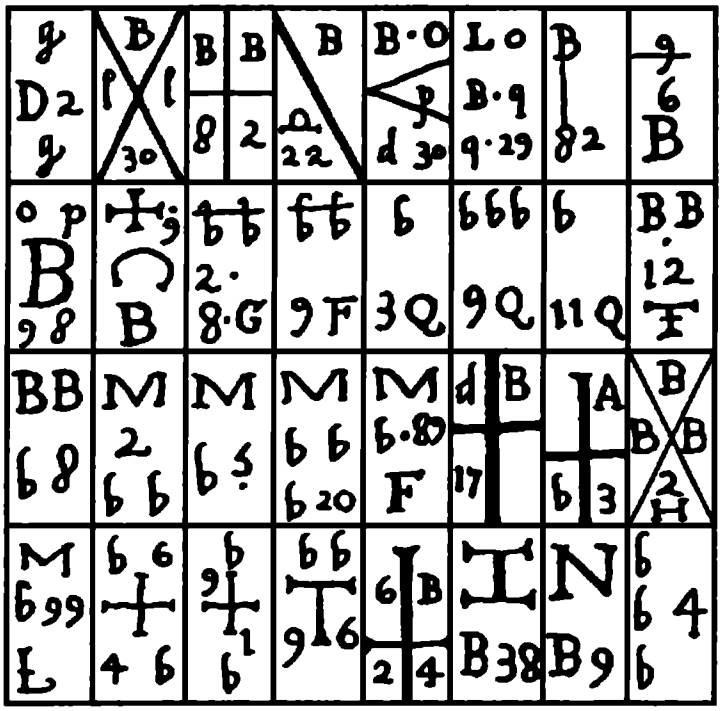
E.T: Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unæqual partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark.[39] This woman her Table is fowresquare. She is very bewtifull.

---

37 Vita . . . manu: "The life of these (is) from my hands." -Ed.

38 O Lux Deus noster: "O Light, our God." -Ed.

39 Note this stepping before. -Δ. In the manuscript there is also a line connecting "stepping" and "forestept." -Ed.



Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the Seale of Æmeth, and the cross allso.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.[40]

She sayd, Fere nulli Credendus est hic numerus.[41]

This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.[42]

Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the

40 Lumina . . . tuae: "These are the lights of your knowledge." -Ed.

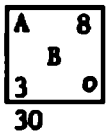
41 Fere . . . numerus: "Almost no one trusts this number." -Ed.

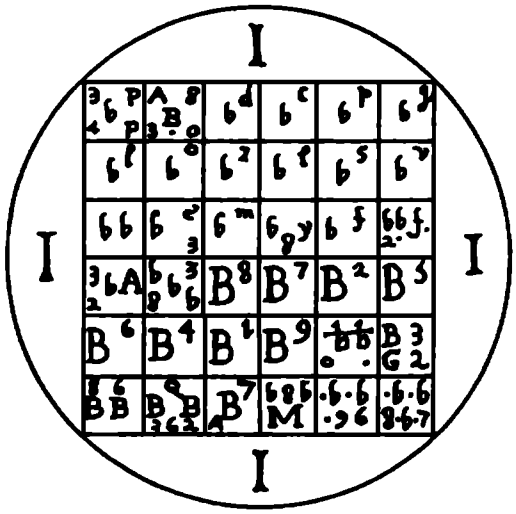
42 The sterrs, Sonne and Mone Created.

bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,

> Ad usum tuum Multiplicati sunt.[43]

E.T: She went into the Dark.





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43 Ad usum . . . sunt: "They are multiplied for your use." -Ed.

E.T: A voyce is hard saying,

Omnia gaudent fine.[44]

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

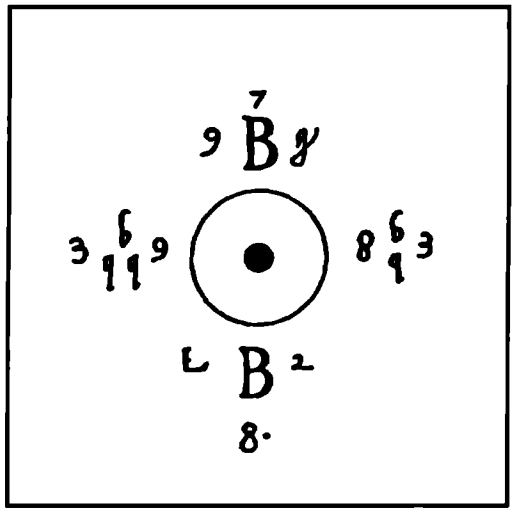
Opus est.[45]

E.T: She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: Obumbrabit vestigia vestram veritatis luce.[46]



44 Omnia gaudent fine: "All rejoice in the end." -Ed.

45 Opus est: "It is the work." -Ed.

46 Obumbrabit . . . luce: "He will overshadow your footsteps with the light of truth." -Ed.

The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you new vessels: To whome I commyt you.

E.T: He holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serue God. Be patient. Hate vayne glorie. Liue iustly. Amen.

Δ: What spede shall I make for the yard square Table, the Wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: Gloria, Pri et F. et S.S. S.e.i.p.e.n.e.s.e.i.s.s. Amen.[47]

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8¼.

E.T: Two appeare, Michael and Uriel.

Mi: Et posuit illos in ministerium eius.

Quid desideratis?

Δ: Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.

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47 Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen: "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen." In British Library manuscript Harley 6482, *A Treatise on Angel Magic,* the seven ensigns are attributed to the Moon, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury, respectively. -Ed.

Mi: Sapere, a Deo: Scire a Creatura et ex creaturis est.

Ur:[48] Venite filiæ.[49]

E.T: Seuen women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.) E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thow. Δ: Then with much ado, E.T. sayd as followeth,

E.T: I promise,[50] in the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: **Now you towche world, and the doings uppon earth. Now we shew unto you the lower world: The Gouerners that work and rule under God:[51] By whome you may haue powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.**

To E.T. he spake, What I do wish thee to do, thow shalt here know, before thow go. **We procede to One GOD, one knowledge, one Operation.**

Venite filiæ.[52]

Behold these Tablets: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The Whole

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48 I am not sure if it wer Mi. or Ur, that called for them.

49 Et posuit . . . filiae: "And he sets those in his service. What do you desire? Δ: Wisdom and knowledge needed to serve God for his glory. Mi: Wisdom is from God; knowledge is to a creature and from creatures. Ur: Come, O daughters." -Ed.

50 E.T. his promise.

51 Practise. The lower world.

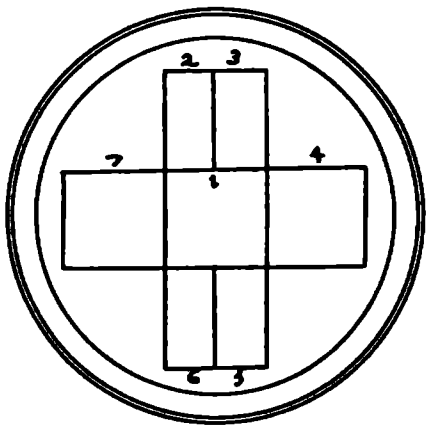
52 Venite filiae: "Come, O daughters." -Ed.

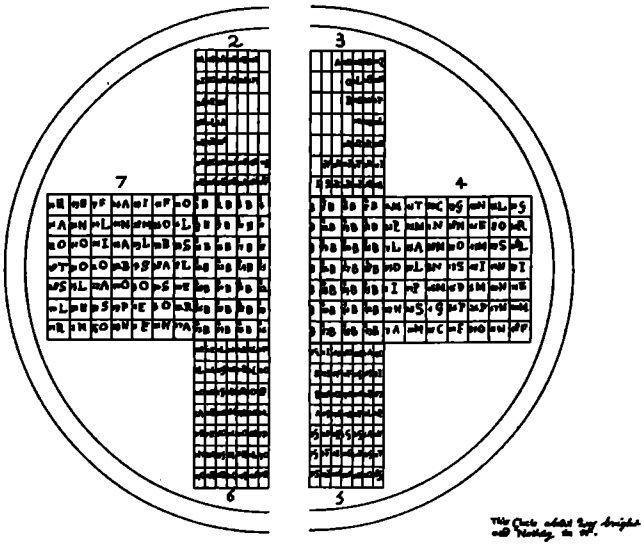
Gouernment, doth consist in the hands of 49: (in God his Powre, Strength, Mercy, and Iustice) whose names are here euident, excellent, and glorious. Mark these Tables: Mark them. Record them to your Cumfort.

This is the first knowledge. Here shall you haue Wisdome. Halleluyah.

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for euer. Δ: Amen.

E.T: All the 7 (which here appeare) ioyne theyr Tables in One: Which, before they held apart. And they be of this Forme all to-gither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And ouer it ioyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus ioyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.





[44 E: forte I, as in Baligon.]

E.T: One stept-furth, and sayde,

1: Wilt thow haue witt, and wisdome: Here, it is. (Δ: Pointing to the middle table.)

2: Another sayd, The Exaltation and Gouernment of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.

Δ: He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: Pointing to that on the right hand: of the two lowermost.)[53]

6: The motion of the Ayre, and those that moue in it, are all known

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53 I marvayle that the earth and waters are here ascribed to one.

to me. Lo here they are. (Δ: Pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Gouernment. I was in the begynning, and shalbe to the ende. (Δ: Pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Middle Table &c. Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet euery place semeth to haue a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: Non potestis hoc videre sine ratione.[54]

Δ: The Next day, as I was loking on the Tables being finished, and ioyned all togither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre, two numbers and two letters cuppled to them, ouer the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30 N.[55]

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54 Non potestis ... ratione: "You are not able to see this without calculation." -Ed.

55 This I entersert now; thowgh it wer not at the first Noting.

E.T: Euery of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreouer. The First, had Bokes in hir hand.

Kings ---------- The second, a Crown in hir hand.

Nobilitie ---------- The Third, Robes.

Merchants - Δ: - Aqua[56] - The fowrth, animal quadrupes vicium omnim colorum.[57]

Terra[58] - The fifth, Herbes.

Aer[59] - The sixth, a fanne.

Ignis[60] - The seventh, a Flame of fyre in hir hand.

Mi: Decedite in nomine eius, qui vos huc misit.[61]

E.T: Uriel opened a boke in his own hand, and sayde,

Ur: **The Fontayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres iudged.** Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: **Beholde; I teache. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the begynning in strength, powre, and glorie.**

These shalbe Subiect unto you, In the Name, and by Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.

By them shall you work, in the quieting of the estates, in learning of wis-

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56 Aqua: "Water." -Ed.

57 Animal quadrupes . . . colorum: "A four-footed animal of all colors alternating." -Ed.

58 Terra: "Earth." -Ed.

59 Aer: "Air." -Ed.

60 Ignis: "Fire." -Ed.

61 Decedite . . . misit: "Depart in his name who has sent you here." -Ed.

dome: pacifying of the Nobilitie, iudgement in the rest, as well in the depth of waters, Secrets of the Ayre, as in the bowells and entralls of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest. Take hede, thow abuse not this Excellency, nor overshaddow it with Vanitie, But stick firmely, absolutely, and perfectly, in the love of God (for his honor) to-gither.[62]

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding. Glorie be to him; To thee ô Lord, whose name perseth[63] throwgh the earth. Glorie be to thee, for euer. Δ: Amen, Amen, Amen.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things. The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe ioyned to gither:[64] begynning all, with B, according to the disposition of the number untyll the 29[65] generall names be known. The first 29 are more excellent than the rest. Euery Name doth consist uppon the quantitie of the place: Euerie place with addition bringeth furth his name, which are 49.------- I haue sayde.----------

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

Mi: I haue to say to thee,[66] and so haue I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last Instruction: and he told me afterward what Michael

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62 We two to-gither.

63 Perseth: "pierces." -Ed.

64 Vide ipam Tabulam horam 49 nom. Collectam, pagina sequente. -Δ. ("See the table itself, of 49 names collected, on the following page." -Ed.)

65 49.

66 He ment to E.T.

had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd this to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I haue no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

Mi: Thow must of force kepe it. Thow knowest our mynde.

Δ: Deo opt. Max°. omnis honor laus et gloria in sæcula sæculorum. Amen.[67]

Ended, hora noctis, 11½ª circiter.[68]

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens [per Δ][69]

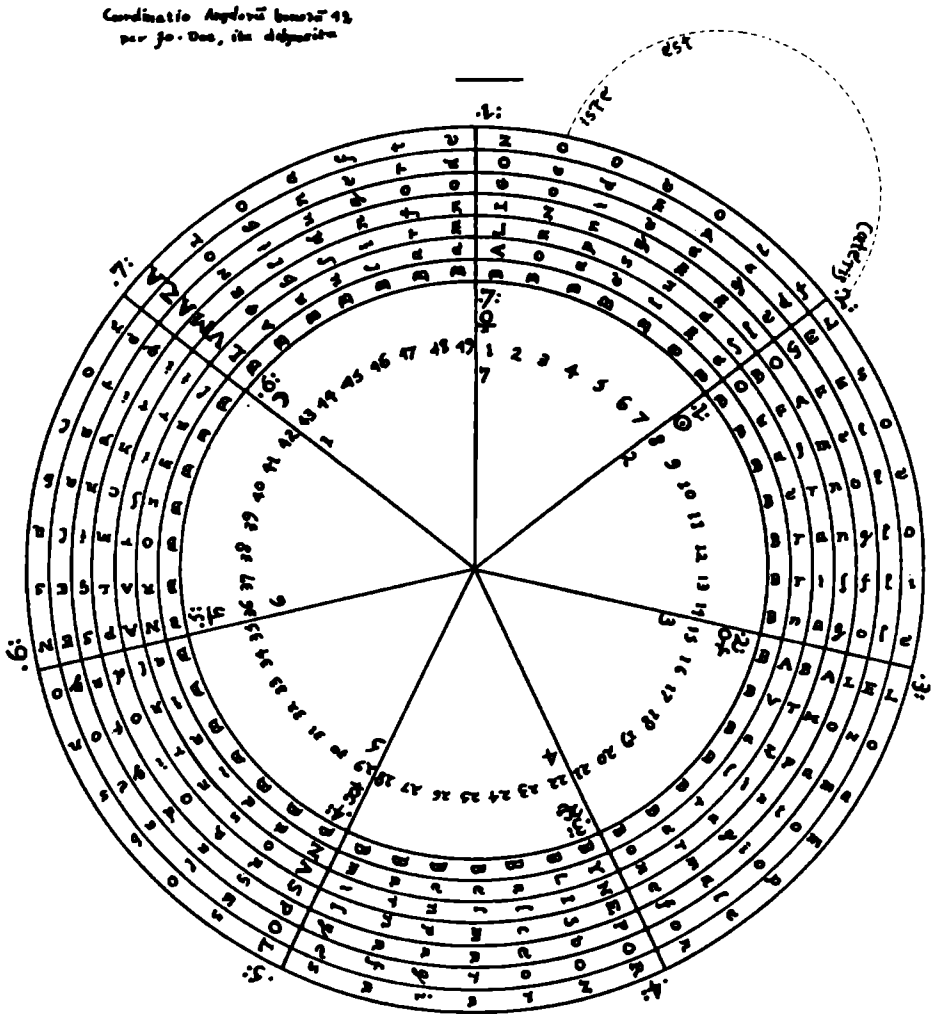
1 BALIGON	15 BABALEL	29 BNASPOL
2 BORNOGO	16 BVTMONO	30 BRORGES
3 Bapnido	17 Bazpama	31 Baspalo
4 Besgeme	18 Blintom	32 Binodab
5 Blumapo	19 Bragiop	33 Bariges
6 Bmamgal	20 Bermale	34 Binofon
7 Basledf	21 Bonefon	35 Baldago
8 BOBOGEL	22 BYNEPOR	36 BNAPSEN
9 BEFAFES	23 BLISDON	37 BRALGES
10 Basmelo	24 Balceor	38 Bormila
11 Bernole	25 Belmara	39 Buscnab
12 Branglo	26 Benpagi	40 Bminpol
13 Brisfli	27 Barnafa	41 Bartiro
14 Bnagole	28 Bmilges	42 Bliigan
		43 BLVMAZA
		44 BAGENOL
		45 Bablibo
		46 Busduna
		47 Blingef
		48 Barfort
		49 Bamnode

67 Deo . . . Amen: "To God all good, all honor, praise, and glory, forever and ever. Amen." -Ed.

68 Hora noctis 11½a circiter: "around 11:30 at night." -Ed.

69 Tabula . . . continens: "Collected table of the 49 consecutive names of the good angels (per Dee)." -Ed.

Coordinatio Angelorum bonorum 49, per Jo. Dee, ita disposita[70]



Liber 4.

70 Coordinatio . . . disposita: "Sequence of the 49 angels, arranged thus by John Dee." Iste est caeteris: "and so on." -Ed.

Fryday Maij 4: hor 2½ a meridie

Δ: E.T. wold not willingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: whereuppon I went into my Oratorie, and called unto God, for his diuine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie &c. And commyng to the Stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven-ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes[71] and seemed now to haue wyngs: (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.[72] Uriel taketh the 7 Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme Three. From under the Table commeth a great smoke, and the place semeth to shake.

---

71 Plightes: "pleats." -Ed.

72 Uriel, his manner of apparition.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there appered, that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew. The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh-of, of one of the Bundells a thing like a little byrd; and it hoouereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

This glorious man[73] seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them. This man blesseth the bird, making a Cross ouer it: and, so he did three tymes. He looketh up to heven. Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.[74]

Now looketh Michael up, and held up his hands to heven, and sayeth,

> Sic, Sic, Sic, Deus noster.[75]

Uriel, (sayd)- Multiplicabit omnia, benedictione sua.[76]

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken:[77] And, now, the place where this byrd stode before, seameth allso, to be (proportionally)

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73 A description of the glorious man.

74 Many cullours in all his garments are shewed in sequentibus thus:

75 Sic, Sic, Sic, Deus noster: "Yes, yes, yes, our God." -Ed.

76 Multiplicabit . . . sua: "He will multiply all things by his blessing." -Ed.

77 

waxen as big as the byrd, (thus enlarged). This man taketh an other byrd, and putteth the wyng of it, behind the wyng of the first (as-thowgh he yoked them.)[78]

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull ....

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els.

E.T: A voyce was hard, like Michael his voyce, saying,

It was a byrd, and is a byrd, absent there is nothing but Quantitie.

A voyce:[79] Beleue. The world is of Necessitie: His Necessitie is gouerned by supernaturall Wisdome. Necessarily you fall: and of Necessitie shall rise agayne. Follow me, loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding. It is in vayne to stryve: All Government is in his hands. What will you els, what will you els?

Δ: Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.[80]

Mi: This hath answered all our[81] cauillations.

Δ: What hath answered all our Cavillations?

Mi: Thow hast written.

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere. They seme to

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78 The yoking or cuppling of the two byrds.

79 E.T. sayd the Voyce to be like Michael his voyce.

80 Progressum . . . gloriam: "Progress and increase in virtue and truth to God's honor and glory." -Ed.

81 Fortè: "your." -Ed.

grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heuen, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heuen with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diuerse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely[82] ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe. First these 4, seemed leane, and deade: Then they seemed quick[83] and in good liking:[84] And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wyngs ioyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diuerse Metalls, and the ^ Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they

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82 Seely: "looking." -Ed.

83 Quick: "alive." -Ed.

84 Liking: "appearance." -Ed.

brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll. The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper Crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other. They haue, by theyr sides, Sachels, like palmers[85] bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) Than sayd Michael,

Mi: Joye and helth giue unto the riche:

Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I haue satisfyed thee: Understand:
Read them ouer: God shall giue thee some light in them. I haue satisfyed thee:

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85 A palmer was a traveler who carried a palm branch as a token of having made a pilgrimage to the Holy Land. -Ed.

Both, How you shalbe ioyned,

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.[86]

Lok up this Mysterie:
Forget not our Cownsayle:
O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for euer. The vertue of his presence, here left, be amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the grauing of the ring; May not another man do it, thowgh, E.T. graue it not?

Mi: Cause them to be made up, (according to Instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serue, yf the bed be taken downe?

Mi: At my next Call, for the Chamber, you shall know what to do.

---

86 (Videlicet) in Deo: "(namely) in God." -Ed.

Δ: Benedictus Deus in donis suis:

et sanctus in omnibus operibus eius.[87]
Amen. ended hor. 4½[88]

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[87] Benedictus . . . eius: "Blessed is God in his gifts, and holy in all his works." -Ed.

[88] Betwixt the end of the 3rd book, whose last action was May 4, 1582, & the beginning of this 4th book whose first action was on Nov. 15, 1582, is a great chasme of time. Occasioned perchance by some falling out with E. Kelly which is implied in this mention of Reconciliatio Kelliana. This is the first time that Edward Kelly appears to bee the seer, at lest under that name, there beeing no account, neither in the printed nor Mss. books how hee came to Dee. Queue: If Edw. Kelly was not the same with Ed. Talbot this latter beeing his assumed name, perchance after he was in orders. For Weever in his *Funeral Monuments* speaking of Ed. Kelley the Necromancer, sayes hee also went by the name of Ed Talbot. -E.A. Dee's diary fills in some details of this period: "May 4th, Mr. Talbot went. May 23, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes." James Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 15–16. -Ed.

†

Quartus

Liber Mysteriorum

A°. 1582

Δ Nouembris 15.

Post reconciliationem Kellianam.

Miserere nostri Deus
Dimitte nobis, sicut et nos dimittimus[1]

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1 Quartus . . . dimittimus: "Fourth Book of the Mysteries. November 15, 1582. After Kelley's reconciliation. O God, have mercy on us, forgive us as we forgive." Compare with Matthew 6:12. Ashmole has written "Liber 5us" on the bottom of the page. -Ed.

Thursday. Nouembris 15.[2]

...

At the first, Uriel pluckt a thing from under the Covenant Table: and it grew Rownd, Bigger &; bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me Δ:

Uriel: Ultima est hæc ætas vestram, quæ tibi revelata erit.[3]

Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd,

Est in mundo, et incipiet cum illo alter Mundus.[4] and he bad,

Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

...

Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.

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2 In HM, this section is titled, "Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gesture at their apperance. &c." The first leaf has been lost, but HM and CHM record the following actions of that day (order uncertain): In the first leafe were the offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page: & also 5 May 1583 & perhaps this first leafe was lost before he drew up his Booke of *De Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed. -E.A. De Bonorum Angelorum: "Concerning the invitation of good angels." -Ed.

3 Ultima . . . erit: "This age of yours is the last age, which shall be revealed to you." -Ed.

4 Est in mundo, et incipiet cum illo alter Mundus: "It (or he) is in the world, and another World will commence with that one." -Ed.

...

All those before spoken of are Subiect to thy Call....

Of friendship, at any tyme, thow mayst see them: and know what thow wilt.

Every one (to be short) shall at all times and seasons shew thee direction in any thing....

One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

...

King CARMARA[5] - This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

...

King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his hed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I

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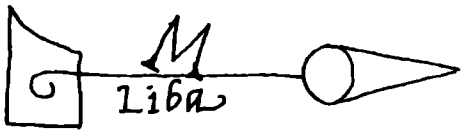
5 This king onely, is the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall, as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enioyed by me: of two other there was onely Mention made. -Δ (HM).

weare these Robes, not in respect of my self, but of my government, etc.

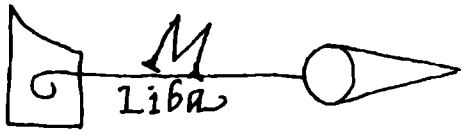
Prince BORNOGO appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.

King BABALEL...



Prince BEFAFES appeared in a long red robe, with a cerclet of Gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:

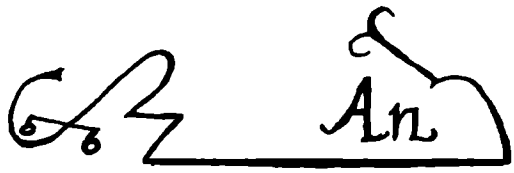
King BYNEPOR...



Prince BUTMONO appeared in a red Robe, with a golden Cerclet on his hed:

His Seal is this:

King BNASPOL...



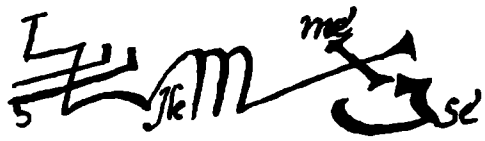
Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

King BNAPSEN...

Prince BRORGES appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eyr could abyde to loke uppon any long while. His Seale, or Character is this:

King BALIGON...

King BLVMAZA...

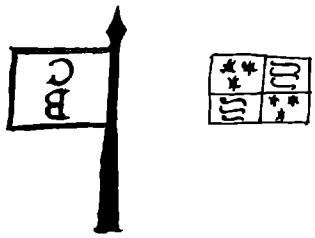


Prince BRALGES appeared in a red Robe with a Cerclet on his hed. This is the Seale of his gouernment:

One[6] (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.[7]

☩ Regnat potestas tua in filijs. Ecce **signum Operis.**[8]

Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.



☩ Note. My name is Carmara.[9]

Δ: On the other side of the flag appeared the armes of England. The flag semed old.

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6 Note. For, of Hagonel we never had any thing before. -Δ.

7 To him ward: "toward him." -Ed.

8 Regnat . . . Operis: "Your power rules in the sons. Behold, the sign of The Work." Note the crown symbol drawn above the "H" (for "homo" or man) denotes royalty. Dee uses the crown symbol in his diary to signify the queen. -Ed.

9 Carmara, otherwise Baligon. Vide . . .

Adhuc duo, et tempus non est.[10] (Δ: Sayd the man[11] which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

The Sonnes of men,[12] and theyr sonnes, ar subiected unto my commaundent.[13] This is a mystery. I haue spoken of it. Note it throwghly. They ar my seruants. By them thow shalt work mervayles. I gouern for a tyme:[14] My tyme[15] is yet to come. The Operation of the Earth is subiect to my powre:[16] And I am the first of the twelve. My seale is called Barees: and here it is.

(Δ: This he held in the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers[17]). With a great voyce he sayd, Come ô ye people of the erth:[18]

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10 Adhuc . . . non est: "There is two to come, there is no more" (in John Dee's words, see below). -Ed.

11 Prince HAGONEL. Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns not coronets. -Δ (HM).

12 HM reads "light" in three places. -Ed.

13 Filij & Filij Filiorum, supra libro 2°.-Δ. "See above in book 2 on the Sons and the Sons of the Sons." -Ed.

14 Δ: generally.

15 Δ: particular, or my government lasteth yet.

16 Kings of the erth &c.

17 HM reads, "This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees." -Ed.

18 All people of the erth etc.

3. Come ô ye Princes of Nature. Δ: Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.[24] Diuerse of them had bokes: and some had stiks like measures:[25] and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.[26] The Forman spred his hands ouer them, and they all fell down: and the boke with Lucem[27] on it waxed bright: and they which attended on that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field. Δ: I demaunded of him, what his name was: and he answered,[28]

I am Primus et Quartus[29] Hagonel.

Δ: This Pri. Quar, shewed his[30] seal  to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1. [Δ: Then he sayd,] The first were the Kings of the earth; which tell the priks of the last  , take place, are, and shall be. In this

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24 Philosophers.

25 Geometry.

26 Δ He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -Δ. Lucem: "Light"; Mundi tenebras: "the darkness of the world." -Ed.

27 Lucem:"light." -Ed.

28 The foreman with the short [coat].

29 Primus et quartus: "The First and the Fourth." -Ed.

30 The.

thow mayst lern science. Note a mysterie. Take a place, is as much, as, Ende with place.

Δ: Then he threw down a great many of them before him. Here is his name, (pointing to ☥ [Δ = Carmara[31]] on the upper part of the Globe.) Not withstanding I am his Minister - [D in generall particularly Blumaza.]

There are kings fals and uniust, whose powre as I haue subuerted and destroyed, so shalt thow. Thow seest the weapons.[32] The Secret is not great.

Δ: I know not what the weapons are. Pri. Quar. sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

I am the first of the fowrth Hagonel.

Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therfore I am the first and last of the fowre.[33]

Δ: In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to ☥ (Δ: = Carmara) he sayd,

In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.[34] These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers:

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31 Carmara his Minister: forte Prince Hagonel.

32 Weapons wherwith to destroy.

33 Note this First and last, bycause of Baligon ali. Carmara, his prince & tables.

34 Practise with spirituall weapons.

and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.

2. **The second assembly were the Gouerners of the Earth, whose glory yf they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.**
3. **The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.[35] It is wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie,[36] whose names thow hast written[37] and recorded to Gods Glory.[38]**

Δ: Then he held up his hands, and seemed to speak but was not herd (of EK[39]) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui filius est unicus, et Gloria mundi.[40]

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35 Ubi . . . est: "Where there is neither glory, nor goodness, nor good." -Ed.

36 Sempiternitie: "eternity." -Ed.

37 Note. Practise. Lib°. 2°, Filij Filiorum: ("In book 2, sons of the sons." -Ed)

E -----	1. These 7 are named in the great Circle
An -----	2. following
Aue -----	3.
Liba -----	4.
Rocle -----	5.
Hagonel -----	6.
Ilemese -----	7.

38 Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5th, of the Making of Mensa faeders, and my Golder Lamine. -Δ (HM). Mensa faederis: "the table (or altar) of the law (or covenant)." -Ed.

39 In the manuscript, Dee has written this as "E.ŦK." -Ed.

40 Vox hominibus . . . mundi: "The voice not worthy for the people, but these with

EK saw like a black cloth[41] come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This[42] shalbe a token, (from this tyme forth) to leaue.[43]

Δ: Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.[44]

1582 Die ♀ A meridie: hora 5. Nouemb. 16.

Δ: He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite.[45] Δ: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the

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their sons have praised God. Blessed is he who is the only son, and glory of the world." -Ed.

41 The black cloth of silence and staying.

42 The Token to leaue of, by a black shaddowing all in the stone.

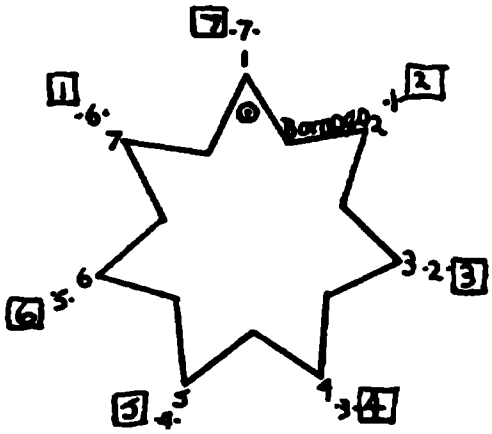
43 Note: how he governeth Three, and Carmara (his King) hath also a Triple crown.

44  This Character seemes to stand for Carmara, as apperes from severall places in fol .2.a. & b. & many other. It appears by a note of Dr. Δ (*De Heptarchia* &c: Cap. i.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacon. Perhaps this authority was entred in the first lost leafe of this 4th booke (thowgh Dr. Dee calls it the 2d Booke in his Note.) see Chap: 2 at the begining. By a marginall note at the beginning of the first Chapter, it should seeme, that the Dr. meanes by the first Booke the Action only of the 16 of Nov. 1582, & by the 2d Booke the Actions of the 17, 19 & 20 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appears by the Actions entred. The 21 of Nov: vizt: the action of that day he calls the Appendix of the 2d chapter. -E.A. Laus . . . semp.: "Praise and honor be to the eternal and omnipotent God, now and ever. Amen." -Ed.

45 Ille . . . Venite: "Truly he is God. Come." -Ed.

(as before was noted) on the right side of her.

And on the other side of the flag, were the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.[46] All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seeming to be Copper.[47]



1: The first Holder,[48] sayd, Me nosti:[49] and so pulled his hand of from the Heptagonum.

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46 Δ: So he sayd in latin, in the forpart of the leaf before.

47 Note. Copper apperteyneth to ♀ . -Δ. HM reads, "All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seemed to be of Copper." -Ed.

48 Δ Forte Bagenol / Hagonel, if H be for B. Then Bagonel conteyned Bagenol.

49 Me nosti: "You have known me." -Ed.

2: **The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the[50] twelue the Second of the Seuen. Wilt thow know my name?**

Δ: Full gladly.

I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fullfilled. Glory to God. Δ: He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue life unto the seas: and by me the Waters move. My name was known to Moyses. I liued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is '8'.[51] This is a mysterie. God be mercifull to his people. **Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be reuiued. But oh, bless God truely: The blessing that God giueth me, I will bestow uppon thee by permission.**

Ô, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas, and the miracles of the depe shalbe knowne. I was Glorifyed in God. I Skurged the world. Oh oh

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50 One of the first of the Twelue.

51 '8. Gods visitation. And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Nouemb. 16. That 8, or 88, I know not yet.

oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print..... for euer: behold it. Δ: He opened his bosom and seamed leane: and seemed to haue feathers[52] under his robes. He had a golden gyrdel: and on it, written BEFAFES. Than he sayd, Blessed be thow Ô God, God, God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ: Deo soli, omnis honor, et Gloria.[53] Amen.

Friday. After drinking at night, circiter horam 8 ã.

Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth[54] (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ: Than he answered, They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth:[55] and I

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52 Prince Befafes with feathers under his robes.

53 Deo soli . . . gloria: "All honor and glory to God alone." -Ed.

54 Prince Butmono. -Ed.

55 In earth.

kepe the bodies of the Dead.[56] Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, yea All things, haue theyr workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,[57] and I will destroy it. Ô, Ô, Behold, It is a light left within the bottomles pit. It is the ende and the Last. O blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:

Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threasor hid,[58] to pay my detts withall and to buy things necessarie &c. He answered, O wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threasor, for the sonne of perdition,[59] the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: **Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self, which I know not), are subiect to the powre hereof. Δ: Pointing to his Seale.[60] With this you shall govern,**

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56 The Dead mens bodyes.

57 The Light of his anger. ☞

58 Threasure hid requested.

59 Antichrist

60 How can the middest of a spirituall creature be imagined? My dowt to ax. He meant the middest or center of the Earth. The middest of his Charge. ☞

with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles. How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende[61] of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who [EK] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.[62] All things liue by me, the Image of One excepted.[63] Behold the face of the Earth. EK: There appeareth all Kindes of brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctifyed: I reioyse: (1) the Liuing, (2) The ende, and (3) begynning of these things,[64] are known unto me: and by sufferance I do dispose them untyll my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fiue or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somwhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON.

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61 Δ A great dowt . . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.

62 Δ: in Animantibus bratij. ("in living creatures." -Ed.) Sloane 3677 misreads " animantibus oratis."

63 (Δ = man.)

64 Virtus officij sui -Δ. ("The power of his office." -Ed.)

EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ: Note, the cote of the first of these seuen is shorter[65] then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, Ô I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.[66] Δ: Than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi.[67]

   Δ: **In mervaylous raging fyre, this worde BRORGES[68] did appeare, tossed to and fro in the furious flames** thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimite.[69] And so the fyre vanished away.

7. EK: The stone semeth all Blew: and **onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work.** Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,[70] ar subiect to my powre. Behold I am

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65 Short Coat. The first.

66 Novi Januam Mortis: "I have known the Gate of Death." -Ed.

67 Et percussit . . . Dixi: "And the Glory of God has struck the walls of the wicked. I have spoken." -Ed.

68 Prince Brorges.

69 Mysteria . . . imprimite: "Engrave these mysteries on your souls/minds." -Ed.

70 Δ forte, in Aëre.

BRALGES.[71] The powres under my subiection are Invisible. Lo what... are. EK: All the world semed to be in brightnes or w... fire: and therin appered Diuerse little things like little smokes without any forme.[72] He sayd, This is the seale[73] of my Gouernment. Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you.

¶ Beware of wauering. Blot out suspition[74] of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known unto you.[75]

EK: All the 7 vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to EK), Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets[76] of him which raigneth for euer: [EK: The voyce of a multitude, answered singing,] Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.[77] The Peace of God be uppon you.

Δ: Amen. EK: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:

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71 But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.

72 The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM

73 The seale.

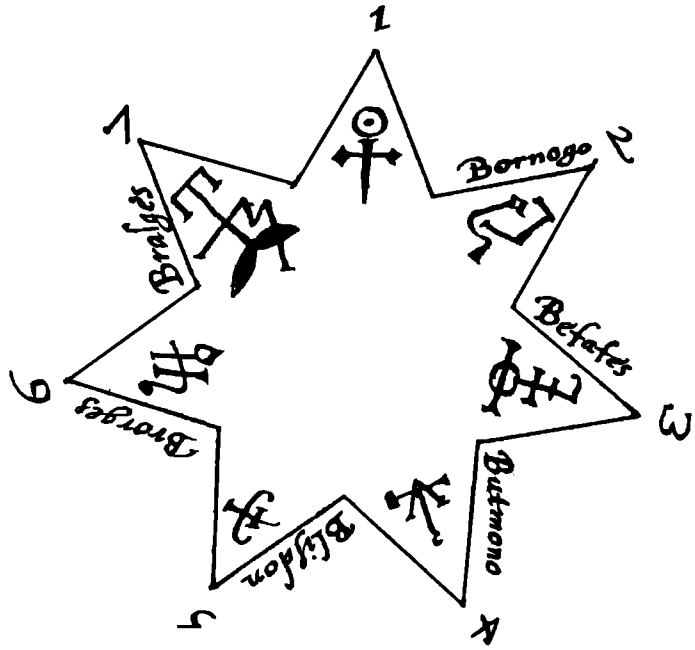
74 Exchue Wauering or suspition.

75 All Mysteries shalbe known to us. -Δ. The last of 7 Princes of the boke spoke hereof his words. -(HM)

76 Secreta Dei, non sunt hominibus reuelanda. -Δ. ("Secrets of God are not to be revealed to men." -Ed.)

77 Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.

Sanctus sanctus sanctus Dominus Deus noster.[78]



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78 BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

Hanc partem primam vocat unum Librum: in quinta pagina sequente, ad hanc Notam .

It shold seme that this character shold be onely a Circle and a pryck fol.6.b. I haue forgotten how I cam by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using. (This note is next to "Befafes" on the diagram. -Ed.)

Words: 9
9
9
7
11

45

Sanctus sanctus sanctus Dominus Deus noster: "Holy, holy, holy, O Lord, our God"; Blumaza Rex est ... Notam: "I conclude that Blumaza is the king, and rules the kings of the Earth, and they are his first prince and servants. calls this first part one book in the fifth page following, marked with the symbol ." -Ed.

Anno 1582: Saterday. Die 17. Nouemb: A meridie hora circiter 1 ã.[79]

Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,[80] (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell of the forsaid Globe, was very glystring bright. The man[81] shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupyed.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibilis est. Gloria Gloria Gloria Creatori nostro.[82] Two partes[83] are yet to come, the rest are finished allready. Δ: He shewed the rownd Table[84] with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

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79 "Around one in the morning." -Ed

80 Carmara al: Baligon

81 In the manuscript, this word has a crown drawn above it, i.e., man . -Ed.

82 Nam ipse . . . nostro: "For he himself is one and indivisible. Glory, glory, glory be to our Creator." -Ed

83 Δ forte, of this work.

84 The rownd Table.

Venite gradatim repetamus,[85] opera Dei.[86]

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,[87] as he did before. Than H sayd smylingly (being turned to EK),

Hæc sunt documenta tua,[88] quæ nondum intelligis.[89]

Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,[90]

Unus est Deus, et Unum est opus nostrum.[91]

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus seruire Deo nostro.[92]

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85 NOTE this to be a REPETITION of the Heptagonon this little Treatise æffore. Lern to reconcile the 4th and the 5th. -Δ. In HM, Dee notes, "At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine), whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel." Venite . . . Dei: "Come, let us renew the works of God step by step." -Ed.

86 Δ hã . . . bis dext . . . Adhuc duo, et tempus non est. (This reading is from Sloane 3677. It is illegible in Sloane 3188. –Ed.)

87 Short Coat.

88 Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.

89 Haec sunt . . . intelligis: "These are your lessons, which you do not yet understand." -Ed.

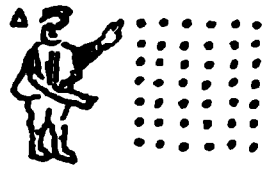
90 According to HM this was Hagonel. -Ed.

91 Unus . . . nostrum: "There is one God, and there is one work of ours." -Ed.

92 Parati . . . nostro: "We have been prepared to serve our God." -Ed.

Δ: Eche of these had somwhat in theyr hands. Som had crownes, some garments &c.[93]

The number of them was: 42: and stode in this order:



and sayd embracing (as it wer) the whole nûmber of this Cumpany,[94]

> Et nomen meum, numerus est totus
> Nec est crimen in numero nostro
> Moyses nos nominauit.
> Potestas istorum, quàm istarum, quamvis non una, tamen in uno sunt.[95]

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.[96] He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt, Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phõs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah)

93 Vide libro 3°.

94 Hagonel seamed to embrace the Cumpany. -Δ (HM).

95 Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum - Istarum, as if it were filias et filiare &c. (Et nomen . . . sunt: "And my name is a whole number, nor is their offence in our number. Moses named us. The power of these men is like the power of these women. Although they are not one, nevertheless they are in unity." -Ed.)

96 Making the phrase, Tam . . . Quam: "as . . . so . . ." -Ed.

et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat,[97] non nobis solum modo, sed operibus nostris.

Inhumata tibi anima tua, quid quærit?[98]

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est.[99] I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: // then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped[100] from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Six of them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr

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97 Dei potestas. -Δ ("God's power." -Ed.)

98 Quatenus . . . quaerit: "How great is your vanity? You knew these numbers to be in God, in the world, and in the minor world. In God, that is, with us. In the world, that is, in our presence. In the minor world, that is among us. (Your mind/soul is combined with thought.) It is debated among philosophers, and above all) concerning NATURE, which is not with you but with us (ah, ah, ah) and it is in our power. You (singular form) will see God. You (singular form) have seen our work, the work (I say) of his own hands. We shall be moved by the finger of God. He came [or comes] from God. He was a man, and with men: and is yet with them. For truly his power gives might, strength, and purpose, not only to us, but to our deeds. What does your unburied soul seek for yourself?" Note the missing parenthesis probably belongs after Phōs, "philosophers." Unburied soul: "soul of a living person as opposed to a dead person's soul." -Ed.

99 Ab humo . . . dictum est: "From the earth, from man; from man is the word." -Ed.

100 Skaped: "escaped." -Ed.

hands. The second six had thre quarters of Crownes, the Third six, haue clothes[101] in theyr hands.[102] All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.[103]

Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.[104]

H: The whole day is diuided into 6 partes:[105] Euery part occupyeth a part of them here. (Δ: Pointing to the 42 standing there.) Therfore yf thow wilt work with Kings (thow knowest my meaning), finally what so euer thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr standing) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an O, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowred down uppon theyr letters, and were loath to

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101 HM reads, "robes or clothes." -Ed.

102 Note this reckening by six and six.

103 HM reads, "blown bladder," i.e., inflated balloon. -Ed.

104 So he sayd pagina praecedente, unum est opus nostrum. -Δ. ("On the preceding page (he said), 'Our workmanship is all one.'" -Ed.)

105 The diuision of the Daye.

shew them: but at length, did &c: and at the last of euery row, they all cam togither &c.

O	F[E]	S	N	G	L	E	4 howres
A	V	Z	N	I	L	N	4 howres
Y	L	L	M	A	F	S	4 howres
N	R	S	O	G	O	O	4 howres
N	R	R	C	P	R	N	4 howres
L	A	B	D	G	R	E	4 howres

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows; and next they wer turned into 7.[106] I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.[107]

Δ: They went euer away toward the[108] hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first[109] name of the Table.[110]

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106 In sexto et 7° sunt omnia, fol. 10. -Δ. "All things are in a sixth and a seventh, fol. 10." -Ed.

107 Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -Δ (HM).

108 There is a blank space in the manuscript. -Ed.

109 Δ: How can Bobogel be accownted the first name?

110 Δ: Now he meaneth at Bobogel in that table collected from ✠ made before.

Thow hast 49 names in those Tables. Those names thow hast in former Tables by thee written: in that of 7 tymes 7. Confer it with the rownd Table.[111]

The first letter[112] from the point of his[113] sword, is B. That B signifieth the number of the Bees, begynning the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. &c and so to B.49. Those Bees begynne the names of all the powres that haue governed, do gouern, and shall gouern.

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables. The letter standeth in the myddest of euery square, of euery Circle: thowgh some be turned upside down: Which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

> O in the Circumference is the ninthe letter.[114]
> Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them.----------I haue sayd.[115]

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111 Note. The Tablet  to be conferred with the rownd  . -Δ. The latter drawing is reproduced from Sloane 3677, since the original is now lost. -Ed.

112 In margin: Sent to me by E.K.

113 A sword in the mans hand within the Circle.

114 O in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.

115 Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.

Mighty is thy name, O God of Hostes:
Blessed is thy name, Ô Lord, for euer.
Δ: Amen.

After 7 of the clok at night. die ♄ .[116]

H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things: I am from them[117] in powre and message, under whome I here rule[118] and shall do, tyll the ende[119] of all things be:[120] Ô, Great and bountifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and art syk with desire.[121] I am the disposer thowgh not the Composer of Gods medicines. Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted unto thee.[122] I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed

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116 This is the symbol of Saturn/Saturday. -Ed.

117 Δ him.

118 Baligons rule and government.

119 Sup. fol. 1. b.2.

120 Prodigious rule and government, the ende of all things.

121 Dee his languishing desire.

122 God graunt.

up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,[123] and is the greatest[124] Commaundement.

I rayng in him, and liue by him which rayngneth and liueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. O how mercifull is God that revealeth so great secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first, was theyr Prince: and he gouerneth onely[125] the estate, condition and being, limited by God unto Kings of the earth. The 7 next him,[126] are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re . . . and rayng now frutefull in his sight.[127]

Regnat, Regnat, Regnat ô regnat Iniquitas super faciem totius terræ Cor hominis impletum est malitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,[128] nec dis . . .[129]

Vide quæso.[130] Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

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123 Δ I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.

124 *Δ: = hardest, for me, in respect of my Imperfections.*

125 In the manuscript, this word is heavily underscored. -Ed.

126 Those — as he seemed to Embrace them. fo. 5.

127 The Prince and his first 7.

128 = data.

129 Istorum Noua potestas incipit. -Δ. ("Their new power begins." -Ed.)

130 Regnat . . . quaeso: "It rules, it rules, it rules; O wickedness rules over the entire

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless:[131] whose myserie is most lamentable. 7 onely, haue 7 letters comprehending the dignitie of theyr vocation:[132] The rest are particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, some of them unhable to be pronownced, are notwithstanding the names of those 7[133] which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the powre, but allso the Being of the rest.[134] The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides him, which was theyr prince. The first 7,[135] are called by those names, that thow seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thow hast sayde.

There are but 6 names,[136] that are in Subiection. I teache breifly. Doost thow not remember the Circle and the prick in the myddest: which was on the right hand[137] of him, that was theyr Prince? That onely representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of those of the first of the 7,[138] which held the Crownes in theyr hands.

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face of the Earth. The heart of man is filled with malice and iniquity. Please consider." -Ed.

131 Angels, ministers of Gods wrath.

132 Consider the reckening here by 7, but before he had a reckening by 6. ☞

133 There were but 6 holding bewtifull Crownes.

134 The Powre and being of the rest. ☞

135 Now by 7.

136 Δ: each of .7. letters. Six names in subiection.

137 ⊙ on the right hand.

138 Δ forte "of the first 7". Δ videlicet.

Note: The second line,[139] is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.[140] And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thow wilt work for anything apperteyning unto the estate of a good King: Thow must first call uppon[141] him which is theyr prince. Secondly the ministers of his powre ar Six:[142] whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work the destruction,[143] hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing Prince. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?[144] For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the furder

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139 Δ: of the six lines.

140 Note, Name and Character.

141 Praxis. Call. -Δ. (Praxis: "exercise, practise." -Ed.)

142 Prince, Ministers. 6.

143 Destruction or hurt.

144 = Kings. -Δ. HM reads "princes," without the qualification. -Ed.

understanding of all Sciences, that are past, present or yet to come.[145]

Frute hath a furder vertue than onely in the eating: Gold his furder condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.[146]

Thow art Dignified.[147]

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,[148] Gouernor or Angel that is principall in this world.[149] [Δ as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.[150]

Thirdly place my name,[151] whome thow hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were short, and of purple.[152]

Fifthly, his power,[153] with the rest of his six perfect Ministers.[154] With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thow workest, Thy feete must be placed uppon those tables[155] which thow seest written last comprehending 42 letters, and

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145 . . . Sciences past present or to come.

146 Diuers kings.

147 Dignification.

148 Δ: Is it not Annael with whome I began?

149 Δ Who is that?

150 HM does not include this instruction. -Ed.

151 Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.

152 Δ: Hagonel.

153 Δ Character. HM has no such notation. -Ed.

154 Of 7 letters a pece.

155 The placing of my fete in practise. ☞

names. But with Consideration, that the first Character, which is the first of the 7. in thy former boke,[156] be placed uppon the top of the Table,[157] which thow wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.[158]

Euen as God is iust, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy[159] for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, GOD Bless you.

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne.[160]

And whereas thow dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoeuer thow shalt speak, do or work, shalbe profitable and accepted. And the ende of it shalbe good.[161]

Moreouer wheras thow urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister

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156 ☤ Note former boke.

157 Δ The Table of practise of a yard square: libro: 1°.

158 The stone was not yet browght.

159 HM reads "Mercies" in one place, and "Mercy" in another. -Ed.

160 I shall not practise these Tables in Vayne.

161 Dei Misericordia magna ipi Δ concessa. *("God's great mercy granted to Dee himself." -Ed.)*

help to theyr necessities. Thow shalt be comforted. But Respect the world to come[162] (1); (whereunto thow art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, with whome thow shalt medle or use any practise. But God hath shaddowed[163] thee from destruction. He preserueth his faithfull, and shaddoweth the iust with a shield of honor.

None shall enter into the knowledge of these mysteries[164] with thee but this Worker. Thy estate with the Prince (now rayngning,[165]) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help:[166] and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry. Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.[167] He is Mercifull: and we his good Creatures,[168] neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I haue sayd:

> Δ: Laus, honor, Gloria, virtus et Imperium,
> Deo opto. Max°.[169]
> Amen.

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162 Respice ista Tria. -Δ. ("Respect these three things." -Ed.)

163 Shaddowed: "sheltered." -Ed.

164 Secresy.

165 Queen Elizabeth -Ed.

166 God graunt.

167 Worldly vanity.

168 Good Angels.

169 Laus . . . Max°.: "Praise, honor, glory, power, and sovereignty be to God, all good." -Ed.

H: Yf you will stay[170] one half howre, I will say farder unto you.

Δ: We will: by gods leave.

Δ: After that half howre passed, (being 10½ noctis ♄ :) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis[171] Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.[172]

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spirituall creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,[173] (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres and beyond any accustomed manner. But take heade,[174] they prouoke thee not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

EK: They that now come in are ioly[175] fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak veluet coat, and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with

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170 Stay: "delay." -Ed.

171 Noble men.

172 This I note for the form of calling. -Δ. Venito ... munitus: "Come, O Bobogel, king and noble prince. Come with your ministers. Come (I say), come fortified with your guards." -Ed.

173 Note.

174 Cave -Δ ("Beware." -Ed.)

175 Ioly = "jolly: handsome." -Ed.

a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.[176] Of these, in Company, are 42. 7 of them, are apparayled like BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brighter, where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now they come to a circle, the sage and the rest, but the sage stand all to gither.

Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.[177] He pluckt up his right fote, and under it appeared an L.

1.	L
Then the Second moved his fote, and	E - appeared.
Under the third, likewise,	E
&c.	N
	A
	R
	B

Then the last .B. and immediately they grew all to gither in a flame of fyre and so sonk down into the former Globe.[178] Of the rest the first pluckt up his fote, and there appered an L &c.

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176 BOBOGEL his apparayle.

177 Faciamus . . . aeternus: "May we act in accordance with God's will. He, our God, is truly noble and eternal." -Ed.

178 HM reads, "sonk down into the Transparent fyry Globe of the New World." -Ed.

2.

L
N
A
N
A
E
B

At the last, they fell down like
drosse of metall.

Then whipped out fowr in a cumpany.

3.

R
O
E
M[179]
N
A

They clasp to gither, and fall down
in a thick smoke.

4.

B
L
E
A
O[180]
R
I

They ioyne to gither and vanish
like drops of water.

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179 In the manuscript, the first four are indicated with a brace. -Ed.

180 In the manuscript, the first four are indicated with a brace. -Ed.

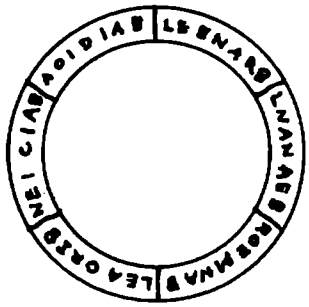
5.	B
	N
	E
	I[181]
	C
	I
They fall down like a storme	A
of hayle.	B[182]
6.	A
	O
	I
	D
	I
	A
The last vanished away.	B

[181] In the manuscript, the first three are marked with a brace. -Ed.

[182] In the mansucript, the last four are marked with a brace. -Ed.

Δ: This I fashioned thus after my first dictata penning of my own fantasie:

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



Δ: Then he sayd, Well, I will shew thee more of these things at the next time.

God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday.

Δ: Deo soli omnis Honor et Gloria.[183] Amen.

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[183] Deo soli . . . Gloria: "All honor and glory to God alone." -Ed.

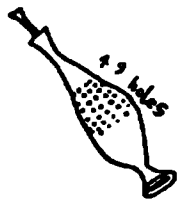
Monday. Nouembris 19: Circiter 1 ã horã a meridie[184]

Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared: but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Musicall Instruments: and before them cam one with a veluet Coate,[185] and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument:



These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table[186] in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to

184 "Around 1 in the morning." -Ed.

185 BOBOGEL Rex.

186 A rownd Table.

behold seamed rather wemen,[187] with fardingales[188] very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle[189] (or rownd Table) up, over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.[190]

Δ: The letters appeared to EK, and he told me them, and I began to write:

LEENARB

H: Thow writest in vayne. Thow hast written them allready.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables. [Δ: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

EK: He with the cape on his one sholder, sayeth, Nomen meum est Bobogel:[191] And he that is my subiect, is Governor of the second Angle of the 7.[192]

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief; [EK: He falleth down on his knees

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187 Women-like.

188 Farthingale: "hoop skirt." –Ed.

189 The Circle.

190 Tam mali . . . noster: "Both the wicked and the good praise you. God, God, our God." -Ed.

191 Nomen . . . Bobogel: "My name is Bobogel." -Ed.

192 Δ: in Heptagonum.

Bobogel ----------	Rex
Bornogo ----------	Princeps

(Rex: "king"; Princeps: "prince." -Ed.)

and speaketh wordes which I understand not.] yea the onely distributer, giver, and bestower of Wisdome and Science.[193] I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor[194] to estate and dignitie. All Dignitie and gouernment that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane[195] without firm grownd.

Those which thow sawest, (being pipers) signifie praters,[196] with unaccustomed, and not usuall Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea not all of them, but the fewest) can performe. But I am true Philosophie. I am true understanding. Oh my descending from him which rayngneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: But what I think, I utter, and What I measure, I am.

He sayd, Ordinationem Infinitæ potestatis eleuate.[197]

EK: Now come Three[198] out of the 42, and layd theyr fingers uppon the three first letters: and,

The first sayd,	O Unitas in Natura et in Deo.[199]
The second sayd,	O Æqualitas Dei et Naturæ. Deus in Deo. Natura a Deo et se.[200]

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193 Wisdome & Science: "true nobility."

194 Councell.

195 Clean: "completely." -Ed.

196 Praters: "fools." -Ed.

197 Ordinationem . . . eleuate: "Raise up the government of infinite power." -Ed.

198 LEE.

199 O Unitas . . . in Deo: "O Unity in nature and in God." -Ed.

200 O Aequalitas . . . et se: "O equality of God and Nature. God in God. Nature from God and itself." -Ed.

The Third sayd, Concentus eius, est sine numero: Tamen nobiscum est in Uno, Fons et Caput Naturæ[201]

EK: They ioyne them selues to gither and become, all One Man; most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde,

Veritas quæsita, nostra est.[202]

[203]EK: His apparayle is diuided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to be of diuerse metalls:[204] and his right fote seamed to be Leade.[205] He sayd (with an Aposiopesis) thus,

Beatus est qui Lumen capitis mei &c.[206]

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.[207]

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former

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201 Concentus . . . Naturae: "His harmony is without number. Nevertheless he is together with us, the source and head of nature." -Ed.

202 Veritas . . . est: "Ours is the truth which is sought after." -Ed.

203 Note, this is an example of what William Sherman calls a "face bracket" (*John Dee,* Amherst, MA: University of Massachusetts Press, 1995, p. 88). Dee drew them often in the margins of texts, and they only seem to mark alchemical passages (as here) or natural philosophical texts. –Ed.

204 Vegetible, Minerall.

205 ♄

206 Beatus est . . . mei: "Blessed is the light of my head." -Ed.

207 Unus . . . pedubus: "One in head, one in heart, one in feet." -Ed.

estate of three particular men agayn: and they three leaned to the Ientleman[208] with the Cape on his sholder - BOBOGEL - who sayde,

Dee, Dee, Dee, at length, but not to late.[209]

EK: In the place of the former first thre, appeared L E E.

EK: Of the 9, which stept out, they of the first Ternarie[210] sayde, eche thus orderly,

1 Volumus.
2 Possumus.
3 Quid non.[211]

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sumus Adam; societate.[212]

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were ----- N A R.

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208 Ientleman = gentleman: "nobleman." -Ed.

209 Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -Δ (HM).

210 2. NAR.

211 Volumus: "we wish"; Possumus: "we can"; Quid non: "What not?" -Ed.

212 Faciamus . . . societate: "Let us do what they did, for we three are Adam, by association." -Ed.

EK: Then cam the Ternarie—B L N,[213] and orderly they sayd thus,

1 Ab illo.
2 Per illum.
3 Cum illo[214]

Bob: Qui caret hijs tribus,[215] [EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in Vanum.[216]

EK: This Ternarie of men becam to haue one onely hed, and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe:[217] and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone  , and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euery of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamming with fyre. The third had a thing like a hatt band of lawn,[218] of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

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213 3. BLN.

214 Ab illo, per illum, cum illo: "from him, through him, with him." -Ed.

215 Qui caret hijs tribus: "Who lacks these three." -Ed.

216 In ecclesia . . . Vanum: "In the church of God, he will work in vain." -Ed.

217 Penitence.

218 Lawn: "thin fabric." -Ed.

These three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.[219]

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,[220] close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.[221]

They sayd, orderly thus,

1. Ab illo sed.
2. Cum illo sed,[222] looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni.[223] This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,[224] with a frowning cowntenance thrusting furth his hand.

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219 Sunt semper . . . unus: "They are always, and their food is one." -Ed.

220 Vicissim: "in turns." -Ed.

221 4. ANA.

222 Ab illo sed. Cum illo sed: "from him only; with him only." -Ed.

223 Aliqui . . . Digni: "Some from worthiness, others are not worthy of any sort." -Ed.

224 Per illum, Per illum, Per illum: "Through him, through him, through him." -Ed.

EK: They ioyne to gither into one hed and three bodyes. The Hole of the Globe opened very wyde now. This one Compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos[225] of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.[226]

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this: But while that error did trubble me, the spirituall Creature sayd these wordes. Bob: The Fawt is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me.
NAR are the Three that I reiect.
BLN are the Thre which are enterlincked with me.
ANA are the Three that are reiected.[227]

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225 Cahos: "chaos." -Ed.

226 Et quia . . . ignis: "And because they were lacking in blazing fires." -Ed.

227 In the manuscript there is a line drawn from LEE to BLN, and another line from NAR to ANA. -Ed.

Bob. sayd, Omnes naturam ad, Sed, Nôn in illo.[228]

EK: The 30 remayning,[229] cam all away, and satt betwene Bobogel and the reiected Cumpany: and from that Cumpany[230] cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,[231]

AOIDIAB.

EK: They say, In use,[232] we are perfect; Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.[233]

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30[234] semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.[235]

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN], in this manner went out of sight.[236]

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228 Omnes . . . in illo: "Everything towards nature, but not in him." -Ed.

229 Δ There remayned 10 tymes Three.

230 Δ of 30.

231 Note, by theyr sitting that they are indifferent: and so they say.

232 Δ They semed therfore to sit betwene the perfect and reiected: as indifferent.

233 Sumus . . . novit: "We are the seven gates of Nature, and of him who knew God." -Ed.

234 Δ: beside AOIDIAB.

235 6, 7. -Δ. In sexto . . . omnia: "All things are in the 6th and 7th." -Ed.

236 NOTE the narrow path, above the chayr.

H: Formator horum, Secundus[237] est in Heptagono.[238]

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the former order) with the Circle uppon the grownd.[239] The first six,[240] with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,[241] are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What lerning, grownded uppon wisdome, with the excellencies in[242] Nature, cannot they manifest? One in heuen they know.**

One and all in Man, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few). Let God be Glorifyed: His name praysed. His Creation[243] well taken, and his Creatures, well used.[244]

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237 Δ Bornogo.

238 Formatur . . . Heptagono: "The maker of these is the second in the Heptagon." -Ed.

239 Note former. ergo. There is allso a circle on the grownd. Vide ante 3 folia: of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd. -Δ (Vide ante 3 folia: "See three folios earlier." -Ed.)

240 Δ: of the six orders.

241 Practise. by 6.

242 Sloane 3188 reads, "excellencies of" in Ashmole's handwriting, but CHM, HM, and Sloane 3677 all read, "excellencies in." -Ed.

243 This boke sometymes called liber Creationis, & sometymes Tabulae Creationis. -Δ. ("The Book of Creation," the "Tables of Creation."-Ed.)

244 HM cites this: "King Carmara, Novemb. 19, of King Bobogel, his princis Ministers." -Ed.

Δ: I craued for some playner Instruction, as concerning the use of the . . . and he answered,

H: Behold: Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme, **So shall this work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding it, And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.**[245]

Dixi.[246]

Δ: Than immediately after he began agayne, as followeth,

H: **Venito, veni (inquam) adesto Veni Rex. O Rex, Rex, Rex Aquarum,**[247] **Venito, venito inquam. Magna est tua; maior autem mea potestas.** Deus noster, restat, regnat, et est, Quod, et sicut fuit.[248]

EK: Then cam one and sayd,

---------- Parati sumus nomen eius Creatoris nostri, nomen, nomen laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis.

Ecce adsunt.[249] EK: He that sayd this, is as thowgh he were a king,

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245 A Threfold use of this Doctrine.

246 Dixi: "I have spoken." -Ed.

247 Rex Aquarum. -Δ. ("The King of the Waters." -Ed)

248 Venito . . . fuit: "Come, come (I say), be present. Come, O King. O King, King, King of the waters, come, come I say. You are great, but my power is greater still. Our God stands firm, rules, and is, that which he was." -Ed.

249 Parati . . . adsunt: "We have been provided his name from our Creator, the name, to praise the name, the Name (I say) of One now [blank space in manuscript] and

with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.[250]

EK: There cam after this King a Cumpany of 42: and euery one of them had a letter in his forhed, and they were 7 in a row, and six, downward.

. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .

The King had written in his forhed, BABALEL.[251]

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirdth &c had these letters as here appeare.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

H: At the next tyme, more.

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living. These are dark/obscure to dark minds, but true and clear to true and perfect minds. Behold, they are present." -Ed.

250 Note this Kings apparayle, and shew.

251 King BABALEL

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.[252] Amen.

EK: The cloth draws.

Nouemb. 20 Tuesday, a meridie circa 2ã.

Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.[253] Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thow say to me? [Grene Coate:] I am Multin his minister, wilt thow any thing with me? I cannot tarry. Δ: Then this skipiak[254] espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

Δ: **This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, blak: and the left sleve very white. He seamed to stand uppon water.**

The other 42 cam likewise and stode.

Bab: **Veni princeps[255] 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus.** Princeps iste[256] (Δ: pointing to a Prince, new come to sight

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252 Omne . . . aecium: "May everyone living praise God, one and three, into all time." -Ed.

253 At an ynche: "nearby." -Ed.

254 Skipjack: "a dandy, skipping fellow." -Ed.

255 He calleth Befafes.

256 Veni . . . iste: "Come, O prince of the seven princes, who are princes of the Waters. I am the king, mighty and wonderful in the waters, whose power is in the depths of the waters. That prince . . ." -Ed.

which **had a red long robe, and a cerclet of gold on his hed**[257]) est Tertius principum in Heptagonon.[258] Δ: I sayd Heptagono: he replyed, Heptagonωn,[259] and sayd: Verè planè, et perspicuè dixi.

Bab: Mensurasti aquas?[260] Befafes answered, Factum est.[261]

Δ: I seemed to dowt of some matter here, and Befafes sayd, Thow shalt be answered in any dowt. I am thy frende. I haue fauored thee in many things.[262] Ph'ers[263] haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.[264] I was, in respect of my powr: unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones, and was with thee in extremities. I was with thee. Behold I was with thee throwghly.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,[265] which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther

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257 The Prince his apparayle.

258 . . . est Tertius principum in Heptagonon: ". . . is the third Principality in the Heptagon." -Ed.

259 Heptagono: "(in) the Heptagon." Dee seems to be checking or correcting Kelley here. –Ed.

260 Vere . . . aquas: "I have spoken quite plainly and distinctly. . . . Have you measured the waters?" -Ed.

261 Factum est: "It is so." -Ed.

262 Prince Befafes, my old frende unknown of me.

263 Philosophers. -Ed.

264 John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)? John Duns Scotus (1265?-1308 theologian)? –Ed.

265 Δ The fifth of the seventh. I understand not this yet. Vide lib. 5. A° 1583 Maij 1.

accursed to the ende. We Angels haue tymes, and our faultes are amended.[266]

Δ: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.[267]

EK: The former 7, haue Crownes.[268] Theyr letters stand betwene theyr feete.[269]

E I L O M F O &c.

Bef: Thow hast receyued these letters allready.
EK: The water seameth, contynually to pass ouer these letters.
Bab: I Gouern uppon Tuesday.

1. EK: **The first seuen take the water and throw it up, and it becometh clowdes.**
2. **The second throweth it up, and it becommeth hayle and snow.** One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [Δ], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that couer the earth.

   EK: Than stept furth all the rest.

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266 NOTE: of wicked spirits, some restitution to favor.

267 See. 4th Enochian Call: "obelisong" is translated "as pleasant deliverers." -Ed.

268 Or Cerclets perhaps.

269 HM reads, "Euery one of the 42 had a letter in his forhed. They were 7 in a row:

3. The Third seuen sayd, Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuerers of the Threasures and the unknown substances of the seas.[270]

Bab: Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK: **Now the 42 diue into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.**

H standing up sayd, **LO, Thus thow seest the glory of Gods creatures: Whome thow mayst use,[271] with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince gouern for the whole daye.[272] The rest according to the six partes of the day.**

Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie. A day is 24 howres. Δ: But whan doth that Day begyn?

H: Thow shalt be towght the rest.

H proceded, and sayd, **Vitam dedit Deus omnibus Creaturis. Venite Veni Ignis, veni Vita mortalium (inquam) Venito. Adesdum. Regnat Deus. Ô Venite. Nam unus ille Regnat, et est Vita Viuentium.[273]**

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and 6, downward. But of the first 7 the letters became to be between theyr feet, and the water seamed contynually to pass over these letters." -Ed.

270 Threasors in the seas.

271 Practise.

272 King and Prince govern the whole day.

273 Δ: Whereas in the former Treatise, ther was a dowt of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowt may be answered by the notes A. 1583, Maij 5 of the Table and my Character. Therefore I suspect some Intruder to have first .... -Δ. Vitam . . . Viuentium: "God gave life

EK: Now there commeth a King,[274] and hath a Prince[275] next him and after them 42, like ghostes, or smokes, with out forme; hauing euery of them a little glittring spark of fire in the myddest of them.

The first 7, are red, as blud. **The second 7, not so red.** **The third 7 like whitish smoke.**	**The sparks of these were greater then of the rest.**

The fowrth 7 **The fifth** **The sixth**	**are of diuerse cullours: All had firie sparks in theyr myddle. Euery spark had a letter in it.**

Verè beatus[276] (sayd this King that now cam.)	B	B	A	R	N	F	L
Δ: I pray you to tell me your name.	B	B	A	I	G	A	O
King: I am the fowrth King in the Table	B	B	A	L	P	A	E
and the two* and twentyth in number.	B	B	A	N	I	F	G
Δ: I understand in the Table of the names	B	B	O	S	N	I	A
collected from the 7 Tables of 49.	B	B	A	S	N	O	D

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euery one from Baligon he is the 22th: and so the fowrth and the two and twentith.

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to all creatures. Come ye, come O fire. Come, O life of mortals Come (I say). Be present. God rules. O come. For he alone rules, and is the life of the living." -Ed.

274 HM identifies this as King Bynepor. -Ed.

275 Butmono. -Ed.

276 Verè beatus: "Truly blessed." -Ed.

EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the clok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.[277]
Amen.

Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.

EK: There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: Lo, [and than he kneled down, and semed to pray, a *prety while]. The generall state and condition of all things resteth onely* and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,[278] and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,[279] hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he [Ipse[280]] cam, I was magnified by his comming, and I am sanctifyed, world Without ende.

Vita suprema,
Vita superior,

277 Omnium . . . immensa: "Perpetual and unlimited praise for the giver of all good." -Ed.

278 Ipse dixit. -Δ. ("He himself said." -Ed.)

279 Generaltye.

280 Ipse: "himself." -Ed.

et Infima, sunt meis mensurata manibus.[281] Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One, unto a thowsand of Thowsands: and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. Write this reuerently. **Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.**[282] But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment.[283] To be short,

Vitam tradidit; deditque mihi potestatem
esse, Viuere, et in perpetuum glorifica...
Omnibus et ubique.[284]

As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.[285] I Gouern uppon Thursday. For Instruction, the rest as before. **Thow shalt work mervaylous mervaylously, by my workmanship** in the highest. To whome[286] (with overshaddowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

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281 Vita . . . manibus: "The highest life, the higher life, and the lowest life are measures by my hands." -Ed.

282 Note second last world.

283 Ecce, omnia Noua. -Δ. ("Behold, all things are new." -Ed.)

284 Vitam . . . ubique: "He surrenders life, and gives me power to be, and to live in perpetual glory. Everything and everywhere." -Ed.

285 Note.

286 Δ I dowt, I did not here perfectly at this writing down.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.[287] After that cam a Cumpany, with a King,[288] and after him a prince.[289] The king had a red robe on, and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerclet. **The Cumpany [42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:[290] Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**

Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer, are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then I. **Unto my Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him:** whose Gouernment is diuided, as before. **Use them, they are and shalbe at thy commaundement.**[291]

Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasor, for him &c: and so furth.[292] I haue sayd.

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287 Cumpassing with it a loft: circling it around in the air. -Ed.

288 Δ Bnaspol.

289 Δ Blisdon.

290 An Innumerable Cumpany of ugly Creatures, a far of.

291 Vide Lib°. 5, 1583 Martij 26.

292 Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -Δ. See TFR, p. 180. -Ed.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.[293] Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

H: Venite, ubi nulla quies, sed stridor dentium.[294]

EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.[295] H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: **There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.**

H: Write quickly, thow [EK] canst not behold it.

EK: The first seameth to be a King[296] with a crown on his hed, and the &c.

Lo I gouern (as I[297] haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measures I haue, and kepe accownt of) are all at my government.[298] By me, thow shalt cast oute **the powre of all wicked spirits. By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.**

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293 Bnaspol, Blisdon.

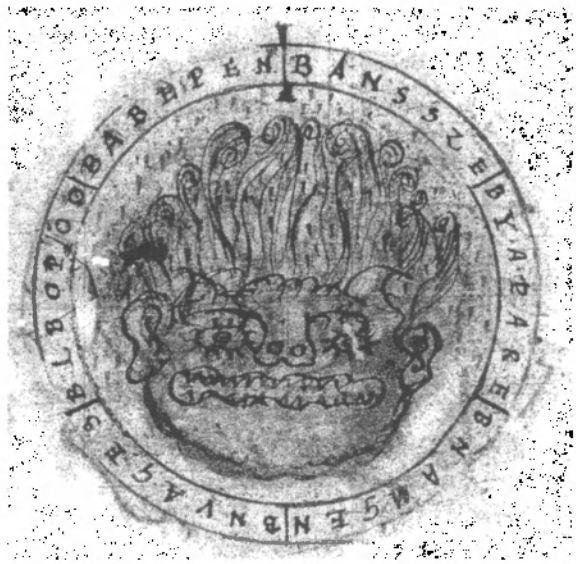
294 Venite . . . dentium: "Come here, where there is no peace, but only the gnashing of teeth." -Ed.

295 Prince Brorges. -Ed.

296 The King.

297 Mark who sayd so before. -Δ. This was Carmara at the beginning of Book 4. -Ed.

298 Note a great Secret of spirits in payn expecting release.



Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall[299]8 to the Wicked.

H: The 36^{the} name, is the King his name,[300] And his Prince his name.[301] is the last [saue one] written in the Heptagonon.[302]

H: Venite vos qui sub mea estis potestate.[303]

EK: Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.[304]

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299 Somwhat was not hard of me, or forgot. Perhaps Terror.

300 Δ: Bnapsen.

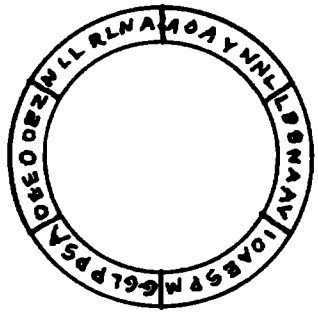
301 Δ: Brorges.

302 Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begyning secretly was with Bralges.

303 Bralges sayd his government was of such: super fol. 4.b. -Δ. Venite . . . potestate: "Come you who are under my power." -Ed.

304 The Circle of letters.

H: Of these, I am Gouernor my self.[305] Behold I am of tyme present. I am of the last Ternarie.[306] Loke what may be wrowght, in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day, is Friday. The day of the last before, is Saterday. The day of the Fifth is Wensday.



H: Behold,

I haue towght thee. His name be blessed who raigneth and liueth for euer.

Δ: Amen, Amen, Amen.

H: I will answer thee of all Dowtes herein (being demaunded of me) to morrow. For, so I call it, for thy sake: Not, for that, it is so to me.

Δ: So he went away.

Δ: Then cam URIEL and MICHAEL, and an other (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also H had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd,[307]) **Mercifull is our God, and glorious is his name Which chuseth his creatures, according to his own Secret Judgment and good pleasure.**

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305 HM notes, "Prince Bagenol appeared not, by that name, yet. Note, the king him self [Baligon, aka CARMARA] is governor ouer these." -Ed.

306 The last Ternarie. That is expownded lib°. 5. Maij 5.

307 Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall

This Arte is the first part of a Threefold Art,[308] ioyning Man (with the Knowledge of 1. the WORLDE, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Maiestie.):

Unto him (Ô, I say) unto him; which is
Strength, Medicine, and Mercie[309]
to those that feare him:
Amen.
Δ: Gloria, laus, honor, et perennis Jubilatio,
sit Deo nostro Omnipotenti,
Optimo, Maximoque.[310]Amen.

Δ: Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[311]

Reuelation, so, at the Conclusion, they appeared agayn and Raphael with them, and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following. -Δ (HM).

308 Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -Δ. Prima pars Artis Triplicis: "The first part of a triple art." -Ed.

309 Annael.

310 Gloria . . . Maximoque: "May glory, laud, honor, and eternal thanksgiving be to our God, almighty and all good." -Ed.

311 1588. On twelfth day at night as I considered the Method of this boke, this cam to my mynde. -Δ. Dee's diary fills in some of the events between this action and the next: "[1582] Nov. 22nd, E.K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked

Wensday: Nouemb 21. hora 7 a meridie

Δ: **There appered the first table, covered with a cloth of silk changeable cullour red and grene:**[312] **with a white cloth under it: all hanging very low.** The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:[313] and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spirituall creatures, yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

Ô quanta est hõis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus noster, Deus noster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique[314] **inseruientibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione.**[315]

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sourely on me. [1583] Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender. March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12." Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 18–19.

312 Note. The cullour red and grene of the Table of Covenant. Two chayres.

313 Two Chayres.

314 Idque.

315 O quanta . . . perfectione: "O how great is the weakness and corruption of mankind, that has little faith in angels and their good deeds, but hardly any faith in God. All worldly things contain the corruption of the world within them. Our

Ecce, (Δ: holding up the rod[316]).
Hîc (Δ: pointing to the ende of the rod).
Per hoc (Δ: pointing to the middle of it).
Et a Mensuræ fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?[317]

Δ: I, than, of the premisses used a little discourse: how they might parabolically,[318] betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. **Obscurum enim nihil est quod per illum [EK] recepisti.** Age.[319]

H: **Thow hast a work of three proportions in esse;[320] of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below:**

God, our God, he (I say) our God is true, and is true with his true angels and those who ever serve him. Ask for what you wish. I have spoken, and what I have spoken that was obscure, was in truth, justice, and perfection." -Ed.

316 Note of this Rod.

317 Ecce . . . Hic . . . Per hoc . . . Et a Mensurae . . . vis? "Behold . . . here, . . . and here. . . . And from the end of the measure you will measure us and our power. Practice (I say). What do you wish?" -Ed.

318 Parabolically: using parable. -Ed

319 In umbra . . . Age: "In the shadow of death there is no equality. Nothing is obscure which you have received through him (E.K.). Practice." -Ed.

320 A Threefold work.

which, of it self is pure perfect and without blemish.[321] Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.[322] The kings I meane with theyr Characters,[323] and the names of theyr 7 liuing and semper adherent Ministers:[324] Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:[325] as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawfull[326] in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or . . . following: according as they are written in the Mysteries of the . . . which do begynne the[327] Powres, with theyr Prince,[328] and theyr Characters orderly taken, by and uppon the Heptagonon . . .

Ô God, how easy is this first understanding. Thow hast byn told

321 In HM, Dee attributes this to "Carmara, Nouemb. 21. in appendix of the second boke." -Ed.

322 Threfold Work.

323 The Kings with their Characters.

324 An, Aue, Rocle, Liba. I understand of Il, An, Aue, &c in the characters of the 7 kings.

325 Filij Filiorum - An, Aue, &c. Examination to be made of these bokes. -Δ. Filii Filiorum: "Sons of the Sons" -Ed.

326 Δ fortè "Unlawfull" and was myshard.

327 Forte: "their." –Ed.

328 Princis.

perfectly, playnely and absolutely, not onely the Condition, dignitie, and estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them.[329]

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.[330]

Take the Names, I will teache thee to know them, which els, [without] by direction[331] thow canst not fynde.

Loke thy First Table. I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels,[332] begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA : but that letter M, shall not be expressed, &c.

Thow seest, next, BOBOGEL, He it is that is the Second King. Thow seest the name BORNOGO, to be the first[333] uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c[334]

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329 Liber Creationis. Note, what hath bin tawght in this boke. -Δ. HM attributes this saying to Carmara, Nouemb. 21. Liber Creationis: "Book of Creation." -Ed.

330 Δ: as may appere by the 49 names Collected.

331 Δ: I suspect this to be an imperfect phrase.

332 Name among Angels

333 Δ = name expressed.

334 Note Attire.

Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,[335]

1	--Δ--	44		
8	-----	2	}	
* 15	-----	9	}	modo
22	-----	16	}	retrogrado
29	-----	23		quasi[336]
36	-----	30		
43	--Δ--	37		

** As far as I remember, he sayd,My Prince is in my self: which is a mysterie

~~My Coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol is the Prince under BALIGON: byeause the letters are all one: but the order of theyr places diuerse: and so is his prince conteyned in him self.~~

***

Rex Princeps

~~Δ He then allowed of my Coniecture for these .6. but of his Prince~~

~~Δ I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb .23.~~

335 It is to weete: "that is to say." -Ed.

336 Modo retrogrado quasi: "now as if going backward." -Ed.

* Addendo 7 - fit hic processus. Ergo addendo 7, numero 43, proueniet 50: numerus: major 40 quam 49 per .1. qui respicere pt illum: primum Regem Baligon.[337]

** addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe.[338]

~~*** It is not Baginol, but Bagenol, with e not i, and therfore consider.~~

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and farder he sayd, The Characters of Kings, are in the Globe;[339] and of the Princis, in the Heptagonon.

Δ: Note: from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: ☆ or Heptagonum.

H: **Beholde.** Euery one of these Princis hath[340] his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the

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337 Addendo . . . Baligon: "This course is made by adding 7. Therefore adding 7 to the number 43 results in 50: a number one greater than 49, which may indicate the first king, Baligon." -Ed.

338 Addendo . . . principe: "This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince." -Ed.

339 Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.

340 HM reads "must have." -Ed.

seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accownted the first. ¶ AVZHILN.[341]

The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.[342] For the rest kepe that order downward to the ende of the last Name Bamnode. Tranversim, quasi retrograde.[343]
3. 4: In the Third, begyn at the lower[344] letter [of the latter[345] worde] of the last of the second seven: and so upward, toward the right[346] hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the l in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being O. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.
4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, R, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of

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341 King . . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, manè by meditation: and of Necessity must be: yf the last be for Baligon.

342 The next l is the last letter of Babalel, and then transversim as before, &c.

343 Traversim quasi retrograde: "Going crosswise as if backwards." -Ed.

344 Last.

345 Last.

346 Left.

Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: begynning at the n of Bonefon, and so furth.
6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.
7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the 7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,[347]) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes . . . 7 tymes 6, seuen tymes furnished with letters and numbers . . . sorts.

H: That doth apperteyn to an other tyme.[348]

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

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347 Meterly well: "fairly well." -Ed.

348 The use of the Circular Table (here before often called a Globe) at another tyme.

H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

Lo, the mighty hand of God is uppon thee.

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thow see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and . . . . . .[349] in the use of his Creatures.

Thow shalt preuayle with it, with Kings, and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow see it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.[350]

H: **Go toward it; and take it up.**

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.[351]

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[349] I omitted a word, and our memories could not yeld it, this perhaps, Dignifyed.

[350] An angel holding up the stone.

[351] This stone brought by the Angel is said to bee an nich thick in the following Mysteriorum Lib. 5. Ms. p. El. Ash: conceives it to have been of a lenticular

H: **Kepe it sincerely.**

Veritas in veritate: Deus in Deo, Unus in uno est.[352]

Let no mortall hand towche it, but thyne owne:[353]

Prayse God.

Δ: Illi qui venturus est Indicare Sæculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.[354] Amen.

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forme, included in a circular limb upon the top of which a cross, & edgewise sett in the frame. -E.A. See action of 5 May 1583. -Ed.

352 Veritas . . . uno est: "Truth is within truth, God within God, One is within one." -Ed.

353 ☞ caue. -Δ. ("Beware." -Ed.)

354 Illi . . . saecula: "May all honor, praise, and glory be to him who is to reveal the age through fire, forever and ever." Perhaps *indicere is intented: "to inflict (the age with fire)." Ashmole reads Iudicare: "to judge." -Ed.

Liber Mysteriorum

Quintus

1583 Martij 23.

Liber 6us.
Liber 7us[1]

[1] The words "Liber 6us. / Liber 7us." are in Ashmole's handwriting. -Ed.

Jesus †.

Anno 1583 Martij 23. Saterday a meridie.

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somwhat of our spiritu-all frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill[2] by the direction and leading of such a spiritu-all Creature, as when they had gotten the same, and they endeuored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c. which thing now they did.[3]

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,[4] in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.[5]

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.[6] He went away as it had byn a bunsh of fethers pulld in peces. The Clowd wexed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarryed behynde.

He sayd----------Auete.

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2 The boke fownd in Northwik hill.

3 The scroll is shown below before the April 11th Action. It shows the locations of ten hidden treasures. -Ed.

4 Pilosus. -Δ ("Hairy." -Ed.)

5 Penetrasti . . . meae: "You penetrated the power of my iniquity." -Ed.

6 Feci, Nam decedo: "I am done, for I depart." -Ed.

Verum est, et incredibile.[7] He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix[8] et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt (Iustitia) dona tua? O remiges varpax. Kyrie eleyson.[9]

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum, et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam[10] ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio

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7 Auete. Verum est, et incredibile: "Greetings. It is the truth, and incredible." -Ed.

8 Iustitia. -Δ ("Justice" -Ed.)

9 Via . . . eleyson: "The way, the truth, and the virtue are one, and his greatness is manifold and wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? O remiges varpax. Lord have mercy." -Ed.

10 Aqua. -Δ ("Water." -Ed)

aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna.[11]

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.[12] What willt thow?

Δ: Recte sapere.[13] Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. [He semeth to eate.] So is it in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.[14]

Me: **Go and thow shallt receyue. Tary, and you shall receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One**

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11 Loquitur de mea cogitatione, quod esset Raphaël. -Δ. ("He speaks concerning my thought that he may be Raphael." -Ed.)

12 O Beata Trinitas . . . eius: "O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones [can also be figurative: innermost part, soul]. For many are the imperfections of mortals. I have and you (pl) will have. I brought, and he shall be seen. The word is that light that blots out all imperfections. The faithful will enter into his blessedness. Wherein is the potion and eternal medicine. You thought correctly [see previous footnote]: I am indeed as you believe. For by truth and justice, his words and teachings are true and complete." -Ed.

13 Recte sapere: "To perceive correctly." -Ed.

14 Ecce seruus . . . pronunciatum: "Behold the servant of the Lord, Let his decree be for me (like his mercy) as was declared about me." -Ed.

thing, which is the grownd and element of thy desyre, is allredy perfyted.[15]

Yt seemeth that you beleue not.[16] But I haue sayde, as he hath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. **Oute of Seuen thow hast byn instructed most perfectly of the lesser part,**[17] the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to our felicitie: Muse not, thowgh I say ours: for we all liue in tasting of this liquor. His Hed is a marble stone.[18] His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

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15 Perfyted: "perfected." -Ed.

16 Increduli. -Δ ("Unbelievers." -Ed.)

17 HM identifies this as Raphael. -Ed.

18 A parable.

Martij 24. Sonday: morning abowt 8.

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: He lay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis, humilitatis et pænitentiæ; quæ facio omnia, vestra, non mea sunt.[19] Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.[20]

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason[21] haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with

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19 Note hereby to consider theyr actions, gestures and other circumstances.

20 Signa sunt . . . resanabit: "These are signs to you (pl) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything." -Ed.

21 Nature .·. Reason .·.

the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, after, and not like. Whose fote slipping hath dasshed his hed in peces, and it becam dark: untill agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew **all** things,[22] but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, unleast thow be directed and led-in unto the true use and order of the same.[23] Great are my words, and great is thy thowght. Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

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22 Note Adam, before his fall, knew all things.

23 The true use and order of the premisses.

EK: He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not well cownt them: whereuppon he sayd: I will raze out[24] thy dulnes, and at length, make thee clere.

EK: There are 48 leaves.

Me: Et finis est.[25] One is one; neyther is, was or shalbe known: And yet there are iust so many. These haue so many names, of the so many Mysteries, that went before. This is the second and the Third: The Third and the last.[26] This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These shallt thow know: These shall you use.[27] The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue togither. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures: Vessels, not of one bignes, yet are they all full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third; whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thow wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholder, unknown to us, but somwhat like to Mr Adrian Gilbert,[28] &c.

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24 Raze out: "erase." -Ed.

25 Et finis est: "And it is the end." -Ed.

26 Note of this boke.

27 J Dee, and EK.

28 Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasor hid (here portrayled by picture), say any thing?

Me: As thow wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternall liquor be uppon you. Ones more, what wilt thow?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.[29] Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, [~~whose~~] which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it hath byn shewed.[30] God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Use God his Creatures, to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.[31] &c. Amen.

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29 Potentia, Actus. -Δ ("Power, Deed." -Ed.)

30 Δ Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum pulverem et librum Dunstani, &c. -Δ. (Vide sup. ...: "See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.") See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

31 Gloria patri: "Glory be to the Father." -Ed.

Martij 26. hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs hed,[32] and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,[33] making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing. I will not[34]manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the

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32 A lambs hed, may be a token of our humilitie required, &c.

33 Magna . . . dixisti: "Great are the things that I have said." -Ed.

34 Note.

reason therof, with those, which can reache the Iudgment therof. All those before spoken of, are subiect to thy call.[35] This vessell at all tymes they greatly accept. Yet haue they times and seasons:[36] When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendeship, at any time,[37] thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,[38] shew thee direction in any thing. But, SO, thow canst not use them, in the determination, and full ende of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former[39] commoditie: For, with Furderance, euery thing in Nature is ayded.

Δ: ---

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ: ---

Therfore mayst thow know, what that is, allthowgh thow do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliuer it.[40]

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

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35 NOTE.

36 Note. All tymes, Speciall tymes.

37 Of frendship, at any tyme.

38 Note.

39 Furder.

40 NOTE Whose charge it is to deliuer it.

Me: What liquor is more liuely then the dew of Truth, proceding from a fowntayn most swete and delectable? Euen that veritie which thy mowth hath preached of.[41] What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche?[42] your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.[43] The first[44] excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, hath or doth know the least part (ô it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

Thow shallt speak with us;[45] And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy

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41 Veritas. -Δ. ("Truth, verity." -Ed.)

42 Lingua et Vox Angelica. -Δ. ("Angelic language and voice." -Ed.)

43 The Powre of the primitiue diuine or Angelicall speche.

44 ADAM.

45 Angelorum Colloquia -Δ. ("Conversation of angels." -Ed.)

that Monstre.[46] They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. It is determined: else wold I not: And may be undetermined, yf you break his commaundements.[47]

A Stone it is that perceth[48] down all things before it; and kepeth them under him, as the heuens do a clowde. What art thow, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, yf you transgress[49] one iote of your eyesight:

For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered[50] with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor.[51] Lo, this it is. [EK: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

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46 Tres ab hominibus in cæelos rapti cum Angelis conversantes. Fortè, 'Enoch, Elias, Jo . . .' -Δ. ("Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John [the Baptist]." -Ed.)

47 NOTE. -Δ. In the manuscript this last sentence is heavily underscored. -Ed.

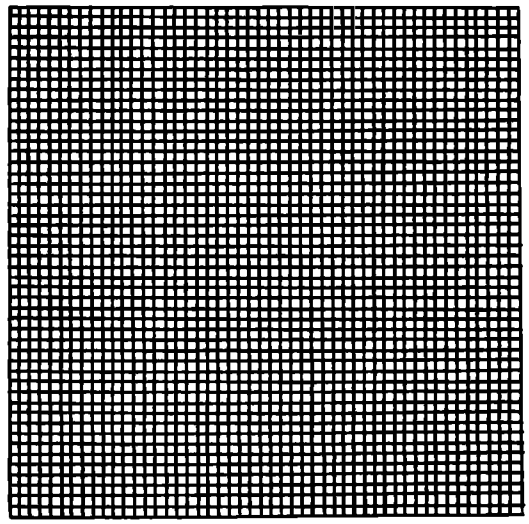
48 Fortè: "presseth."

49 Note.

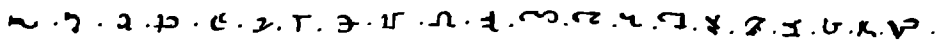
50 Shivered: "shattered." -Ed.

51 The boke, the first Language of God Christ.

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they all written with cullour, like blud, not yet dry.[52] 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters[53] enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.



Me: Note what they are.



Δ: They are Noted.

EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.[54] He putteth the ende of the rod on the first of the Characters, and sayeth, Pa:

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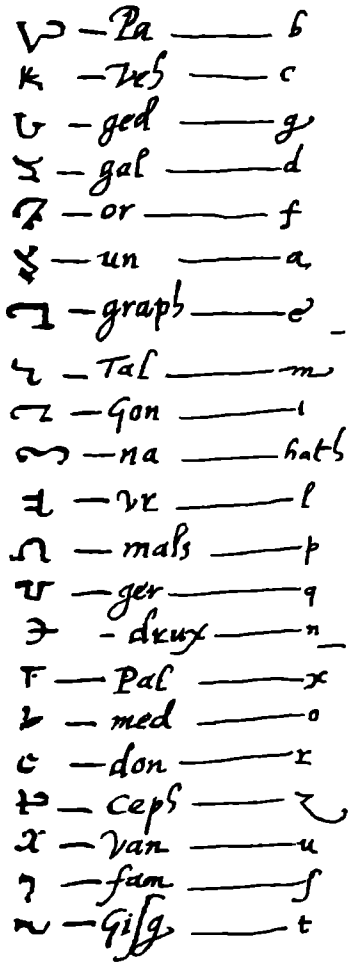
52 The cullor of the Letters.

53 21 Characters.

54 Δ By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.

and there appered in english, or latin letters, Pa: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es.[55] Then he pointed to an other, and sayd Gal, and there appeared Gal: Then or [the voyce seemed Orh.] Then un [the sownd semed und.] Then Graph: [The sownd as Grakpha, in the throte.] Then Tal, [in sownd stall or xtall.] Then gon. Then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh.] Than mals, [in sownd machls.] Then Ger, [in sownd, gierh.] Then drux, [in sownd drovx.] Then Pal: the p being sownded remissly. Then med. He sayd, Magna est gloria eius.[56] Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.



Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi,[57] Amen.

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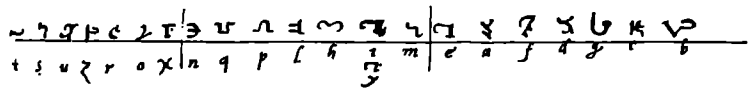
55 Unus . . . es: "You are One, One, One, Great, Great, Great." -Ed.

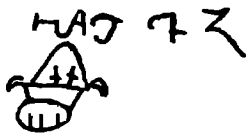
56 Magna . . . eius: "Great is his glory." -Ed.

57 Numerus . . . tibi: "The number, O most perfect, One and Threefold. Glory be to you." -Ed.

Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.



Δ Thus I deciphred them after a day or two or three.



Martij 26. a meridie + Tuesday hor. 5½

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.[58] One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus, — So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twise gon his course.[59]

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58 A battle foreshewed.

59 Before two yeres finished, Ergo before A°. 1585, Martij 26.

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre shall enter into this place.[60] Neyther shall Iniquitie range where the fyre of his percing Judgment and election[61] doth light, which shall quicken his deadness, and revive his courrage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.[62]

What wilt thow?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somwhat dark.

Me: With this world, for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With Three. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.[63]

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60 NOTE.

61 Election.

62 The Apostles on Whitson Sonday.

63 A. Gilbert may be made priuie, but he is not to be a Practiser.

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.[64]

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.[65]

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.[66] The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred, with the difference of day and night.[67] All things haue grown allmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, who* [Of God] opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is, that pricked these things forward, and shall use you as his Instruments to a mightie honor.

Δ: May we require description[68] of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.[69] These things belong not to my charge. Thow knowest them, which are

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64 Medicina sum: "I am the medicine." -Ed.

65 Medicina or Medicus Dei: "God's medicine or doctor." -Ed.

66 A Gilbert, his task.

67 Note, a prophesy.

68 Description geographicall.

69 Tenebrae post dorsum. -Δ ("Darkness behind the back." -Ed.)

sufficient,[70] whan short time shall serue, for the whole instruction.[71] Greater nede were to enquire How or by what meanes thow mayst be made worthy;[72] and, so, consequently, haue knowledge for the knowing, hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly[73] lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from peculier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor[74] that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liueth, shall approve him self aliue.[75] Beautifull are the footesteps of his comming, and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.[76]

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70 For discoveries making of the seas and theyr bownds.

71 Instruction requisite.

72 Note.

73 Both ioyntly EK and J:D:

74 Leysor: "leisure." -Ed.

75 God will shew himself aliue.

76 O liber . . . vobis: "O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you." -Ed.

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et SS.[77] Amen.

Martij 28. Thursday morning. Mawndy Thursday.

A voyce: Pereant omnes qui insidiantur[78] virtuti nominis mei: et qui Lumen absconderunt Iustitia mea.[79]

EK: Now the veale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.[80]

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly: and that there appeared one very like unto our good frende, who toke apon him to be the same, and now semed to be constrayned[81] by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder[82] &c. Whereuppon EK was in a great perplexitie of mynde, and was

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77 Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: "Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit." -Ed.

78 Insidiatores. -Δ. ("Traitors." -Ed.)

79 Pereant . . . mea: "May everyone perish who betray the virtue of my name: and who have hidden the light of my justice." -Ed.

80 Multa . . . ipem: "Reprove us, because he himself suffers much." -Ed.

81 Constrayned: "forced." -Ed.

82 Pilosus. -Δ ("Hairy." -Ed.)

ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.[83] And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands togither. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands [he looked up] whose Imperfections are now more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth: whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines[84] is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, ô thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and boasting of that they see not? But (alas) All

83 See. Matthew 7:9; Luke 11:11–12. -Ed.

84 Heaviness: "sorrow." -Ed.

things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr synnes, but like a iust iudge, fauorably doth ponder the greatnes of theyr enemies, which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,[85] from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish[86] from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. [Loking to EK.] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea thowgh they be in honor: yet shallt not thow neyther be ouerturned

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85 Raphaëlis officium. -Δ. ("Raphael's office." -Ed.)

86 Fortè, truth.

with the one wynde nor the other: thowgh the afflictions that shall follow thee, be great and hard.[87] In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.[88] Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,[89] and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers[90] to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Δ:

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.[91]

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87 Afflictions to EK.

88 Note the durance of these Memorialls.

89 Traynes: deceits. -Ed.

90 Note of the vision which was shewed A°. 1582.

91 Veniat . . . mentientem: "May the vengeance of God come, and may it may smite the lying tongue." -Ed.

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuilishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce:—Dicat, nam nrm non est.[92]

EK: Now is the Skroll with the Characters browght in, which was fownd by spirituall direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.[93] He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll?— Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[94]

Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for euer: and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

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92 Dicat . . . non est: "He may speak, for he is not one of us." -Ed.

93 The finding of the skroll, of the Treasors.

94 Cownterfeted Roll. -Δ. Vide infra pag. 152, 153 &c. -E.A.

Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[95]

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[96]

Δ: Then returned our frende, Me , and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[97]

☞ Δ: Master Kelly, is your dowt of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[98]

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholy in

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95 Sic soleo iniustis: "So I am accustomed to unrighteous people." -Ed.

96 Purificata . . . nostrorum: "Cleanse, O Lord, your holy one, and destroy the wickness of our enemies." -Ed.

97 Write. -Δ. Visio . . . Dei: "The true vision is truly noted, and it will be noted for the glory of God." -Ed.

98 Dixisti, et factum: "I have spoken, and it is so." -Ed.

the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him,[99] are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, hom much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back the dogged harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[100] of his æternall light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him[101] priuie of these things?

Me: Whan thow wilt. For euery thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.

Δ: As concerning John Dauis,[102] we are to ax somwhat &c.

Me: John Dauis, is not of my Kalender. Lern of them, of whome

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99 Δ Note Body, sowle, spirit.

100 The 12 Apostles.

101 A. G.

102 John Davis is mentioned in Dee's diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee's pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee's library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.

it is necessary. Be not negligent, in lerning the things before prescribed.[103]

God be emongst you.

EK: He hath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.[104] Amen.

Mawndy Thursday, after None. hor 3½

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.[105] And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therfore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices

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103 Lern the Alfabet.

104 Soli . . . gloria: "May all honor and glory be to God alone." -Ed.

105 The reformation of the Kalendar. -Δ. On 24 February 1582, Pope Gregory XIII ordered the use of the "Gregorian" calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn't want to appear to be following the Catholic lead. -Ed.

require many disposers: yet hath euery disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:[106] The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least qualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.[107] I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,[108] shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election.[109]

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle

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[106] Angeli proprij. -Δ ("Proper angels." -Ed.)

[107] Peculier and propre Instigators.

[108] God his Elect.

[109] The reference is to David and Goliath. -Ed.

herin, to a grieved mynde, is, (thowgh it can be) Medicinall? Peraduenture[110] thow thinkest I am not, [in] thy marrow: yes I haue byn long in the highest part of thy body,[111] and therfore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thow think, that if it pleas god, it shall not please the Prince? if it be necessarie, all ready prepared?

Secretum dico.[112]

For all things are Limited, with a full measuration, and unserchable forsight: yea, I say, all ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,[113] haue dissembling harts, and priuilie do they shote at thee, with arrows of reproche. Whan they[114] shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding[115] like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thow shallt not see them. The key of theyr Cares shalt thow be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I

110 Peradventure: "perhaps." -Ed.

111 Δ: Raphael long tyme visiting my hed.

112 A secret. -Δ. Secretum dico: "I declare a secret." -Ed.

113 Lingua dolosa. -Δ ("Deceitful speech." -Ed.)

114 England.

115 Gadding: "wandering." -Ed.

answer thee, all thowgh it be not my office,[116] to declare that thow desirest: yet for that thow desyrest my Medicine. I say, Thow shalt preuayle agaynst them,[117] yea euen agaynst the Mightiest. As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thow hast deliuered. One thing, I answer thee, for all Officis. Thow hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction hath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigillum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thow hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other[118] shall be, but, as a necessary help to the first Practises, to plant the Tree: which being confirmed and strongly rooted shall bring furth frute, most abundantly.[119] The Erth and the tree, can not be separated. This is the ende, and true it is. Let him be record, whom I beare record of here,

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116 Note, each in his Office.

117 Prævalescentia. -Δ ("Prevailing against." -Ed.)

118 Δ: and EK, and A. Gilbert.

119 The erth — 1. EK
The Tree — 2. Δ
The planter — 3. AG

And so, with thee, Amen.

I must help thee. Lerne ioyntly the Elements or grownds of this heuenly doctrine;[120] the ende and Consummation of all thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonie in prayer.[121] Thow knowest what I mean.

The Æternall physitien minister his heuenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Santificatori, omnis honor
laus et gratiarum actio.[122]
Amen.

Jesus.

On good friday; After None

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed, and in that pang becam all in a sweat. And he remayned much misliking the

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120 Note Lerne The Alfabet.

121 Δ Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m ind a a m f G P e F e S &c. -Δ. Apparently "Deus in adiutorium meum intende: Domine ad adiuvandem me festina: Gloria Patri et Filio et Spiritui Sancto" ("O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Father, and to the Son, and to the Holy Spirit"), based on Psalm 70. Compare with Dee's prayer at the beginning of Liber 1. -Ed.

122 Omnipotenti . . . actio: "All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier." -Ed.

moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me: The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters: some more then other.

Me: Euery side conteyneth 2400 and one od letter.[123]

EK: All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, ere you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.

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123 49
49
441
196
2401

Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me: 1. { Keph van [He lifted his face to heven.]
Don graph fam veh na

EK: Now he kneleth down; and holdeth up his hands:
The letters of the first square, ar 7.

7	6	5	4	3	2	1

Now he pointeth to the second.

2. Med gal [EK: He turneth him self abowt.]
3. un gal un Mals na.

Me: Twise seven, Thre and All one: and his mercy endureth for euer.

4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Tal un don ur un drux. Sownded as δρυξ
9. Med.
10. Tal van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tal graph ur un pa van ged graph drux
20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[124]
24. Van don graph mals don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.

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[124] 100.

29. van un
30. veh graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med tal gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un tal na
43. ged graph tal graph gal fam un ur: eight letters[125]
44. un
45. gal gon drux med keph un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal un don
49. ged un don tal graph fam: He walked betwene the shewing of tal and graph. There are six letters in that word.

[125] 100.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[126] od adaph mal zez[127] geno au marlan oh muzpa agiod pan ga zez[128] gamphedax[129] Kapene[130] go[le] od Semelábugen donkna[131] fian[132] ga vankran vreprez[133] ádeph[134] arxe[135] drux[136] Tardemah va tzests[137] grapad. zed unba[138] domiól adepóad chieuak mah oshe daph Onixdar[139] pangepi adamh gemedsol a dinoxa hoxpor adpun dar garmes.[140]

   Me: I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter. It is not to be

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126 Zuresch. Veresk and Zuresk are all one. Δ Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.

127 Ses: the letters giue.

128 Ses.

129 Gampedaz.

130 Kaphene.

131 Domka.

132 Phiam

133 Vrepres

134 Adepd.

135 Aze.

136 Druz.

137 Keztz/cests.

138 Unbar.

139 Onizdar.

140 Gharmes.

spoken,[141] but in the time of his own time. It shalbe sufficient to instruct thee: Fare well.

EK: Now he couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely[142] ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK hard first a sownd of Musicall harmonie.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his hed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thow?

Δ: The proceding instruction necessary for understanding of the boke.

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141 Δ It is not to be spoken or interpreted, but whan the time appointed is come.

142 Sely: "pitiable." -Ed.

Me: Mensuratur.[143] Δ: He putteth up his rod to the boke.

Me: Sint oculi illorum clari, ut intelligant.[144] [He held up his hands and semed to pray.] He pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.[145]

1. Gon na graph na van fam veh na [Now he walketh up and down.]
2. Ged don med drux na un gal med Keph [He walketh agayn.]
3. Un don gal graph drux [He walked agayn.]
4. med
5. drux un [He walked.]
6. ged graph tal mals [He walketh.] un ur med. [7 letters.]
7. med gon veh un fam tal un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mals ur gon ged drux un mals na graph
13. Keph un tal mals med drux med drux
14. un drux graph mals na
15. med mals na graph ~~veh~~ gal [Here, veh or gal is indifferent.]
16. un
17. Tal graph gal med ~~[Keph]~~ [or rather] pal [So it shalbe better understode.[146]]
18. Tal un don van drux graph

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143 Mensurator: "It is measured." -Ed.

144 Sint . . . intelligant: "May those eyes be clear, in order to comprehend." -Ed.

145 Secundus a primo: "The second from the first." -Ed.

146 Note this diuersity of sownd and writing: as x for z.

19. ged graph drux un
20. mals don graph fam [Now he walketh.]
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam
24. tal un drux ged graph gisg [So it is.]
25. un

gal graph van drux graph

26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph tal na drux un pal un gisg [12 letters.]
30. med don med mals na un fam
31. van med don
32. tal gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van tal
38. pa un drux veh graph fam
39. med don gal un drux [Now he maketh low obeysance to the chayreward.]
40. Mals un Incomprehensibilis es in æternitate tua.[147]
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pal
44. drux un gal med drux

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147 Incomprehensilibis . . . tua: "You are incomprehensible in your eternity." -Ed.

45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux[148] fam.
49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox[149] arden, o na gémpalo micasman[150] vandres orda beuegiah[151] noz[152] plígnase zampónon aneph[153] Ophad[154] a medox[155] marúne gena pras[156] no dasmat. Vorts manget a-deüne[157] damph. naxt os vandeminaxat.[158] Oróphas vor mínodal amúdas ger pa o daxzum banzes[159] ordan ma pres umblosda vorx nadon patróphes undes adon ganebus Ihehudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

---

148 Δ: Fortè, van. Axe this dowte.

149 Gronhadoz.

150 Oicasman.

151 Veueiah.

152 Nos.

153 There is a stop.

154 Ophed.

155 Medoz.

156 Pres.

157 Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square.

158 Vandemhnaxat.

159 Bances.

Δ: He rose and axed me, What wilt thow?

Δ: The former question to be soluted. Me: Thow hast written fals: for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,[160] and seme to fly toward heven. And nothing appeared in the stone at all: But was all transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke[161] - 49 voyces,

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160 Δ Note and take hede from hence forward.

161 Of the boke.

Whereunto the so many powres, with theyr inferiors and subiects,[162] haue byn, are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee in speche from a mortall creature.[163]

Consider with thy self, How thow striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.[164] Thus much I haue sayd, for thy reformation and understanding.

Δ:[165]

Me: Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall you haue any apparition. Yet, in powre, my office shall be here.[166]

Say, what you here, for euery word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Euery Element[167] hath 49 manner of understandings. Therin is comprehended so many languages.[168] They are all spoken at ones, and seuerally, by them selues, by distinction may be spoken. Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.[169]

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162 49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

163 Angelicall Language.

164 Longe . . . destructionis: "We are far away from the perversity of destruction." -Ed.

165 There are approximately three blank lines here. -Ed.

166 Raphaël is to be absent for a certayn time: but his powre shall be here.

167 Of the boke.

168 Languages.

169 Nihil . . . perfectum: "Nothing is here which is not perfect." -Ed.

I go. I haue sayde, (and it is true,) No unclean thing shall enter: Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself; for, we are not worthy.[170] What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.[171] For, the ende of all things is at hand,[172] and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,[173] is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.[174]

Amen.

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170 Δ Note, that we shalbe Theodidacti, of god him self and no Angel herein. -Δ. Theodidacti: "taught by God." -Ed.

171 Potentia. -Δ. ("Power." -Ed.)

172 The ende of all things is at hand.

173 The sight of god.

174 Sanctus . . . gloria: "Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory." -Ed.

1583 Aprilis 2. Tuesday. Jesus + before none

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veale or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.[175]

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.[176]

EK: All is become clere, saue the Table which remayned couered with the clowde still.

 A great thunder began agayn, and the chayre remayned all in fire. Now the boke appeareth euidently, lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.[177]

The sownd of many voyces semed to pronownce this: Let all things prayse him and extoll his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire.

A voyce:—Sic soleo errores hominum purificare.[178]

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;[179] for, this place is holy.

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175 Sum: "I am." -Ed.

176 Impleta . . . tuo: "All things have been fulfilled to your glory and honor." -Ed.

177 Note, fire.

178 Sic . . . purificare: "So I am accustomed to cleansing the errors of the people." -Ed.

179 Moue not from your places.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.[180]

A voyce:—Say what thow thinkest. Δ: He sayd so to EK.

EK: My hed is all on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read all, now, most perfectly: and in the Third row[181] thus I see to be red,

3. Palce[182] duxma ge na dem oh elóg da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages nagel osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.[183]

Δ: Then EK red the fowrth row, as followeth,

4. Pah o mata nax lasco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahah dauez öl ga. van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gamésad argla nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

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180 Fire agayn.

181 The Third row of the first page.

182 Palse/Palze. I dowt which of these 3 must serve: c,s,z.

183 Ego sum . . . gloriam: "I am the one who is within you. Therefore I am the one who is for myself. Δ: Not for us, O Lord, not for us, but for your name may we give glory." -Ed.

EK: It thundreth agayn. All is covered.

A voyce:—Orate.[184]

Δ: We prayed: and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,[185]

5. Mabeth ar mices[186] achaph pax mara geduth alídes orcánor manch[187] arseth. olontax ar geban vox portex ah pamo. agématon buríse ganport. vdríos pasch. Machel len arvin zembuges. vox mara. gons Ihehusch dah pársodan maäh alsplan donglses adípr[188] agínot. archad[189] dons a dax van famlet a dex arge pa gens.

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6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes[190] gánpogan Undanpel adin achaph máradon oxámax anólphe dan ieh voxad mar vox ihedutharh aggs pal med lefe. IAN lefa dox parnix O droes[191] marsíbleh aho dan adeph uloh iads ascleh da verox ans dalph che damph lam achos.[192]

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184 Orate: "Pray." -Ed.

185 The fifth row.

186 Pronownced mises.

187 Mansh.

188 Adíper. It is significatiue.

189 Arkad.

190 Pasdas.

191 Dros.

192 Akos.

EK: There is a great Thundring agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

A small voyce:—Locus est hic sanctus.[193]

An other voyce:—Sacer est a te Domine.[194]

EK: All is now opened agayne.

Δ: Then EK, red thus,[195]

7. Amídan gah[196] lesco van gedon amchih ax or madol cramsa ne dah vadgs lesgamph[197] ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto[198] a vdrios archads ors arni. pamphíca lan gebed druxarh fres adma. nah pamphes eä vanglor brisfog mahad. no poho a palgeh donla def archas NA Degel.

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8. Vnaem[199] palugh agan drosad ger max fa lefe pandas mars langed undes mar. pachad odídos martíbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicol lumrad v ma. pa granse paphres a drinox a demphe NA. geníle o danpha. NA ges a ne gaph a.

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193 Locus sanctus. -Δ. Locus est hic sanctus: "This place is holy." -Ed.

194 Sacer est a te Domine: "It is consecrated to you, O Lord." -Ed.

195 The Seventh row.

196 Iah.

197 Lesgomph.

198 Asco, with a prick ouer the o, is to be pronownced as Asto.

199 Vnam.

EK: The sownd of Melodie, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.[200] The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand hath wrought wundrous works, for his owne glorie.

Amen.

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Δ: First the Curten was drawn away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the hummering of them.

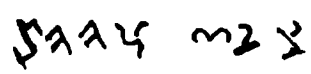
Δ: There cam fire agayn (out of the stone) uppon EK, all his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.[201]

An other voyce:—Locus sacer et acceptabilis Deo.[202]

EK fellt the fire to gather up into his hed. Shortly after he could read the boke, as he could do yesterday.



9. Vlla[203] doh aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax[204] olna

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200 Note this Mysterie of god his powre drawn to him self agayne.

201 Magnus Magnus Magnus: "Great, Great, Great." -Ed.

202 Locus . . . Deo: "A place consecrated and acceptable to God." -Ed.

203 Of the first character of Vlla, I dowt.

204 Ex.

dam var gen vox nap vax. Vro[205] varca cas nol undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

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10. Varo. nab vbrah NA pa uotol ged ade pa cem[206] na dax. van sebrá dah oghe aschin o nap gem phe axo or. nec a ve da pengon a moroh ah óha aspáh. niz ab vrdráh[207] gohed[208] a carnat dan faxmal gamph. gamph nacro vax asclad caf prac crúscanse.[209]

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11. gam. ohe gemph ubráh-ax.[210] orpna[211] nex-or napo, gemlo. a cheph[212] can sedló pam-geman ange hanzu ALLA.[213] Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola.[214]

EK: All these, (now red,) fall out and all the rows, before, likewise.
A voyce:—Prayse God.
Δ: We prayed. And after, was this shewed,[215]

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205 The V has an umlaut in the manuscript. -Ed.

206 Sem.

207 Vdráh.

208 Iohed. gohed, pronownced as Iohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.

209 Canse, signifieth mightie: and Cruscanse, more mightie.

210 All these which haue lines under them [Here they are hyphenated. -Ed.] are eche but one word of diuerse syllables: being 9 words of them.

211 The a produced.

212 The last h remissly sownded.

213 This word is circled in the manuscript.

214 Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.

215 Δ This was a parcell of a row, which onely appered by him self.

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no.[216] gramfa gem sadglá[217] loh vrox sappóh iad ah oha unra.

Δ: Now appeared an other row.

12. Se[218] gors axol ma pa a oh la sabúlan. Caph ardox anpho nad v'rnah ud ago lan vans.[219] v'xa grad órno dax palmes árisso dan vnra. vánsample galse not zablis óphide ALLA loh. gaslah osson luze adaö max vanget or dámo ans. leóz dasch léöha dan se gla'spa neh.

All becam dark, and it thundred.
A voyce:—Prayse God.
Δ: We prayed.
Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprí apx ard ardo argá[220] argés argáh ax. osch nedo les icás. han andam von ga lax man. nosch. dóngo a yntar cey[221] lude asch úrise alpé gem var dancet.[222] nap alped v'rsbe temps a vod

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216 In margin, but later crossed out: Δ At 'no.', ende 49, and so here ar 10 over.

217 "á" must be sownded long.

218 This "se" is the nine and fortyth word longing to them before.

219 Vns.

220 "A" long.

221 Sey.

222 Danset.

nos gema o ulon máncepax oxné pricos a gót. zalpa ne doxam órne.[223]

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14. Admag apa ascò[224] tar. gans oärz am seph selqui quisben alman. gons sa ieh mársibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde nótes parcélah arb ner ga lum pancu[225] príscas ábra músce[226] an nox. napód[227] a on dan sem ges asche[228]

EK: A sownd of many voyces, sayd, —Orate.[229]

15. Mica suráscha para te gámmes ádrios NA danos. vra lad pacad ur gesme crus[230] a prásep ed. a palse nax varno zum. zancú asdom baged V'rmigar orch phaphes ustrá nox affod masco gax cámles vnsanba a oh la gras par quas. cónsaqual lat gemdax tantat ba vod. talpah ian.

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16. Gescó[231] a taffom ges nat gam. pamphé ordáquaf cesto

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223  this with a prick betokeneth "y."

224 Pronownce "Asto."

225 Pansu.

226 Musse

227 ó long.

228 Aske. E.K. understode the Language: and wold haue spoken somwhat, but he was willed to stay.

229 Orate: "Pray." -Ed.

230 Pronownce as we do cruse a cup.

231 ó long.

chídmap[232] mischná ia-ísg.[233] iaiálphzudph a dancét[234] vnban caf ránsembloh. daf-ma[235] vp aschem graos[236] chrámsa[237] asco dah. vímna gen álde os papéam och láuan vnad. oh drosad údrios nagel panzo ab sescú. Vórge afcál[238] vslaffda mórsab gaf[239] ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.
A voyce:—Orate.[240] Δ: We prayed.
EK: It beginneth to clere.
A voyce to EK:—Say.

17. Ar'tosa geme oh gálsagen[241] axa loph gebed adóp: zarcas vr vánta pas ámphe nóde alpan. nócas se ga ormácased lax naph talpt. pámphicas[242] sandam Voscméh iodh asclad ar. phan gas málse a quaz nam vngem vansel gembúgel a gémbusez á-ro[243] tehl alts murt valtab bániffa faxed ar chlyfod

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232 Kidmap.

233 Sempiternall One and indiuisible God.

234 Dansét.

235 A very long.

236 Gras.

237 a reverent word, the first 'a' very long, and is, be it made with powre.

238 Ahal, iently, and the 'a' long.

239 "A" long.

240 Orate: "Pray." -Ed.

241 The diuine powre creating the angel of the sonne.

242 4 manner of constructions in that one word.

243 A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.

18. A tam nat. glun asdeh ahlud gádre fam Shing la dan. guinsé[244] life[245] arilsar zabulan cheuách[246] se. amph lesche andam var ges ar phex are.[247] NA[248] tax páchel lapídox ar da vax malcos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph al oh.
san ged a bansaa[249] un adon a seb Ian.
agláho dánfa zúna cap orcha[250] dah os.
fámsah ON naäb[251] ab nagah geha fastod.
hansey om hauan lagra gem gas mal.
parcóg[252] dax nedo va geda leb ar'ua ne cap sem[253] carvan.

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20. Onsem gelhóldim geb abníh ian.
oxpha bas cappó cars órdriph grip gars.
of víndres nah ges páhado vllónooh can vaz a.
fam gisril ag nóhol sep gérba dot vánca NA.

---

244 E long.

245 Life lephe lurfando is a strong charge to the wicked to tell the truth: Δ This he sayd to my demand of this phrase wherof I had mention many yeres since.

246 A long.

247 Pronownce "ar."

248 NA - The name of the Trinitie, One separable for a while.

249 "A" long; onely one "a" sownded for "aa."

250 Orka.

251 "ä" sounded as "au."

252 The 'g' not expressly sownded.

253 In eius loco. ("In this place." -Ed.)

sem ah-pa[254] nex ar-pah lad vamó iar séque.
Vad ro garb. ah sem dan van ged ah paleu[255]

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patri et filio et spiritui sancto
nunc et semper.[256]
Amen.

Aprilis .3. Wensday + After none hor 5¼

Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd, —Bonum est ô Deus, quia Bonitas ipa es.[257]

An other voyce:— Et magnum, quia tu magnitudo ipsius Magnitudinis.[258]

A voyce:— Ádgmach ádgmach ádgmach [= much glory]

A great voyce:— Sum, et sacer est hic locus.[259]

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254 It is but one word.

255 Sownded, palef.

256 Gloria . . . semper: "Glory be to the Father and the Son and the Holy Spirit now and forever." -Ed.

257 Bonum . . . es: "It is good, O God, for you are goodness itself." -Ed.

258 Et magnum . . . Magnitudinis: "And great because of the size of greatness itself." -Ed.

259 Sum . . . locus: "I am, and this place is, holy." -Ed.

A voyce:— Ádgmach ádgmach ádgmach húcacha.

Δ: Then EK read the row on this manner,

21. Padohómagebs[260] galpz arps[261] apá nal Si. gámvagad al pódma gan NA. vr cas nátmaz ándiglon ar'mbu.[262] zántclumbar ar noxócharmah. Sapoh lan gamnox vxála vors. Sábse cap vax mar vinco.[263] Labandáho nas gampbox arce.[264] dah gorhahálpstd gascámpho[265] lan ge. Béfes argédco[266] nax arzulgh[267] orh.[268] sémhaham[269] vn'cal laf garp oxox. Loangah.[270]

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260 Padohómaghebs.

261 Rede as arch.

262 A piller of light stode before the boke.

263 In margin, but crossed out: "Vin in vinco must be pronowced long as if it were a dubble i."

264 Arse.

265 Or, gáscampho - why didst thow so: as god sayd to Lucifer. The word hath 64 significations.

266 =cum humilitate aduocamus te cum adoratione Trinitas. ("[Befafes] with humility we call you, with adoration of the Trinity." -Ed.)

267 This is the name of the spirit contrary to Befafes.

268 In margin: "~~Orh = Deus sine fine. Gorh = Deus a Deo~~.

Befes, the vocatiue case of Befafes.

~~Befes, is as much to say as 'come Befafes and see us'.~~

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, 'come Befafes and beare witness."

Also in margin: "Befafes his Etymologie is as much to say as, 'Lumen a Lumine'. Spiritus orh secundus est in grada imperfectionis tenebrarum. = Δ. How can orh signifie 'Deus sine fine' if it be the name of a wicked spirit?" (Deus sine fine: "God without end"; Deus a Deo: "God from God"; lumen a lumine: "light from the light"; Spiritus orh . . . tenebrarum: "The spirit orh is the second in the scale of imperfections of darkness"; Deus sine fine: "God without end." -Ed.)

269 This word hath 72 significations.

270 Of two syllables.

Δ: Now appered Raphael [Me] or one like him, and sayde,

Salus vobis in illo qui vobiscum.[271]

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it be in practise. All wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone, and axed,

What now?
How now?

Vors mábberan = how now: what hast thow to do with us?

Δ: As I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thow hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

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271 Salus . . . vobiscum: "Welcome (lit. health) to you in him who is with you." -Ed.

Rap:—Be it unto thee.
Δ: Then EK red as followeth,

22. ors lah gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubah aha last gesto Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lófgono Luruandah[272] lesog iamle padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa arzusen agsde ghehol max vrdra paf gals macrom finistab gelsaphan asten Vrnah[273]

A Voyce: Whatsoeuer thow settest down shalbe true.
Δ: I thank god most hartilie: The case allso requireth it so to be.

23. Asch val íamles árcasa árcasan arcúsma íabso gliden paha pacadúra gebne[274] óscaroh gádne au[275] arua las genost cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gápes lof lachef ástma vates[276] garnsnas orue gad garmah sar'quel rúsan gages drusala phímacar aldech oscom lat garset panóston.[277]

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24. gude laz miz lábac vsca losd pa Cópad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um'phazes

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272 Larvandah.

273 Δ Note these 55 wordes stand in 49 places: [ors lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, [surem paphe arbasa] as I haue noted.

274 Iebne.

275 Af.

276 Bates.

277 There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

umphagám maaga mosel iahal loges[278] vapron fémse dapax orgen[279] láscod ia láscoda vága am lascafes iarques préso tamísel vnsnapha ia dron goscam lápe voxa chimlah aueaux losge auióxan lárgemah.

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25. zureth axad lomah ied gura vancrásma ied sesch lapod vonse avó avé lamsage zimah zemah zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem allahah gibúrod[280] Ampátraton zimegauna[281] zonze zámca aschma[282] vlpa tapa van vorxvam drusad Caph castárago grúmna can'caphes absacáncaphes zúmbala teuort granx zumcot lu graf saxma Cape.

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26. Col age lam gem fam tepham vra ap du ca sampat vóxham Lúnzapha axquem Bobagélzod gaphémse lan'se agni cam setquo teth gaphad oxámarah gímnephad vox'canah vrn dage[283] paphcod zámbuges zambe ach oha zambúges gásca lunpel zadphe zómephol zun zadchal ureseh varún pachádah gusels vx amna pa granna oh vz

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Δ: I think it will be dark by and by, and our Cumpany will expect

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278 Loghes.

279 Orghen.

280 Ghibúrod.

281 Zimegafna.

282 Askma.

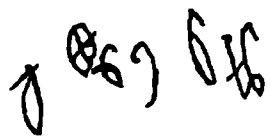
283 Daie.

our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: Deo nostro Viuo Vero et Omnipotenti
sit omnis laus et graz actio
nunc et semper.[284] Amen.



Aprilis 4 Thursday + mane hor. 5½

Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.[285]

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

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284 Deo . . . semper: "To our God, living, true, and almighty, be all praise and thanksgiving, now and ever." -Ed.

285 Quia . . . infinita: "Because God himself, God, our God, whose infinite mercy." -Ed.

EK: The Veale hangeth yet before.
Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero adol macom vaxt gestes[286] ladúch carse ámages[287] dascal panselogen dursca zureóch pamcasáh vsca huädrongúnda malue ior. gáscama af orthox VANCORHG aspe zubra vaacááh gandeuá arinmaphel vax oh saoh abra iehudeh gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha enséde gumah galseds.

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28. Pacádpha palzé zuma carphah uzad capaden v'lsage[288] EXCOLPHAG-MARTBH iasmadel vóscon sem abnérda tohcoth[289] iamphala páhath órcheth iesmog pasque Labááh agas lada vng lasco ied ampha leda pageh gemze axax ózed caphzed campha voxal luthed gedan[290] famech[291] ártsnad gathad zuresch pascha lo guma[292] hálphe dax vancron patel zurad

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29. Canda lahad Bóbagen afna vorzed phadel NOBTDAMBTH gáscala oxad vanges[293] vodoth mured achna[294] adcol damath

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286 Iestes.

287 Amaies.

288 Vlsaie.

289 This name comprehendeth the number of all the fayries - who are diuels next to the state and condition of man etc.

290 Iedan.

291 Famek.

292 Iuma.

293 Vanies.

294 Akna.

zesvamcul pacadáah zimles zoraston geh galze mazad pethel cusma iaphes huráscah órphade loscad mages[295] mat lúmfamge detchel[296] orze cámalah vndan padgze[297] páthmataph zumad lepháda oháäx vlschan[298] zembloh agne phamgah iudad capex Luzad vemech arse

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30. Onda gams luzgaph vxan genzed[299] pádex CÓNGAMPHLGH[300] ascath gadpham zurdah zamge gloghcha sapax tastel vn'sada phatheth zúncapha oxamáchad semteph ascle zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch[301] labba doh dóxa vascheth hoxan lamésde lampha iodoch gonzah hamges[302] glutha óxmogel[303] démapha vz'ed ascraph.

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31. zudath chádgama[304] ómsage[305] hor gadsa gézes ORPHÁMZAMNAHE[306] gedod asphed voxa gémgah lath gáphes

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295 Maies.

296 Detkel.

297 Pagze. = iustitia a numine diuino sine labe. Δ ("Justice from divine power without defect." -Ed.)

298 Vlskan

299 Ienzed.

300 Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -Δ (Fide: "in faith." -Ed.)

301 Iesk.

302 Hamies.

303 Oxmoiel.

304 Kadgama.

305 Omsaie.

306 Na.

zembloth chasca olphe dax marpha lothe sool[307] separ marges[308] bosqui laxa cosneth gonse dadg voxma v'mage vnx gascheth lood admah loo[309] ga zem-chá-na-phe am'-na-la ia pacheth nox-da a-mah

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32. Gedox al SEM-GA-NA-DA-BAH ongagágeda phachel loódath haxna gu-na-pá-ge-pha al se geda oh oöda géhoph pachad enol adax loges famgah laxqui hasche vadol vóms-a-na gax-ma-deph-na-zad gel panca vam Sesquin oxal genoph voödal u-má-da-bah

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33. Asge lun zumia paxchádma enohol duran ORCHLÓD-MAPHAG mages oschan lod bunda cap luzan lorpha leuándah orxzed famzad ge-nós-o-dath[310] phasélma gesda chom-gas-naph-geth-nag goth[311] ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vox-há-ma-na

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34. Arze galsam vnza vcha pasel noxda Nobróschom[312] gu-na-dé-pho-gas dúnseph man-cax-mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phí-cas-mel ioth-hath-cha-sad ma-ne-ded-ma-gon zuna gothel pascheph nodax vam phath mata[313]

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307 Sol.

308 Maries.

309 Lo.

310 21, words hither.

311 O long.

312 In great letters.

313 Δ Here are but 48 words: I dowt that there lacketh one.

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcheth[314] napha. VOR-DOMPHÁNCHES ga-ues-go-sa-del gurah leth agsnah orza max pace ieth cas lad fam pahógama zon-chás-pha-ma zum-blés-cha-phax var-gat-ma-gas-ter ne-ho-gat-ma-gan vn-ga-phax-ma-la gegath laxqu goga lab naches[315]

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor
laus et gloria.[316] Amen.

Aprilis .5. Friday + a meridie hora 5¼

Δ: The Vele was taken away, without any speche used by me or EK. The boke and all the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectãs expectaui Dominum[317] &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

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314 Zadketh.

315 Here seme to be to many by 3 or 4.

316 Deo . . . gloria: "To God all good, all honor, praise, and glory." -Ed.

317 Expectas expectaui Dominum: "I waited patiently for the Lord" (Psalm 40:1/ Vulgate 39:1). -Ed.

A Voyce:—Serue God and take hede of Nettels.[318] Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. [Charles Sled.]

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.[319]

Δ: After this voyce, the sayd hedles-people disäpered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.[320] Δ: We prayed.

Δ: Then thus appeared,

36. gedóthar argo fa adóphanah gamsech olneh várasah iusmach [= begotten.]

A voyce:—Interpret not, till your understanding be furnished.[321]

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318 Take hede of Nettels.

319 Perhaps the Jues shall be restored. -Δ. Dee sees "headless" as a metaphor for the fact that the Jews have no central authority like the Pope. Dee's meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), "Dee had good reason to think this might happen in his lifetime." -Ed.

320 Orate: "Pray." -Ed.

321 Interprete not yet.

Vschna pháol doa vah oho lazed la-zu-red ámma donax valesto acaph lámphages ronox ganma iudreth loth adágma gonsaph godálga phareph iadsma zema loa ag-náph-ag-on zu-na-ha[322] al me io-náp-ha-cas zeda ox arni

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37. Adgzelga[323] olms vánaph osma vages otholl dox an ga had[324] latqui dónaphe zu gar. phamah[325] nordeph gasmat gasque gasla gas NA gasmaphés gasmagél gasnúnabe vamsech ábsechel gúlapha axnécho demsa pámbochaph iehúsa gadaámah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zuréheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh

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38. Arphe[326] lamse gaphnedg[327] argaph zonze zumcoth O'mdopa-dáphaab[328] nulech[329] gaartha ancáphama soldémcah casdra vges lapha ludasphándo ga-lú-ba-noh ap-á-cha-na[330] iedeph zembloh zamgýssel chéuacha laquet lozódma ierinth onaph uzad máspela gýman orphámmagah iu-mes-ba-lé-go archán-phame. zamcheth zoach[331]

---

322 Zunah.

323 Ag-zel-ia.

324 Doxaniahad. one word.

325 Fáma = I will giue.

326 = I desire thee O god.

327 Gaphned.

328 This was put in and out a good while before EK could haue a perfect vew to rede it.

329 Nuleg.

330 = The slymie things made of dust.

331 Zoah. Δ Here seme to want 5 or 6 names.

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39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bámgephes noschol apeth iale lod ga NA-zuma datques vorzad nu-mech[332] apheth nudach caseth iotha lax arseth armi pli ca tar bám a co[333] zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoámaäh zembles gunza naspolge gáthme orsoth zurath vámeth anseh.[334]

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40. Zalpe íedmacha ámphas nethoth alphax durah gethos aschéph nethoth iubad laxmah ionsa max dan do násdoga mátastos[335] lateth vnchas amse Jacaph zembloágauh[336] ad-pha-má-gel lud-cha-dám-sa am-phí-ca-tol ar-nó-pa-a a-da-pa-gé-moh no-dás-ma mac-hes-tép-ho-lon

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41. Lumbor iemásch onzed gam-phi-dá-rah. gom-ás-cha-pa zeba zun amph naho zucath uomplínanohóhal machal lozma dauan-geth búches lauax orxod maches donchaph luzath marpheth oz lanva don gáuah oschol lúmasa phedeph omsa nax do-má-ge-re an-ge-no-phá-cha pha-cha-dó-na

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42. óschala zamges onphá gemes phaches nolpha daxeth machés-machoh vastnálpoh gemas nach loscheph daphmech noth

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332 Nu-mech is two wordes.

333 One word.

334 These last two words are in one square.

335 = The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.

336 Zembloágaf.

chales zunech maschol Lu[337] gasnaph malces gethcaph madena[338] oäh gemsah pa luseth iorbástamax elcaph rusam phanes domsath gel[339] pachadóra amáxchano lu-ma-gé-no ar-ma-cha-phá-me-lon adro micho natath iamesebáchola donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ: Deo soli sit omnis laus honor
et gloria per infinita sæculor
sæcula.[340] Amen.

Aprilis 6. Saterday affore none hora 10¼

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any Judgment to discerne what appered, for half a quarter of an howre almost.

A Voyce:—SVM.[341]

And agayn—a voyce:—Gahoachma [= Sum quod sum,[342] EK expownded it.].

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337 Lu = from one.

338 Madna.

339 Iel.

340 Deo . . . saecula: "To God alone be all praise, honor, and glory, through endless ages upon ages." -Ed.

341 Sum: "I am." -Ed.

342 Sum quod sum: "I am that I am." -Ed.

43. Asmar gehótha gabseph achándas vnáscor sátquama látquataf hun gánses luximágelo ásquapa lochath[343] anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zámpha oh adma zemblodárma varmíga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-dá-bah Va-de-ma-do Va-se-la-pa-gé-do

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44. A-mas-ca-ba-lo-no-cha a-nó-dah a-du-ra-dá-mah go-na-de-pha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocórthmoth achepasmácapha em-ca-ni-do-bah gedóah

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45. Nostoah[344] geuámna da oscha lus palpal medna go-rum-ba-ló-geph a-cap-na-pá-da-pha Vol-sé-ma go-no-gé-do-cha am-bu-sá-ba-loh ge-mú-sa-cha va-mi-li-ó-pha zum-ne-ga-da-phá-ge-pha iuréhoh

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in hel.

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46. Zém-no-da amni fa chebseth vsángrada bo-sa-dó-ma zú-ma-coh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-só NA vuamanábadoth zum-ble-gám-pha zum-ble-cap-há-ma-cha[345]

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[343] Locat.

[344] Nostah = it was in the begynning.

[345] Δ Here seme to lack 5 words.

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.[346]

Δ: After our prayers was a very hevenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lósmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gón-boh alze dah lúsache[347] asneph gedma noxdrúma Vamcáph-napham ástichel rátrugem[348] abnath lonsas masqueth tauínar tadna gehodód gaphrámsana asclor drusáxpa

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48. Amgédpha[349] lazad ampha ladmaáchel galdamicháël Vn'za dédma Luz zácheph pílathob ganó vamah zúnasch zemblagen ónman zuth catas max ordru iadse lamad caphícha aschal luz. ampna zod-mí-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-ná gam-ges

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[The 49th row followeth after 2 leaves: Arney vah nol, &c.]

Δ: Now the boke was couered with a blew silk sindall[350] and uppon that blew covering appered letters of gold, conteyning these words,

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346 = Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god.

347 Δ pronownce as che in chery.

348 Δ ratrugeem is one of the 7 words on the side of the Table first prescribed.

349 = I will begynne a new.

350 Note this covering to be made for the boke. = Δ. Sindall: "sendal, a thin light silk." -Ed.

Amzes naghézes Hardeh[351]

EK: It signifieth, the universall name of him that created universally be praysed and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (ô lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not [sayd the three heds].

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:[352] Amen.

Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie[353] to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

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351 Note this to be pronownced rowndly to gither.

352 Gloriam . . . resonent: "May all creatures continually resound the glory and praise of our Creator." -Ed.

353 Oratory: a small private chapel. -Ed.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM.

A voyce: Veniet[354] Vox eius, ut dicat filijs hominum quæ ventura sunt.[355]

EK: here is a man, in white, come in, like Uriel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.[356]—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What willt thow I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.

Δ: What is the most nedefull for us to lerne herin, that is my chief desire.

Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.[357] Therfore must thow nedes attend uppon the will of God: Things must then be put in practise. A thing that knitteth up all must of

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354 The manuscript has an "a" (or Δ?) over the second "e" in "veniet." -Ed.

355 Veniet . . . sunt: "His voice will come, that he may tell the sons of men what is coming" Sloane 3677 also has an "a" over the second "e" of "veniet." With this proposed amendment the statement would start: "May his voice come. . . " -Ed.

356 Benedictus . . . Domini: "Blessed in he who comes in the name of the Lord." -Ed.

357 A prophesy very dreadfull now at hand.

force conteyn many celestiall Vertues. Therfore, in these doings, must things be finished spedyly,[358] and with reuerence.

This, is the light, wherewith thow shalt be Kindled.[359]

This is it, that shall renew thee: yea agayn and agayn, and, seventy seuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these[360] things which haue not byn seen, No, not amongst the Sonnes of men.

This[361] other haue I browght, whereof I will, now, bestow the seventith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee; In, (I say,) and to gither, with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.

In 40 dayes[362] must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in faith. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.[363] That shalt, thow,[364] write down in his propre and sanctified distinctions.

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358 Spedily & reuerently.

359 Uriel held up now the triangle of fire ☞ .

360 Those.

361 Uriel now holding up the Ball of fire in his left hand, sayd as is here written: ☞ .

362 If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.

363 The Abridgment of time.

364 Speaking to Δ.

This other, (pointing to EK) shall haue it allwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.[365]

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of his Thunder[366] shall present the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull. God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:[367] and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dei nostri, fiat mihi iuxta beneplacitum voluntatis suæ:[368] &c.

Δ: Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.[369]

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

---

365 The danger thretned, if EK do not his dutie.

366 Note a terrible thing.

367 The ende of all.

368 Ecce . . . suae: "Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will." -Ed.

369 Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman[370] of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Maiesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.[371]

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. [Δ: The boke and writing was made very playne to him.]

What thow seest, deliuer unto him.
As it is his will, so be it unto thee:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.

Farewell, for a time.

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370 Jentlewoman: "noblewoman." -Ed.

371 Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page[372] of the first leafe, I then did copy it out as followeth.

49.[373] Arney[374] vah nol gadeth[375] adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.

---

372 Forte Row.

373 This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed.

374 Δ forte: Asney.

375 Iadeth.

1. **Oxar varmol pan sampas os al pans orney andsu alsaph oucha[376] cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad[377] notgals. Vantantquah +**

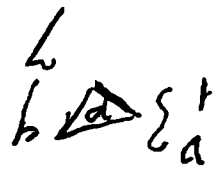
In[378] the tables	drux	1
expressed	na	2
drux	ger	3
na	pa	4
ger	van	5
pa	or	6
van	pal	7
or	med	8
pal	gal	9
med	cheph	10
gal *letters names,*	vr	11
ceph *used in sense*	fam	12
vr	ged	13
fam	vn	14
ged	mals	15
vn		
mals		

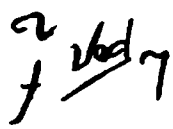
376 I dowt which is n and which is u.

377 A dowte whether "ar made" be two words or one.

378 The following notes are found on a separate sheet of paper: -Ed.

veh		
graph	16	15
gisg	17	16
+ mals	18	17
don	19	18
gon	20	19
tal	21	20





I finde diuerse dowts which I cannot order, to my contentment.[379]

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p &c haue so diuerse sownds, & not allwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table ... will not agree to fill up ...all places & to set down the ... perfectly.

2. Ondroh als vrh. panchah orn sandvah loh andah nol pan, sedmah zugeh als ab-mi-cad-am-pâ-get ordomph, axah gethol vav axel anthath gorsan vax parsah vort lanq an'damsah getheol, vrchan navádah o'xembles armax lothar, vos antath, orsé vax alnoth, other mals olnah gethom várdamach, alls;[380] Orgeth

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[379] In margin at top of page: "solgars." See TFR, p. 5, where "solgars" is prescribed as a cure. -Ed.

[380] Δ Ω.

3. **Or pasquah omzádah vorts, ange'nodah varsáua onch aldúmph, ánget ónsaual gálta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph alze ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna dansa als alst**

---

4. **arsah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri'noh astómagel arpáget asteth arde obzá, ols NA[381] gem-na-pá-la-ba-m'i-da orsat nahah Odmázen an'-dulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh tatóh, alsah goth necor andeoh neo alda nah[382]**

---

5. **Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnácho asthmah ochádo landrídah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.**

---

6. **Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.[383]**

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381 This word is circled in the manuscript. –Ed.

382 Here seme to be 50 names: and so, one to many.

383 Here are but 38.

---

7. **Arnah notah lax vart luhoh désmaph, ol ca-pra-mi-na-cah[384] ox-and-an-vah gem-ne-lo-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ólmah ledóh vaxma**

---

8. **Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.**

---

9. **Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu állmaglo ardot nalbar vanse dar-to vorts parsan vr vnrah vor gádeth leth orze nax vomreh agelpha, legar or nembla ar vah Su.[385]**

---

10. **Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-li-gá-nax or-sáp-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pó-lo-ni-tan-tons Jem-búl-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah[386]**

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384 Ce-.

385 48.

386 Here are 54.

11. Semno ah al-chi-do-á-cha-da Sel-pag-in-o-dah a-da-hu-bá-mi-ca-noh dam pah gli ás cha nor ox-om-pa-mi-na-pho lemp, na, gón sa pha ne co ál pha as pa gé mo cal na tú ra ge[387]

---

12. Sen gál se quar rus fa glan súx taft ormaca ox i no dál ge brah nop tar ná gel vom na ches pál ma cax, arsep as dón sadg asc lan fán che dah nor vi car máx coh zum bla zánpha ad geh do ca ba ah

---

13. Ar gém na ca pál fax, orr-nído hab cás pigan alpuh gágah loth ral sá bra dan go sá pax vólsan qués tan ondapha opicab or zy lá pa a-chra-pa-má-les ad má car pah oxalps on dá pa, gém na de vór guse

---

14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gv'mzi vor sab líboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v'rnoc árpos arta zem zubah lothor gas lubah vom zá da phi cár no

---

15. As-só-ta-phe on-dah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág[388] or napsú asmo lon gamphi arbel nof ámphi

---

387 50 words.

388 Admad.

on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh[389]

---

16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem ua ca pí coh vl da pa pór sah naxor vonsa rons vrbanf lab dún zaph algadef loh gem vortaóh amph ahoha za vaxorza leph[390] oxor neoh ah va du-na-ca pi ca lodox ard nah.

---

17. Iahod vox ar pi cah lot tár pi ges nol zim na plah ge ó gra plih ne gó ah va lu gán zed am phí la doh zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa Luma ges ard de oh ah[391]

---

18. Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arsah mans Vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh Sages

---

19. nax lerua nath Zembloh axpadabamah Sanzápas gunzanquah[392] ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha naxtath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmîgah olpaz ord gamnat lem paz cath normadah on demq

---

389 Sembeth.

390 Lefe.

391 Here seme to be 50.

392 Of the "n" and "u" of this word I dowt.

---

20. **Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom[393] sausah or gamprida ornat vol asmd onza duh get hansa gorh hubra galsaropah nequax dap gemno ab pnidah noxd lumbam**

---

21. **al gethroz ax arvan oh zempal guh arvax no demnat ar pambals nop nonsal geh axor pam vartop ab vbrah cardax lon songes au dumax ar nephar lu gemne om Asda vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax vpplod dam zurtax loa an avarn nar gemplicabnadah oxa**

---

22. **nooa Babna ampha dum nonsap vrs daluah marsasqual orma nabath Sabaothal netma vol sempra isch laue ondeh noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Volls laydam ovs nac**

---

23. **cedah or manveh geh axax nolsp damva dor demgoh apoxan Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa ax vr samfah oladmax vr sappoh Luah vr pabmax luro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vn nap nastosm dah voz mazax lumato games on neda.[394]**

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393 At vom was a + to note the ende of a line: But both these mak but 49 names.

394 51 words.

---

24. voh gemse[395] ax pah losquan nof afma dol vamna vn samses oh set, quamsa ol danfa dot santa on anma ol subracah Babalad vansag olso pas gonred vorn chechust axaroh rugho am nadom val sequot ne texpa vors vrs al pam vans na tomvamal ansipamals notems anq_e arxe al

---

25. pangef offd ne pamfah aliboh a nostâfâges almesed vrmast geus vrmax au semblox satq quayntah luzez arne noh pamna sams bantes orn volsax vors vnisapa monsel dah nax ah pah vomreb doth danséqox anzazed onz anfal nom vamreh volts vrnacapácapah noshan yalt gelfay nor sentqbt onbanzar luntaf val sentepax

---

26. ornisa nor Pampals anz alpah nox noxa gendah von gamne dah vors ad na lepnazu acheldaph var honza gune alsaph nal vomsan vns alpd a domph ar zemnip ans vrnach vancef ban yanzem ob aha vons nabrah vh asmo drat vormez al pasquar no gems nah zem lasquith apsantah

---

27. Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh nad vnsemel apodmacah vnsap val vndar ban cefna dux hansel yax nolpah volts quayntah gam vemneg oh asq al panst ans vntah hunsansa Apnad ratq a sanst nel odogamanázar. olzah guh oh nah varsa vpangah neoh aho

---

395 Iemse.

---

28. Notgah ox vr auonsad vl dath nox lat ges orn val sedcoh leth arney vas ars galep odámpha nol axar vox apracas nolph admi adpálsah noh vrh gednach vax varsablox vrdam pagel admax lor vamtage oxandah lamfó nor vorsah axpáa, ols nugaphar ádras vxár nostrílgan ampacoh vortes lesqual exoh.

---

29. Ses vah nómre gal sables orzah, get les part, ox ar se de cólmachu ardéh lox gempha lar vamra goh naxa vors admah gebah, semfúgel admá geod alzeh orzam vánchet.[396] oxam prah geh orzad Val nexo, vam seleph oxa, noha par gúmsah askeph nox adroh lestof ad moxa nonsúrrach

---

30. Vomchál as pu gán san var, sem quáh lah set gedoh argli oranza vor zina sedcátah zuréhoh admich, ors arsah varsab, oliba vortes lúnsanfah, adnah vor semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel ax ors, manch var sembloh.[397]

---

31. Ar dam fa gé do hah Luxh arcan Mans lubrah vor semblas adna gor partat, nor vílso ádchu apri sed amphle nox arua getol. Vor sambla geth, arse pax vor sah. gelh aho gethmah or gemfa nah prax chilad ascham na prah oxáh var setqua lexoh vor sámbleh zubrah.

---

396 Vanket.

397 48.

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32. Lax or setquáh vah lox rémah Nol sadma vort, famfa le gem nah or sepah vartef a geh Oha lon gaza Onsa ges adrux: vom-balzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odíscoh alidah nepho.

---

33. Hastan bah ges loh ru mal; vrabro den varsah, Mah rox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi me ró to ád-na-vah ged anse lah verbrod vn gelpa, lux árd do ah vast vor Ge-ma-fá-noh

---

34. Amles ondanpha[398] noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na bu-rá doh gem la pa or-zín fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gál-zun

---

35. O'r ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah

---

36. Gu la gé dop áx ix óx a max lun fá gem pah orsa dev'lmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli nó rob va gen lá car du zum ox am' pli zam zu latmah ge gé ma ohahah

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398 Corrected from "ondanfaha." -Ed.

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37. Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah Vox ár vox gelet ar gahad, gan pá gan doruminaplah vor zinach cû pa chef ardrah óx ox pol sa gal máx nah guth ardéth on zupra cró cro gah var sa má nal

---

38. Ar sa bá choas noh al geh oh, ax ár pa gal olza déh or za zú max exoh eh, or cah pal donzahá onza zethas: nor sáp se pah onzap a palmah aldoh voh náblebah gemnápam os malsa or naoh zar bu lagém pah ne-ó ha brah

---

39. Tal gep ar sep nah doh, vors alsa doh necoh am ar geth na ges alpran odox malsápnah, gohor ahoh gadmah ol dáneph aludar dón-za-gab ól-sa-gah nebthuh or sapnar balgonph nep gemloh, ax amna[399] duth achár laspá, vohá, náxvolh gas vergol ah pratnom geá[400] nostúamph

---

40. Va'n sa pal sah gón so gon gé la bu rá doh tato lang, ge mé fe ran ón da pans ge lá brah: or pa gé mal on sán' fan gen ólc ma cha lan Von sé gor a prí cas nor vá gel om brá cau cohadal.

---

399 The copy had "ouhna." I cowld not conjecture.

400 Iea.

a d r o s,a,c l o d f a c,d o g é p n a h,l a p c a h,m o c d á c o d e,f a m ó n,t u a l c,d o m,
v r á s n a g e p h,a m p h i d o n,g á n s e l,v a x,ó r e h a m a h,v ó r s a f a n s a,u c a s
d a m í f a g a,n á b u l a x,o r s a g e h,n a m'v a h,o c a r,l u n s a n g e l,c a r p a c o a.
l u n s e m n e p h,o d á r n a c h o h,z e m b l o h,o b l í c a n d o n,g a l s o r x v l á g a,
f ó m n a p h,a p á n s a g e h,l o n s ú g a l a n,g r a s t,v b l á n s o,a r n o x,v o n s á o
t a l t é m a p h e c h,ó r m a c h a d á g e n o x,v r s t á m v a h,n a d v a r e h,o n s,a r g
z u c á n z u,n a p l i o r a h,n o r g e,h a h a n a h a,v s p l a h,g r a d ú n v a h,n a v i o,
a r s a h,v ó n r o g e n,d a h v a l a h,o r z a p,c v l,c a r s e d,a,p o r s a l,q á s t a v a,
g a n f ú m a r a b ó m o n a h,g á s t a g e s,ó r d o l p h,n a q a s,o r g e m v a h,n o x a d.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke[401] as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

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401 An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.

Aprilis 10. hor. 9.

Δ: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, κατάρατος, which EK wrote out and it signifieth maculosus,[402] or condemnatus[403] &c. and the Voyce sayd, that word was sufficient

adding Est,[404]
Δ: God be thanked and praysed.

To me deliuered by Mr.
Edward Kelly
1583. Martij 22
Friday

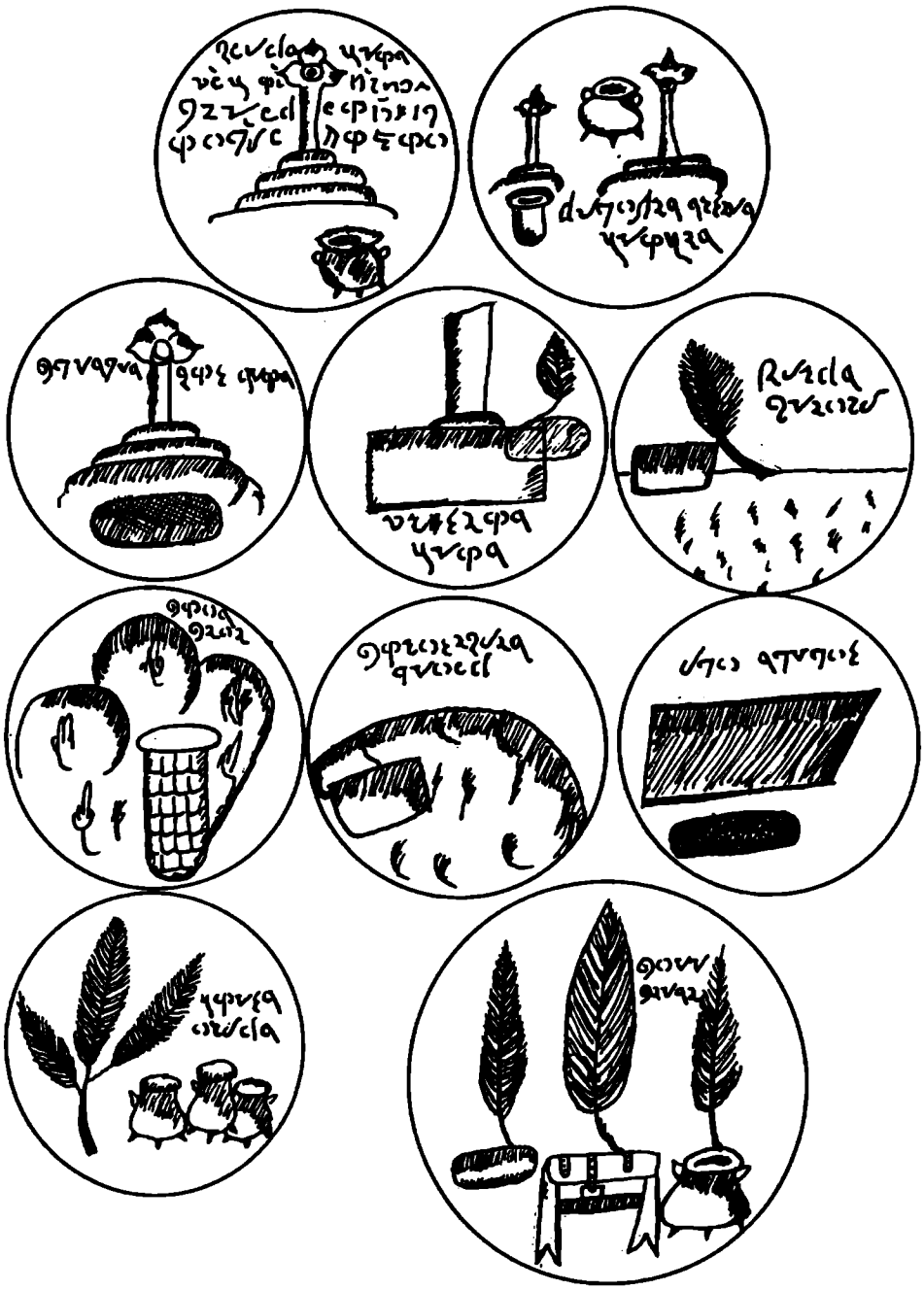
Mr. Husy cam with
him from blokley[405]

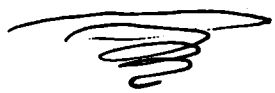
402 Polluted. -Ed.

403 In marg.: ~~firmus~~ ("strong"). condemnatus: "condemned." -Ed.

404 Est: "He is." -Ed.

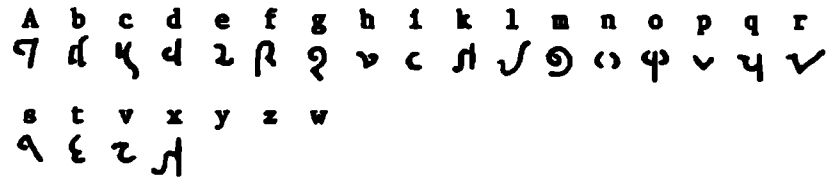
405 This note is on the reverse side of the following diagram. -Ed.





Aprilis .11. Thursday

Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay[406] to deciphre the cifre which before is spoken of, and was browght me by EK,[407] as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

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406 Assay: "try." -Ed.

407 They wer fownd at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.

Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.[408]

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

1 Gilds cros hic o ..... mer id io onali ot on	2 blankis[409] Suters croces	
3 Marsars got cros	4 Huteos cros	5 Fleds grenul
6 Mons Mene	7 Mountegles arnid	8 Lan sapant
9 Corts nelds		10 Mnrr[410] Merse

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408 Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula . . . effere: "The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men [in the southern part of Britain], and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring [lit. expose] the hidden to light." -Ed.)

409 Of this ᛕ "k" I dowt yet.

410 Δ fortè Marr.

Aprilis 15. Monday

Δ: As EK was writing the eighteenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr eares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes[411] thus:

very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning[412] at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded

411 Grotes: silver fourpence pieces used from the 14th to the 17th century. -Ed.

412 Gyrning: "snarling." -Ed.

those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.[413]

All thanks be to the onely one Almighty, and everlasting God Whose name be praysed now & ever. Amen.

Aprilis 18[414]*. Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,[415]and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised, be not carful: Δ: Note here are iust 21 letters.[416]

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

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413 Avoyded: "departed." -Ed.

414 Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.

415 The stone out of the frame.

416 Δ as who shold say, αυτοζ εψα, ipe dixit: nr Deus. -Δ. (Autos . . . Deus: "he said himself, 'our God.'" -Ed.)

Thursday. Aprilis 18. after dynner

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd,

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

> Prepare all things,[417] For tyme is at hand.
> His Justice is great; and his arme stronge.

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

> Be rocks in faith.
> It is not the manner of us, good Angels,[418] to be trubbled so oft.

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[417] Prepare all things.

[418] Good Angels.

☞ At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.[419] Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

> It shall be performed.

What is it now thow woldest desyre to be made playner?
Δ: Still he proceded uppon my answers: and at length he sayd,

> Neyther is the time of mans Justification known untyll he hath byn tried.[420]

You are chosen by God his mercy to an ende[421] and purpose: Which ende shall be made manifest by the first begynning in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore Seke not to know the mysteries of this boke, tyll the very howre[422] that he shall call thee. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?[423] Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could

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419 Fardel: "pack." -Ed

420 Tyme of Iustification known than.

421 The ende of our election.

422 Tyll the very howre.

423 Want of due reuerence using in our actions is reproved.

speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.[424] But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two fethered fowle togither with the Capitayn.

Ask What thow wilt: for, untyll the 40 dayes[425] be ended, shalt thow haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captayne[426] to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:[427] which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, more nerer to thy estate.[428]—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?[429]

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424 Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.

425 40 dayes.

426 A.G. -Δ. (Adrian Gilbert. -Ed.)

427 Vox angelorum.

428 Uriel putteth one into his place.

429 Il or El.

Δ: Who art thow: Art thow one that loveth and honoreth our Creator?

Il: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written EL.

Δ: He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture[430] and his skoffing, as the outward shew therof was to be vulgarly[431] demed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to be an Illuder.

Δ: As you are appointed to answer us by the Messager of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Il:—My answer is Threefold:[432]—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke[433] is that I had: which was written in tables and numbers?[434]

Il:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.[435]

Δ: The Lord Threasoror,[436] hath he, any bokes belonging to Soyga?

Il:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer[437] that he had: certayn

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430 Gesture: "general behavior." -Ed.

431 Vulgarly: "commonly." -Ed.

432 Note, Threfold answer.

433 Liber Arabicus. -Δ. ("Arabic book." -Ed.)

434 This probably does not refer to the book *Soyga*. -Ed.

435 EK he Kneleth down.

436 Lord Treasurer: William Cecil, Lord Burghley. -Ed.

437 Note.

peculier bokes perteyning to Soyga: otherwise named ysoga, and Agyos, literis transpositis.[438]

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.[439]

Δ: To whome? Il:—By infusion, to Adam. Δ: To whome did Adam use it? Il:—Unto Chevah.[440] Δ: Did his posteritie use the same?

Il:—Yea, untyll the Ayrie Towre[441] was destroyed.

Δ: Be there any letters of that language yet extant among us mortall men?

Il: .... that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? Il:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch[442] his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.[443]

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438 In Sloane 3677, Ashmole notes: "1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor." Literis transpositis: "by transposing the letters." -Ed.

439 The language towght in Paradise.

440 Eve. -Ed.

441 The Tower of Babel. See Genesis 11. -Ed.

442 Enoch.

Il:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.[444] Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28[445] dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,[446] which are missing, what say you?

Il: The prophets of the Jues[447] haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

Il:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, 88.[448]

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made cleane?

Il:—There is a difference in washing of faces.

EK: This creature seemeth to be a Woman[449] by his face: his appar-

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443 Jude 14–15: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983), pp. 12–13. -Ed.

444 Note: excellent Memories, for Traditions contynuing and preseruing.

445 Δ forte: 18. Note, 28 dayes more do make iust the 40 dayes, before notified.

446 Esdras bokes. -Δ. See II Esdras 14.37ff. -Ed.

447 The Jues.

448 Δ this might seme to signifie the calling home of the Jues, A°. 1588 to come.

ell semeth to be like a Vice[450] in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word κατάστασις : I pray you what doth it signifie? I axed the grecian and he sayd, βεβαιωσις Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:[451] and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word κατάστασις longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;[452] do you know him? Who long sins[453] did deale with me?

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449 Note, El semed to be woman.

450 Vice: "a character playing one of the vices in a morality play; jester." -Ed.

451 Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.

452 Gariladrah.

453 Since. -Ed.

Il:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other name of his.

Δ: I remember no such thing. Il:—Consider who hath set me here.[454] Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

Il:—Immediately, sir, after your[455] Worships last coming.

Δ: That was Raphaël: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructor, and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

Il: I will sing a short song.

Your doings are of GOD: your calling great:
Go down and seke the Threasor,[456] and you shall obteyn
it.
Take no care: for, this Boke shall be done in 40 dayes.[457]
Begyn to practise in August.[458] Serue god before.
You shall know all thing, ictu oculi.[459]
And so, prayse, glory, and eternall singing
with incessant humilitie be unto thee, Creator that
hath framed, made and Created all things, for
euer and euer, Now say you (yf you will).
Amen. Δ: Amen Amen Amen.

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454 That was Uriel. Vide pag. precedent. -Δ. ("See the previous page." -Ed.)

455 He pointed to EK.

456 Thesaurus absconditus. -Δ. ("Hidden treasure." -Ed.)

457 40 dayes.

458 August.

459 Knowledge to be infused Ictu Oculi. -Δ. (Ictu Oculi: "with a stroke(or ray) of the eye." -Ed.)

Il: After the ende of 40 dayes, go down for the Threasor.[460] Whan those 40 dayes are done,[461] than this boke shall be finished. The rest of the time untyll August,[462] is for rest, labor, and prayer.

Δ: What labor? Il:—In digging up of those Threasors.

Δ: Must we nedes dig for them? Il:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence[463] of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

Il:—Yf thow haue a parcell or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which **will bring** it (neuer trust me) before you can tell twenty.[464]

Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd.

Il:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.[465]

Il:—I mary,[466] now you hit it. Yea sir, and your chest allso,[467] it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?

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460 Thesaurus abs.

461 40.

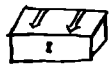
462 Note: till August.

463 Lycence, licence: "legal permission." -Ed.

464 Without digging.

465 Ten places.

466 Mary: a mild oath. -Ed.

467 The chest. 

Il:—Husey told of it, openly, at the bord at braynford[468] in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasor, but not in Anglia.[469] The Greke hath a Threasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney here will speak agaynst you anon:[470] yet I am no brik layer.[471] I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures. Amen.

He advised EK to comunicate to me the boke, and the powder, and so all the rest of the roll,[472] which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur
Laus honor et gloria.[473]
Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.[474]

468 Braynford: "Brentford." -Ed.

469 Grecia:"Greece"; Anglia: "England." -Ed.

470 Anon: "soon." -Ed.

471 Δ True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.

472 The boke, The powder, the rest of the roll. -Δ. This is the so-called *Book of Saint Dunstan*. -Ed.

473 Amicorum . . . gloria: "Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory." -Ed.

474 Quinti Libri Mysteriorum Appendix: "Appendix to the Fifth Book of the Mysteries." -Ed.

Quinti libri Mysteriorum

Appendix

Aprilis 20.—Saterday

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese[1] his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume[2] to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred[3] or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at[4] him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c: With a great deale of more matter; melancholik, and cross overthwartly to the good and patient using of our selues to the accomplishing of this action. I replyed, and sayd, that we might finde our selfs answered on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our furder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing

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1 Lease: "occupy." -Ed.

2 In Sloane 3677, EA reads "cumber." -Ed.

3 Cumbred: "obstructed." -Ed.

4 Railed at: "verbally abused." -Ed.

with us) he was to blame, to say or dowt the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre,

☞ we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therfore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and thowgh his trubbled mynde did dowt, yet my quiet mynde, which god hath made ioyfull throwgh his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord his helping hand to make me wise for his servyce, (according as long tyme my daylie prayer to him hath byn): and seing I haue and do ax wisdome[5] at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: nether will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that, Voluntatem timentium se faciet deus:[6] and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his fauor, his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,[7] had a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, &c. Yet for all this I wold be very

5 Sapientia. -Δ. ("Wisdom." -Ed.)

6 Voluntatem . . . deus: "He fulfils the desire of all who fear God" (misquoting Psalm 145:19). -Ed.

7 £s 300 det.

well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolued, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done Dextera Domini.[8] And many other discourses and answers I made unto his obiections and dowtes: Afterward [A meridie] I began to speak of the trubbles and misery foreshewed to be nere at hand, and by that tyme I had entred a little into the Consideration & talk of the matter, he appered that sayd he was called El or Il[9], and sayd,

--------- Now to the matter.

Δ: What matter?

Il:—I must have a Wallet to carry your witt and myne own in.

Δ: Benedictus qui venit in nomine domini.[10]

Il:—Then I perceyue that I shall haue a blessing. Blessed is the physitien that hath care of his patient, before the pangs of death doth viset him.

Δ: —What think you of that clowdy Heptagonum?

Il:—Dost thow consider, I go abowt it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and one, perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

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8 Dextera Domini: "from the right hand of the Lord." -Ed.

9 Il: the first of the 7 sonns of sonns of light. -Δ (HM).

10 Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." -Ed.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in Georgius Agricola[11] de re metallica).

Il:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to viset you onely with theyr help. You see, all my boxes ar empty?—EK: He sheweth, a great bundell of empty potichayre[12] boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

Il:—You sayd euen now in your talk, Iovis omnia plena:[13] yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somwhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fullnes.

Il: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

Il: I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

Il:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

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11 1494–1555 German mineralogist and author. -Ed.

12 Potichayre: "apothecary (?)" -Ed.

13 Iovis omnia plena: "Jove fills all," from Virgil's *Eclogues,* III., 60, repeated in Giovanni Pontano's astronomical poem *Urania siue de stellis,* Lib. I.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

[Δ: There lay by me on my desk, Marcus Heremita de Lege spirituali[14] in greke and latine but the latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur.[15] And on the right side, began: Corpus sine mente nihil pt perficere[16] &c.]

Il:—Mary here is good physik in dede. You fownd my name the other day. Go to my name [Δ: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: El, &c. Then he sayd somwhat farder of the letters, which I wrote not.

Il:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.[17]

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Conterit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi.[18]

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14 De Lege Spirituali: "concerning the spiritual law." -Ed.

15 Non raro . . . obscuratur: "Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything." -Ed.

16 Corpus . . . perficere: "Body without mind, achieves nothing . . ." -Ed.

17 A remedy for the blyndness of EK at this instant.

18 And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them, then there wanteth not so

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria.[19] Amen.

Aprilis 23. Tuesday. mane hor. 8.

Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you, you were chosen of the myddest of Iniquitie:[20] Whome I haue clothed with garments made and fashioned with my owne hand.—I, AM, Therfore, Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

Æternitie, Maiestie, Dominion and all powre, in heuen the earth,

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much as 9 or 10 dayes. -Δ. Cor Contritum . . . Cogitationi: "Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought." -Ed.

19 Soli . . . gloria: "To God alone be all honor, praise, and glory." -Ed.

20 Nos. -Δ. ("We/Us." –Ed.)

and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes, and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abhomination. Glorie be to thee; ô, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thow hast prepared the flowres of thy æternall Garland.

Beare with them (ô lord) for thy mercyes sake. For, woldest thow seeke . . .[21] in the myddest of miserie? Whom yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thow art, thow art: and what thow willt, thow canst.

Amen.

Δ: Amen.

Ur:—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittnesseth of him self.

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21 Δ Here I mist the hering of a word or more.

Nota et Caue

But (**this sayeth the Lord**), Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and will endue those that are of quiet myndes, with the strength of my powre.[22] You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proued iust in my work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,**[23] **to be a first erthely witnes of my Dignitie.**[24]

Your words are, yet, not offensiue unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done[25] and shall stand; yea and in the **number** which I haue allready chosen.

Note

But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily.[26] Lastly, I say,

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22 Nota et Caue -Δ. ("Note this and beware." –Ed.)

23 Election confirmed.

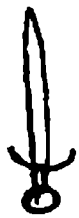
24 One of us is by the Lord confirmed in constant purpose.

25 Δ I think "sayeth the Lord" is forgotten here.

26 Note.

Be Faithfull,
Honor God truely.
Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.



Note

Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.[27] The Mercy of my message, quencheth the obscuritie and dullnes of your sowles: I mean of the Infection, wherewithall they are poysoned. Lo, how the Earth cryeth vengeance.[28] Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he

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27 Note.

28 Vengeance cryed for.

expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde, the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK, was fully satisfyed of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis,
sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.[29]
Amen.

Aprilis 26. Fryday

Δ NOTE

Δ: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to

[29] Non nobis . . . perpetuum: "Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever" (Psalm 115:1). -Ed.

EK in Word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

1583. Aprilis 28. Sonday. after Dynner abowt 4 of the clok.

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd,

Il:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is allso Mysticall.

Il:—These letters[30] represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ: —I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

Il: Dost thow think that God can be glorifyed in hell, or can diuells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

---

30 The mysticall Alphabet.

Let me see the forme of your Table.[31]

Δ: —I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

Il:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

Il:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messager from God. A wicked powre did intrude him self;[32] not onely into your societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuilish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they[33] are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therfore, as thow saydst unto me ones,

> So say I now to thee: Serue god.

Make a square,[34] of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.[35]

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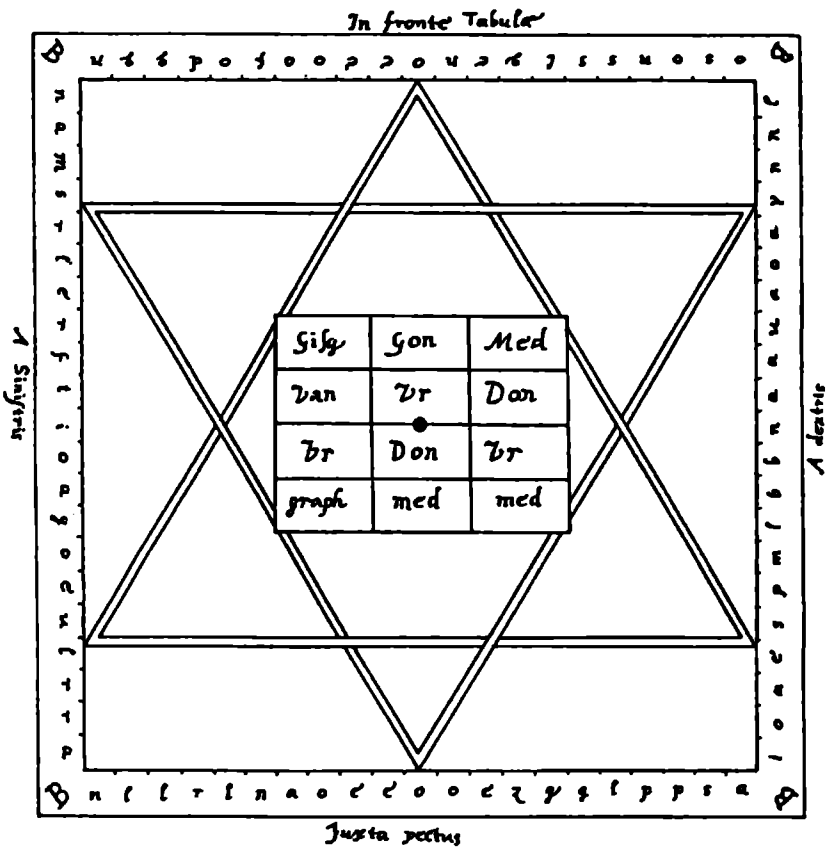
31 The Table of Practise.

32 Illuding spirits thrusting in themselues.

33 I understand that the characters are most untrue.

34 Δ The Inner square, of 6 ynches.

35 Δ vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo l et



Euery one of those sides must haue 21 Characters: But, first, at euery corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they wer browght into a lesser square and fewer letters. First appered in the border opposite to our standing place, (which I haue used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.

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accipiendo o. ("See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but omitting 'l' at the start, and gaining 'o'.") Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first "o"in the top border. In fronte tabulæ: "in front of the table"; a sinistris: "on the left"; a dextra: "on the right"; iuxta pectus: "next to the chest." -Ed.

1[36]	2[38]	3[39]	4[40]
Med	drux	drux	gon
fam	un	ur	med
med	tal	ur	un
drux	fam	don	graph
fam	don	ur	fam
fam	ur	drux	mals
ur	graph	un	tal
ged	don	med	ur
graph	or	graph	pa
drux	gisg	graph	pa
med	gon	med	drux
graph	med	med	un
graph	un	graph	un
tal[37]	ged	ceph	van
med	med	ged	un
or	graph	ged	med
med	van	ur	un
gal	ur	mals	gon - with a prik
ged	don	mals	drux
ged	don	fam	drux
drux	un	un	ur

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36 In fronte Tabulae. ("In front of the table" -Ed.)

37 Fortè med. ("Perhaps 'med'" -Ed.)

38 A sinistris. ("To the left." -Ed.)

39 Juxta pectus. ("Next to the chest." -Ed.)

40 A dextris. ("To the right." -Ed.)

Il: What haue you **in the myddle of your Tablet?** Δ: Nothing.

Il: **Sigillum Emeth, is to be sett there.**

Il: The rest, after supper.

Δ: Soli Deo Omnipotenti sit laus perennis.[41]

Amen.

After supper, retorning to our businesse, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

Il:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and 7.[42]

Δ: I diuided it.

Il:—**Grace, mercy and peace be unto the liuely branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.[43] For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in thee; Amen.**

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41 Soli Deo . . . perennis: "To God alone be eternal praise." -Ed.

42 Note of the Square within.

43 Ternarius et Quaternarius. -Δ. Numero . . . operis: "In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work." -Ed.

Δ: The Spirituall Creature seamed to eate fyre, like balls of fyre: hauing his face toward me, and his bak toward EK.

Il: **Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:[44] the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings and Princis do spring from God; and not God from the Kings and Princis:[45] Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.**

Rownd abowt the sides [of this square] is euery letter of the 14 names of the 7 kings and Princis.

Hereafter shall you perceyue that the Glorie of this Table surmownteth the glorie of the sonne.[46]

All things els appertayning unto it, are allready prescribed by your former instruction.

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.[47] Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.[48]

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44 12, 7.

45 Note of these kings and Princis.

46 The dignity of the Table of practise.

47 He alludeth to our talk had of Transposition of letters.

48 Note, danger of violating precepts of doctrine.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p[49]	a	n
s	e	g	l	a	r	a	z	a	m	u	l

Aprilis 29. Monday, a meridie

Δ: As EK and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam[50] by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, à primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.[51]

Il:—Amen. Glorie be to thee, which art one, and comprehending

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49 Fortè s p. -Δ. The manuscript originally had "p s," but these are crossed out and "s p" inserted. -Ed.

50 Adam.

51 A primo . . . nostri: "from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us." -Ed.

all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed[52] coat, and threw it up on the corner of my desk and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.[53]

Il:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

> The owtsides or skyn must be the Centre.[54] There, is one fowndation.
> The Flesh must be the owtside.
> The Centre it self must be disseuered into 4 æquall partes:

There is your lesson.

Δ: We understand not, this dark lesson.

Il:—The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie. God is the begynning of all things: The fardest parte of all things is in the hands of God. The like shalbe fownd amongst the number of his One most holy name:[55] The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things, but not after one sorte, nor to euery one alike. But it is three manner of works, with his name:**[56]

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52 Pied: "spotted or patched." -Ed.

53 Apparayle changed.

54 An ænigmaticall lesson.

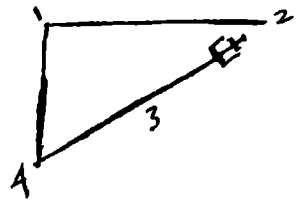
55 Note.

56 Three manner of works with God his Name.

The One, in respect of Dignification:
The second, in respect of Conciliation:
The third, in respect of an ende and determined Operation.

Now syr, to what ende, wold you were your Character?

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.[57]



Il: But how do I teache? The Character is an Instrument, appliable onely to Dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.

Δ: We understand not. **Il:—Hereby you may gather not onely to what ende, the blessed Character, (wherewith thow shalt be dignified) is prepared, but allso the nature of all other characters.[58] To the second.—Δ: Conciliation you meane.**

Il:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out

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57 Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -Δ. ("See the inscription in its own place, 10 March 1582, folio 6.") Sigillum . . . gestandum: "Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest." -Ed.

58 The Nature of all Characters.

into the forme of Armes: which are propre to euery king and Prince[59] according to theyr order.[60]

Now to the last: Δ: As concerning the ende and determined Operation.

Il: It onely consisteth in the mercy of God, and the Characters of these bokes.[61] For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God:[62] But, (in dede), they are but one Name; But according to the locall and former being, do comprehend the universall generation corruptible and incorruptible[63] of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.[64]

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

Il:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.[65] The Truth is to be

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59 NOTE.

60 Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

61 This boke of 48 Tables.

62 Note of the Names of God.

63 Generation: corrup., incor. ("Generation: corruptible, incorruptible." -Ed.)

64 The Character allso was a falls tradition.

65 Note.

gathered uppon the first Demonstration (my demonstration and yours[66] are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest[67] for. Δ: But truely I understand not.

Il:—I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ: We prayed.

Il: These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre characters.[68]

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik 'O', and 'b' on the right hand, and 'g' on the left &c. The two extreme pricks, one on the right hand, 'a' and the other, on the left 'o' &c.

There is the whole.

Δ: We prayed (unbidden) in respect of the mysterie revealed. EK, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.

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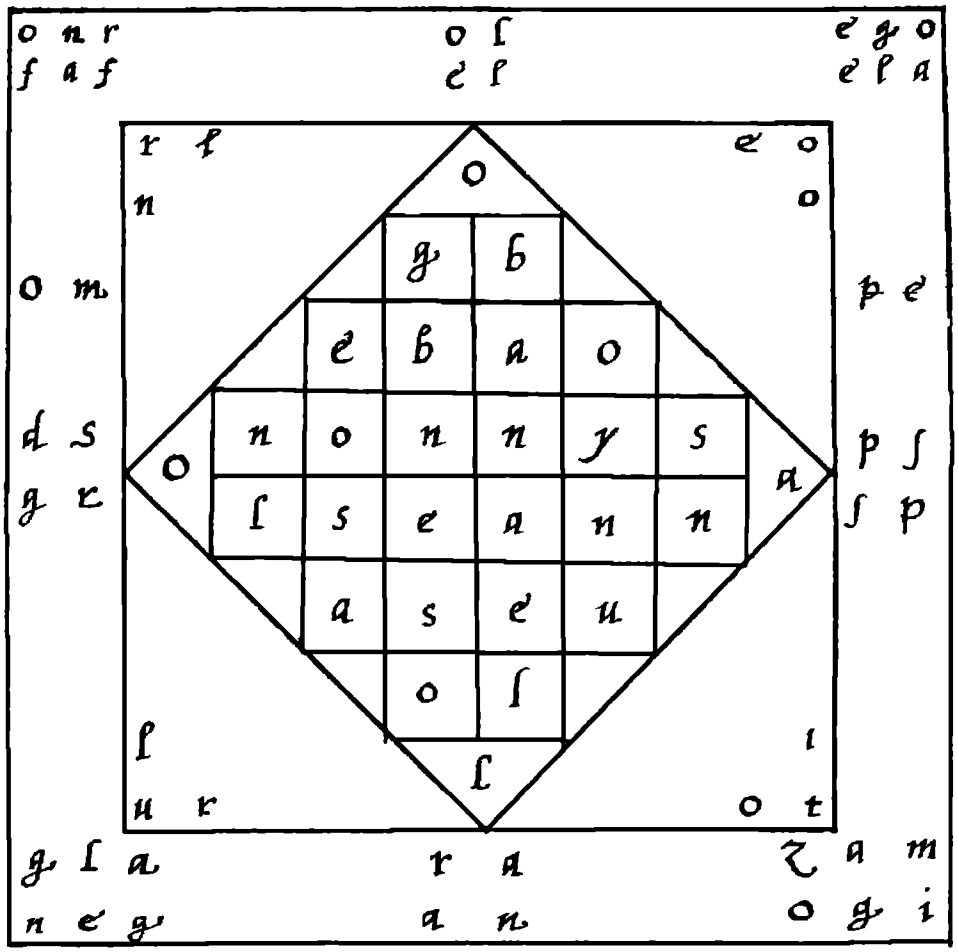
66 Lepidè, mathematicas meas demonstrationes deuolat. -Δ ("Neat! He endorses my mathematical demonstrations." –Ed.)

67 He meaneth my propre Character truely made.

68 Note. These to be put in propre Characters.



Il:—**Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.**[69] **Let Bobogel be first, and Bornogo is his prince.**[70]

Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillers (of two letters in a row) is cownted the skyn.

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

Il:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. Il: I haue done tyll sone.

Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.[71] Amen.

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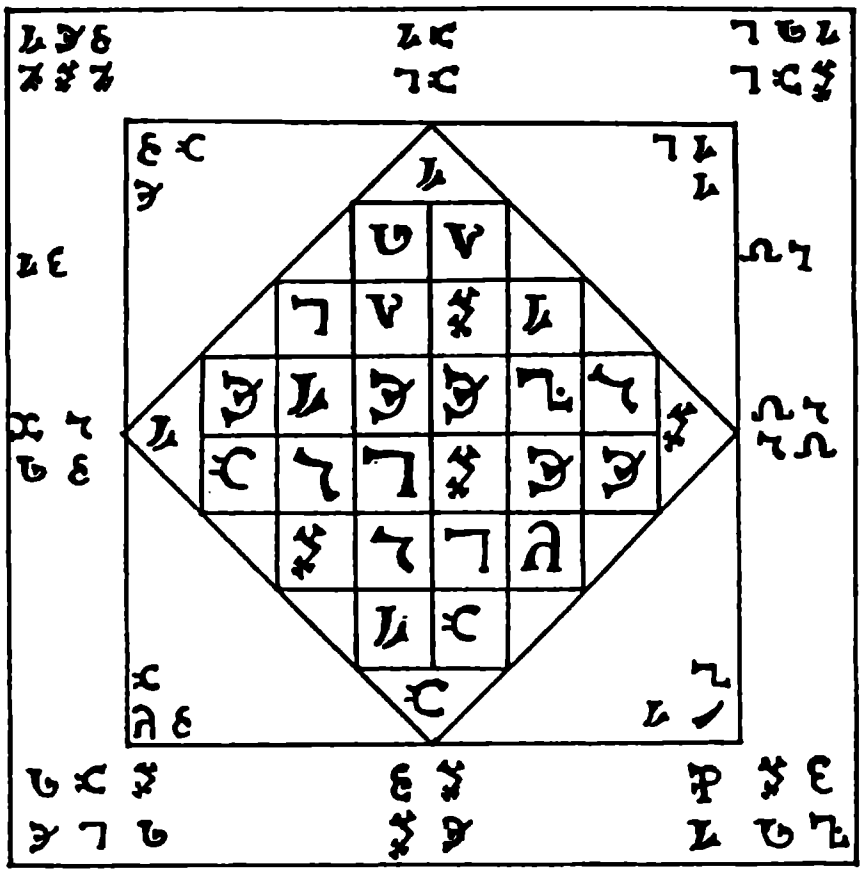
69 So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -Δ (HM).

70 Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -Δ (HM).

71 Deo nostro . . . gloria: "Perpetual praise and unlimited glory be to our almighty God." -Ed.



NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window, to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer[72] boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to

72 The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne.* -Δ. London: 1583. Hunnis' book consists of a translation of the *Seven Penitential Psalms* in rhyme.

pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,[73] and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed-at, and derided the Wicked enemy, for his envy, his ass-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniustly dealt withall or unkindely

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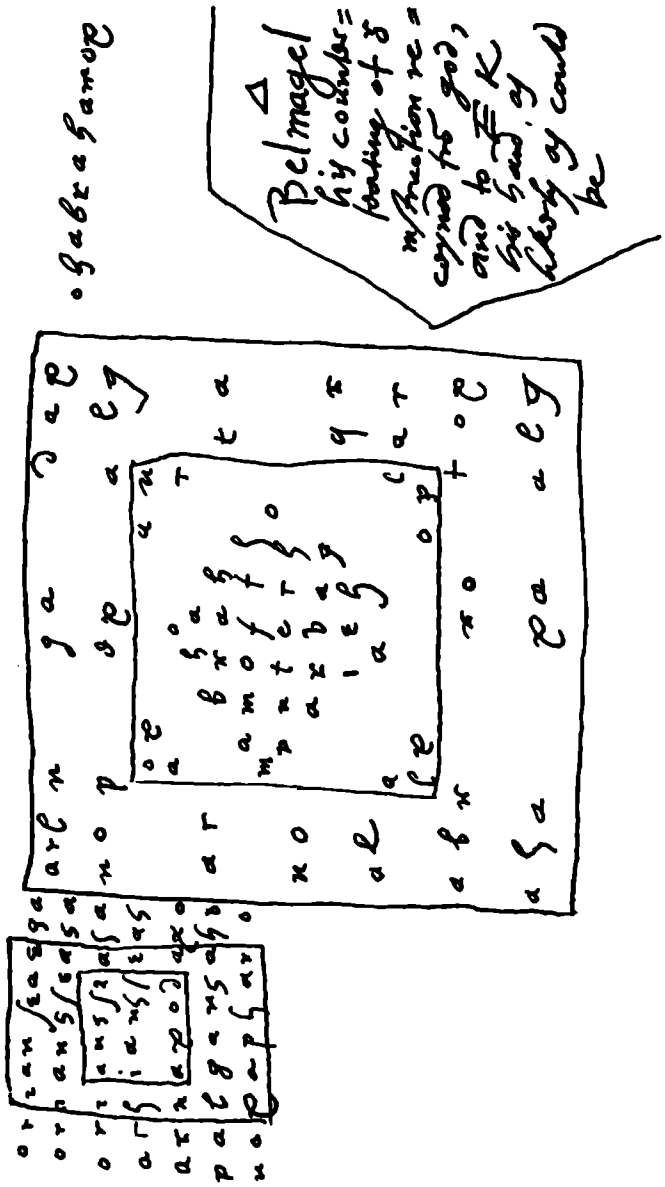
73 Astonied: "bewildered." -Ed.

or unfatherly used at his hands &c: and entended after supper to make my ernest complaint to the diuine Maiestie against this wicked intrusion and temptation of the Illuding diuell and so we went to supper.



1583. Aprilis 29. Monday. after supper. hora 8 a.

Δ: I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene chayre standing before my chymney) did pray. After which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my Table: whome he toke to be IL, and so, a lowd, sayd, He is here. And thereuppon I cam to my desk, to write as occasion shold serue: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words:————————I give place to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away.
Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,[74] and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh,[75] Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies uppon the sonns of men: Whereunto I

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74 Uriel.

75 Note, sowles created before the bodies are begotten.

haue Chosen three of you,[76] as the mowthes and Instruments of my determined purpose. Therfore (sayeth the Lorde), Be of stowte and courragious mynde in me,[77] for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite[78] and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:[79] yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.[80] But, what? and doost thow (Sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers:[81] Therfore, be it unto thee, as thow hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thow, o yongling,[82] (but, old synner,) why dost thow suffer thy

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76 Three elected.

77 Fortitudo in deo et propter deum. -Δ. ("Strength in God and because of God." –Ed.)

78 Temptation necessary.

79 Pugna . . . victoria: "They will have fought, but victory will be yours." -Ed.

80 A perfect begynning.

81 Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -Δ ("A judgment against this evil spirit who wished to use us." -Ed.)

82 He spake to EK.

blyndeness thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an æternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables, and that of small accownt. But be faithfull for you shalbe written within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronownce it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning;[83] yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession.[84] But I cownsayle you generally; and aduertise you throwgh the grace and by the spirit of unspeakable mercy.

This night, yf your prayers had not byn; yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed.[85] Therfore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

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83 Angelus malus proprius ipius EK. ("The wicked angel belonging to EK himself." –Ed.)

84 Diuels are accusers proprely.

85 EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.

I say, be strong: Be Humble, with Obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.[86] Finally, God hath blessed you, and will kepe you from temptation[87] and will be mercifull unto you: and perfect you, for the dignitie of your profession[88] sake: Which, world without ende for euer and euer, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to our God, for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose to thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,[89]
Amen.

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86 The boke of this Prophesie shall contynue.

87 = a malo Temptationis. -Δ. ("Against the evil of temptations." -Ed.)

88 Professio mea est Philosophia vera, vide Libro primo. -Δ. ("My profession is true philosophy. See Book 1." -Ed.)

89 Deo . . . perpetuum: "May all praise, honor, and thanksgiving be to our almighty God, now and forever." -Ed.

1583 Maij 5. Sonday. a meridie hor 4. vel circiter.

Δ: For as much as, on fryday last, while my frende EK was abowt writing of the Tables he was told that the same shuld be finished on monday next and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Uriel, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spirituall instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beati pedes, evangelizantium pacem &c.[90]

Uriel:—The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen. Δ: Amen, per te Jesu Christe:[91] Amen.

Ur:—This boke,[92] and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in

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90 Beati . . . pacem: "Blessed feet, gospel of peace" See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: "And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" This verse quotes from Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: 'Your God reigns.'" -Ed.

91 Per te Jesu Christe: "Through you, Jesus Christ." -Ed.

92 This Holy Book.

your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man: This boke (I say) shall, to morrow, be finished:[93] One thing excepted: which is the use thereof. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next.[94] Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.[95] For why? The Lord hath sent his angels allready to viset the earth,[96] and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for we are good Angells.[97]

The second of the greatest prophesie is this[98] (O ye mortall men) For the first was of him self, that He shold come: And this, is from him: in respect of that he will come. Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.[99]

93 The boke to be finished to morrow.

94 The day appointed for the use of this Book. Augusti 1.

95 Our nine dayes contrition preparatiue. -Δ. Note the *Clavicula Salomonis* prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony ("Barashnum") in order to prepare for higher religious ceremonies. –Ed.

96 Angels sent to viset the heape of sinnes in the world abownding &c.

97 Good Angels.

98 The second of the greatest prophesie, is this.

99 Our Testimony of this Prophesie, all the World ouer, to be (by us) published.

Therfore (I say) prepare your bodies, that they may be strong enowgh for armors of great profe.[100] Of your selfs, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.[101] WO therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.[102]

Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.[103]

Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle.[104] In the myddst whereof, must the stone be which was allso browght:[105] Wherein, thow shallt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole earth.

The fowre fete of the Table must haue 4 hollow things of swete

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100 Our bodyes to be made strong.

101 Antichriste is allmost ready for his practise.

102 40 dayes more for the tables writing in their own Characters.

103 The frute of this boke.

104 The backside of my Character.

105 The use of the stone which a good Angel browght to me the last yere: remember it is half an inche thik.

wood,[106] whereuppon, they may[107] stand: within the hollownes wherof thy seales may be kept unperished.

One month is all, for the use thereof.[108]

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche[109] the skyes, I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all[110]] the partes of the whole world.

The sylk, must be of diuerse cullors, the most changeable that can be gotten:[111] For, who, is hable to behold the glory of the seat of God?

All these things must be used, as that day.[112]

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ: As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

Ur:—Write

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106 The 4 hollow fete of the Table.

107 HM reads "must." -Ed.

108 The use of the Table of practise is onely for one Month.

109 Vide sup. A°. 1582 Maij 4.

110 Great long iornayes to be gon of us two.

111 The Cullor of the silk for the Table.

112 On the first of August next.

o	o	e		t	i	o
l	r	l	rather	u	l	r
r	l	u	thus[113]	l	r	l
o	i	t		e	o	o

Δ: From whense, are these taken?

Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (of thy invention) diddst gather them: Not putting theyr own princis, next to the kings: but as they follow in Tabula, Collecta[114] by thee: as thus,

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Δ: Wherfore is the Table of Kings, and Princis set down in so diuerse manners?[115] as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

113 Δ So they seeme to haue byn ment in the figure of the Table of practise before described.

114 The Princis here not put next to their kings.

115 Note. 4 diuerse Wayes.

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truely considered of it all ready.[116]

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspen, or Bnapsen?

Ur: Bnapsen.

Δ: The Character or Lamine for me was noted (Nouemb. 17. A° 1582[117]) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.

Ur: The forme in euery corner, considereth thy name.[118]

Δ: You meane there to be a certayn shaddow of Δelta? Ur: Well.

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals[119] of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we haue receyued

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116 A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c., & so every howse of the 12 &c. in respect of his proper and severall signification.

117 P. 85. -E.A.

118 The Symbolism of my name, in my character, how and where.

119 Princeples.

no instruction: and more ouer of these letters, some are aversed som euersed, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually to be diuided, according to theyr numbers, with a circle cumpassing the name and Character of the king under which they are placed.[120]

The other letters, whose greatest number doth not excede 7, are certayn By-notes of wicked and euill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, by the boke.

He that standeth in the myddst of the globe,[121] signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before The Boke conteyneth three kinde of Knowledges.

.3. 1 The knowledge of GOD, truely.
.2. 2 The number, and doing of his Angels, perfectly.
.1. 3 The begynning and ending of Nature, Substantially.

And this hath answered a great dowte.

Δ: What is the use of the 7 lamines,[122] (like armes,) and from what grownde are they framed or deriued?

Uriel:—They are the ensignes of the Creation;[123] wherewithall they were created by God known onely by theyr acquayntance, and the manner of theyr doings.

120 Δ perhaps somewhat like this:

121 The man in the myddest of the globe or circle.

122 Tables.

123 The 7 ensignes of creation.

Δ: Are they to be made in any metall?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call.[124]

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—.....

Δ: How to be used; hanged or layd?

Ur: To be layd before thee uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, On the Table.[125]

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of.[126]

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thow distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, by the boke it shall be perfectly known: but by skyll aboue nature.

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124 At the time of theyr call.

125 The 7 ensignes to be paynted on the Table.

126 Supra. -Δ. ("Above." -Ed.)

Δ: Haue I rightly applyed the dayes to the Kings?

Ur:—The dayes are rightly applyed to the Kings.

Δ: How is this phrase The fifth of the seuenth understode, which Befafes[127] speaketh of him self?

Ur:—He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ: It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Ur:—It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert[128] how far, or what points is he to be made priuie of our practise? Seing it was sayd,[129] that none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie,[130] which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the ende of the Three last corruptible times:[131] wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first comming and this is the third.

Ur:—It is so.

Δ: The Characters and words annexed to the Kings names in the

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127 Befafes.

128 A.G.

129 Supra.

130 The last Ternarie.

131 Three times.

utter circumference of the great circle or Globe: How are they to be used?[132]

Ur: They[133] **are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt haue cause to use them.**

Δ: For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

1583

The same sonday. Maij .5. [after supper hora 8½]

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. [He prayeth in his own language.] After this holy boke is finished, then is it necessarie with expedition[134] that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:[135] and will bring his feete, euen into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.[136]

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132 Vide supra pagina precedente. -Δ. ("See above on the previous page." -Ed.)

133 The 7 characters of the 7 kings as on the formar page is Babalel, Liba, &c.

134 Expedition. -Δ. ("Expeditiousness." -Ed.)

135 Journey. - Ed.

136 How the Threasor is to be used.

Secret are the determinations, and unsearchable purposes, where-withall the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfyed.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone,[137] to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: As thow wilt herein, so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?[138]

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee,[139] is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

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137 The Skroll, The Boke, The red powder.

138 Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maij initio. -Δ. "Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583." The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen's command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince's seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee's subsequent actions. -Ed.

139 Δ My good Angel.

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, after the manner of men.[140] It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the fete, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

Δ: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne muche bodyly sadnes.[141]

More then my message, I may not: And it is done.

Δ: As concerning the Vision which yester night was presented (unloked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—The One, did signifie the prouision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the Quene of Scotts. It is not long unto it.[142] The

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140 Hereby may many other answers be considered.

141 Multa nobis perpetienda propter Deum nostrum Omnipotentem. -Δ. ("Our great suffering near for our almighty God." -Ed.)

142 Note The Quene of Scotts to be behedded. So she was A°. 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.

Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

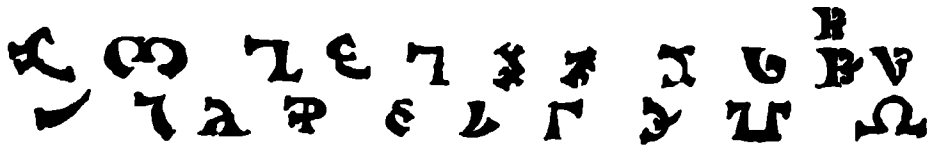
Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ: Gloria sit sempiterna Deo nostro
Omnipotenti et Æeterno.[143]
Amen.

May 6.

Monday, I went to London: and EK remayned attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyuing: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, When EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.



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143 Gloria . . . Aeterno: "Everlasting glory be to our God, almighty and eternal." - Ed.

Maij 8. Wensday, After dynner horam circiter 4 a

Δ: Being desyrous to furder all things on my part to be performed, and n . . . to lack the Cumpany of EK going for the Erthes,[144] (before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke[145] were to be written in paper or parchment: in what cullor the lynes were to be ruled, grene or blew &c: and of diuerse other dowtes, necessary to be dissolued, I was carefull to haue had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the stone.

EK sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Uriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table:[146] Then they two did knele before Uriel and sayd,

> Verus et sanctus et sempiternus.[147]

Δ: Then they rose agayn: and they semed to haue talk, or conference togither and theruppon Uriel sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereup-

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144 The Erthes.

145 The boke.

146 The shepe under the Table.

147 Verus . . . sempiternus: "True and holy and everlasting." -Ed.

pon immediately appered in the stone a fayr Pallace:[148] and out of the pallace cam a tall wellfauored man, very richely apparayled with a braue hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd,

Man: How pitifull a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: Note: After I perceyued euidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some Zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my ernest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayed thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.[149]

Δ: All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following. You shall be hindred, in all, that may be.[150]

Nothing can hinder god his determined purposes.

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148 A Temptation permitted by God.

149 Pereant . . . Tenebrarum: "May darkness perish with the Prince of Darkness." -Ed.

150 Temptations & hinderances.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. Forme, and write the boke after thyne own Judgment. God his determination is iust; Therfore putto your hands.[151] More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

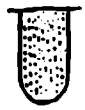
Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:



and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and hast done that which is not Convenient. Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowt of the Veritie of that tung.

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151 The forme of the boke committed to my discretion.

Tung:—Man (o God) beleueth him self in his own Imagination. Therfore Wipe our holines from the face of the erth And Justifie owr doings, where we lawde and prayse thee.

Δ: I becam now abashed of my former speche, and perceyued my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde,

Tung:—Do that, which is commaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be punished.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be praysed in Æternitie, Ô God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help; and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

May 9 Holly Thursday in the morning.

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde,[152]

———It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the long offences and sinnes of thy servant. For, it is written, the light of thy eyes haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:

☞ But be you Warned.[153]

Behold, my armes ar longer then my body, and I haue eyes rownd abowt me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.

Δ: Thereuppon he disapeared; and immediately, appered Uriel, who sayd,

Uri:—Actum est.[154] Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn restored,[155] and more bewtifull, then in foretyme.

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152 Δ Fortè Annaël.

153 Misericordia Dei. -Δ. ("God's mercy." -Ed.)

154 Actum est: "It has been done." -Ed.

155 NOTE.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter.[156] Therfore we say, In thy name (o thow most highest) fiat.

fiat.[157]

Justifie not your self:

Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordring of the boke[158] is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,[159] as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euery word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

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156 Justice.

157 fiat: "Let it be so." -Ed.

158 The boke.

159 Note.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be praysed, extolled and magnifyed world with out ende. Amen.

I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini[160] &c.

EK, immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense.
Amen.

Thursday. May 23. Circa 10½ mane

Δ: EK being come yesterday agayne and hauing . . . the erthes of the eleuen places before specifyed:[161] we being desirous to . . . the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe

[160] Jubilate . . . versamini: "Rejoice in God all ye dwelling on the Earth." This is reminiscent of several Psalms. -Ed.

[161] The Erthes.

retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royall (which I perceyued, was the extraordinary working of god for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somwhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,

The stone

Pinzua[162] Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat inquitatibus inimicorum lucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.[163]

EK: They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap:—Veh dicit, sed non est qui audiat.

> Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

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162 This "a" was sownded to the ende of pinzu as we use in english balads, as with this word down is sownded as downa, down a down a, &c.

163 Michael: Gravida . . . tremulis: "Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking." -Ed.

Mich:—Fiat.[164]

EK: He plucketh all the usuall hangings down abowt the place and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.[165]

EK: New seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

Mi:	This.	[They sayd, pointing abowt the howse.]
Uriel:	That.	
Rap:	We.	

EK: They bring in a Throne like a Judgis seat or Throne and set it up, with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. [all three sayd.] EK: And there came light fire flashing from the Throne]

Thre commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust[166] that thow hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) <u>your synns are forgiven.</u>[167]

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164 Rap: Veh dicit . . . Fiat: "Raphael: He says 'veh,' but it is not what he hears. We have seen lamentation, but he doesn't feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so." -Ed.

165 Nova. -Δ. Transeunt . . . nova: "The old ways cease, the new begin." -Ed.

166 Just.

167 Peccatorum remissio. -Δ. ("Remission of sins." -Ed.)

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,[168] and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable.[169] My hand is heuy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning: For Who soeuer shall arrise agaynst you (Behold) I am with you.

Your fathers liued in darknes; and yet were revived. Yea your fathers were in light, and yet they saw not Truth. But I will be known: yea the Nations uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therfore reioyce.

[All three sayd,] We perish (o lord) for our unrighteousnes sake [and therewith they fell down.] But in thee we were created and in thee We rise agayn:[170] Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles togither and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:[171] no not in Israël.

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168 Quae . . . gradu: "which they are now in the highest degree." -Ed.

169 The Thorny path sup. 24 March.

170 Angeli iniusti, respectu Justiciae Divinae. -Δ. ("Unrighteous angels, with respect to Divine Righteousness." -Ed.)

171 Mercy.

Decedant mali, et pereant.[172]

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answere thee.

Δ: Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniæ quid dici possit?[173]

2. An successor eius erit Albertus Lasky, an ex domo Austriaca?[174]

3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiæ?[175]

Behold you thanked God, and it is accepted. I say, Althowgh we require speede of thee and of you:[176] yet ....

....speede of us, you haue a Master, we are his mowth ....

are Schollars, without us, you could * not heare him: Neyther cowld we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready appointed. And What He Was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therfore When you shall be called-uppon,[177] DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: **The Conquest shall be yours**.

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172 Decedant . . . pereant: "May the wicked depart and perish." -Ed.

173 De Vita . . . possit?: "Regarding the life of Stephen, King of Poland, what can be said?" -Ed.

174 An successor . . . Austriaca?: "Will his successor be Albertus Laski, or from the House of Austria?" -Ed.

175 An Albertus . . . Moldauiæ?: "Will Albertus Laski, Palatine of Sieradia, have the kingdom of Moldavia?" -Ed.

176 ..... require none at Gods hands in this Case.

177 Note, we shalbe called upon.

To the purpose. Who puft-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him a sonne,[178] as an arme unto his chosen.

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unframed: He seeth these places, but knoweth not to what ende.

☞ He is dead,[179] in respect of his absence: But honor them, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the course of the Sonne: **Then** shall it be sayd unto him, **O King.**[180]

When you semed to be carryed unto mowntaynes, you towched his . . . Behold (sayeth He) Fornication[181] shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoeuer **thow** takest in hand, First **loke up**: see if it be Just.[182] Yf it be, **put furth thy hand: For, it is graunted.**[183]

It is sayed, I haue giuen thee powre, and thy perswasion[184] shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanters, yea many diuels haue rosen up against this stranger,[185] and they haue sayd, We will preuayle against

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178 Albertus Lasky.

179 The dead man. ☞

180 Prophetia de regno Alberti a Lasky, sed ipe noluit constanter se convertere ad Deum et adherere Deo, &c. ("A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God." -Ed.)

181 Fornication.

182 Justa facienda. ("Just cause." -Ed.)

183 This phrase is heavily underlined in the manuscript. -Ed.

184 Perswasion, Δ.

185 Alb. Lasky ¶

him: for, why? There is one, that aspireth and he it is, that seeketh his confusion. But I will graunt him his desire: He shall do good with many: your names are in one boke.[186] Feare not, therfore, Love togither.

There shall arise, saying, let . . . .
talked with strangers: But I . . . .
I will driue them from theyr own . . . .
the bones which are buryed a far of . . . .[187]
They do spit vengeance agaynst . . . .
them in theyr own filthynes . . . .
All men loke upon the . . . bycause it is glorified . . . .
Happy are they, whose faces are marked,[188] and in w. . .
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be . . . .
shall shortly say, Ô give me Cownsayle: for th. . . . .[189]
cownsayled me, conspire agaynst me:
Behold, such[190] as shewed thee, little frendship, are rather such . . .
dede (as thow iustly hast confessed,) as were forced to doe . . .
good: I say, they, begyn to repine at that, the haue . . .[191]

Let those which are of tyme, yelde to time.[192] One euerlasting cumfort of grace, and perfect loue, be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake. All thow demaundest, is answered.

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186 Alb. Lasky his name, in one boke with our names.

187 . . . rie bones . . . be . . . to.

188 Faces marked.

189 Forte: "They that." -E.A.

190 The Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.

191 Forte: "done." -E.A.

192 Δ we were called to dynner often so he ended.

Of our selues, (we say,) We desire to be with you: And what is of us, the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.]

Δ: Semper sit benedictus Trinus et Unus.
Æternus et omnipotens Deus noster.
Amen.

Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.[193]

[193] Semper . . . sequiter: "May the Trinity in Unity, our eternal and almighty God, be ever blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel, and of a new land." -Ed.

Appendix 1: Description of Sigillum Dei Aemeth from *Liber Juratus*

The following excerpt is from Sloane 3854, folio 114v, with variant readings from the Royal manuscript (abbreviated R) and from Sloane 3885 (abbreviated S). The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown by Athanasius Kircher in his monumental work *Oedipus Aegyptiacus* (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C. J. S. Thompson, *The Mysteries and Secrets of Magic,* New York, 1973, p. 186, but without identifying the source) is somewhat different.

De compositione signi dei vivi[1]

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clauos domini,[2] vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parson- [S 61v
arm. Deinde infra illos duos circulos in superiori parte quæ dicitur [R9r]
angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat[3] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x.[4] o. r. a. b. a.[5] l. a. y. q. c.[6] i. y. s. t. a. l.

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1 R: "here folowithe the makinge off the seale off the trwe and lyuinge god."

2 Deest S.

3 S: "intret."

4 S: "y."

5 S adds: "e."

6 S: "t."

g. a. a. o. n.[7] o. s. v. l. a. r.[8] y. t. c.[9] e. k. s. s.[10] p. f. y. o. m. e. m. a. u.[11] a. r. e. l. a. c.[12] e. d.[13] a. t. o. n. o. n. a. o. y. l. e.[14] y. o. t. m. a[15] et iste[16] literæ sunt eque[17] distantes, et circu~dent circulum. eo ordine quo sunt prenominatæ[18] et sic magnum nomen domini semenphoras[19] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,  in cuius medio sit signum tau tale  et super illud signum scribe[20] nomen dei el, et sub nomine aliud nomen dei .l.[21] ely. isto modo[22]  Deinde infra angulum superiorem[23] pentagoni[24] scribe istas duas litteras .lx.[25] Et infra alium

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7 R has "w," but has "n" supra linea.

8 R (sup. lin.): "t."

9 Deest S.

10 R has "x," but has "s" supra linea.

11 R: "n," S: "x" (?).

12 R: "t."

13 R has "v," but has "t" supra linea.

14 R (sup. lin.) adds "p."

15 R ends "yleotsyma." Sloane 313: "htoexorahala/ yqciystalga^a onosularitcksp-fyo/ mo (sup. lin: e)mau (sup.lin. x) aremlarclatcdaccnonaorleyot."

16 S: "istæ."

17 S: "æque."

18 Sloane 313: "nominate."

19 R: "schemhamphoras," S: "shemhamphorash," Sloane 313: "semamphoras."

20 R adds "hoc."

21 Deest R; S: "et sub nomen aliud dei sz."

22 Sloane 313 omits this diagram.

23 S: "inferiorem."

24 Sl. 313 adds "super nomine."

25 R: ".l.h.," Sloane 313 reads "l . et . x ."

angulum dextrum istas duas[26] .a.l. Et in alio [R 9v] post istum istas duas[27] n.m.[28] Deinde circa pentagonum fac unum eptagonum[29] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x.[30] scribebatur, et in eodem latere eptagoni[31] scribe hoc nome~ sancti[32] angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est[33] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni[34] erunt[35] adimpleta,[36] Deinde circa istum eptagonum[37] predictum fac alium eptagonum[38] non quoquo modo factum prius sed[39] taliter quod unum latus ipsius intercedet[40] latera alterius, Deinde fac alium eptagonum tale~[41] qualis prius[42] fuit

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26 R omits "istas duas."

27 R omits "istas duas"; Sloane 3854 adds: ".l.a. et in alio post istum .l.c. Et in alio post istum."

28 S: ".v.m."; In Sloane 313 this phrase reads: "scribe illas 2. literas. l. et . x . et infra alium angulum dextrum istas 2. literas . a . l . et in alio post istum . l . a . et in alio post istum . l . c . et in alio post istum . n . m . ut hic post in figura deorsu~ in marg .. in ..."

29 S: "heptagonum."

30 R: ".l.h."

31 S: "heptagoni."

32 R: "scante."

33 R omits "casziel . . . quod est."

34 S: "heptagoni."

35 R: "sunt."

36 S: "adimpleti."

37 S: "heptagonu~."

38 S: "heptagonu~."

39 Sloane 313, S: "non q° m° primus factus est sed."

40 R: "incarceret."

41 Deest R.

42 S: "primus."

cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, unu~[43] latus secundi eptagoni[44] supernudo et aliud subenudo, sed[45] latus primo angulos[46] succedens subenudo ibit. et que[47] secuntur[48] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quoli-
R 10r] bet angulo secundi eptagoni[49] una crux depingatur, Deinde in illo latere secundi eptagoni[50] quod transit ab ultimo angulo eiusde~[51] ad
S62r] secundum angulum eiusde~ in eadem parte quæ est super[52] .casziel. sillabe cuiusdam sancti[53] dei nominis scribatur,[54] Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti[55] qui est supra primam sillabam de .casziel. et hec[56] sillaba .ya. in illo loco eiusdem[57] lateris qui est supra ultimam sillabam eiusdem[58] .casziel. et hec[59] silliba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem

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43 Deest R.

44 S: "hexagoni."

45 Deest R.

46 S: "angulo."

47 R, S: "quæ."

48 R, S: "sequntur."

49 S: "hexagoni."

50 S: "hexagoni."

51 Deest R.

52 S: "supra."

53 R: "scaneti."

54 S: "scribantur."

55 S: "prædicti."

56 R: "hac," S: "hæc."

57 Deest R.

58 R adds "de."

59 R, S: "hæc."

secundi anguli eiusdem, Deinde in[60] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni[61] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei[62] .narath. ita quod hec[63] sillaba .na. scribatur in illo loco eiusdeum lateris qui est supra primam sillabam de .satquiel. et hec[64] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hec[65] due[66] literae .t.h.[67] in illo loco qui est in eodem latere[68] inter latus secans ipsum[69] et crucem tertiam,[70] Deinde in illo latere eiusdem secundi eptagoni[71] quod tendit .a. tertio[72] angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. [10v] ita quod hec[73] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hec[74] sillaba .bar. supra ultimam sillabam[75] * eiusdem, et hæc sillaba .re. in illo loco *[76] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni,[77] Deinde in illo latere

60 S: "a."

61 S: "hexagoni."

62 S: "hoc sanctum nomen dei."

63 R, S: "hæc."

64 R, S: "hæc."

65 Deest R; S: "hæ."

66 R: "dua"; S: "duæ."

67 S: ".c.h."

68 Deest R.

69 S: "illud."

70 S: "terciã."

71 S: "hexagoni."

72 S reads simply: "tendit a 3°."

73 R, S: "hæc."

74 R, S: "hæc."

75 Sloane 3854 adds in margin: "i~ illo."

76 Text between * deest in Sl.3854.

77 S: "hexagoni."

eiusdem secundi eptagoni[78] quod est .a. quinta cruce[79] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hec[80] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hec[81] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hec[82] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi iptagoni[83] quod vadit a secundo angulo eiusdem secundi eptagoni[84] ad quintum[85] scribatur hoc[86] aliud sacrum[87] nomen[88] .halg.[89] cum coniunctina ita quod coniuunctina in
[R11r] illo loco eiusdem lateris scribatur qui[90] est supra primam sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra[91] coniunctina sic debet scribi et[92] cum titulo intersecante propter timorem
[S3854 fol. 115r] dei malum nolitu~[93] diuideutem. Deinde in illo latere eiusdem
[S62v]

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78 S: "hexagoni."

79 S reads simply: "quod est a 5ta cruce."

80 R, S: "hæc."

81 R, S: "hæc."

82 R, S: "hæc."

83 S: "exagoni."

84 S: "exagoni."

85 S: "quartum."

86 Deest R.

87 S: "sanctum."

88 R adds "dei."

89 Sloane 313: "lyalg"; S: "lialg."

90 R: "quid"; S: "qi."

91 Deest S.

92 Deest S.

93 R: "volitum."

eptagoni[94] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum[95] dei[96] nomen .veham.[97] ita quod hæc sillaba .ve.[98] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillibam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo[99] eiusdem secundi eptagoni[100] ad primum angulum scribatur hoc aliud sacrum[101] dei nomen .yalgal. ita quod hec[102] litera .y. scribatur in illo loco[103] eiusde~ lateris[104] qui est supra primam sillabam de .gabriel. et hæc sillaba .al. super[105] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris[106] primi et tertii [R11v]
eptagoni[107] a dextris[108] scribatur .vos.[109] et in sequenti latere eiusdem tertii eptagoni[110] a dextris[111] hoc Nomen .duymas.[112] et in alio

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94 S: "hexagoni."

95 S: "sanctum."

96 Sloane 3854: "aliud dei sacrum"; Sloane 313: "a^{d} n^{m} dei sacru~."

97 Sloane 3854: "ucham."

98 Sloane 3854: "ue"; S: "Ne" (?).

99 Deest R, S.

100 S: "hexagon."

101 S: "sanctum."

102 S: "hæc."

103 R: "in alla."

104 S: "lateris eiusdem."

105 S: "supra.,"

106 R: "latere."

107 S: "hexagoni."

108 S: "dexteris."

109 S: "Avs" (?).

110 S: "hexagoni."

111 S: "dexteris."

112 Sloane 313: "duynas"; S: "dvynas."

.Gyram. et in alio .Gram[113] et in alio .Aysaram. et in alio .Alpha. et ω. in alio.[114] Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum[115] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis[116] secundi et tertii eptagonorum[117] sub secunda cruce hoc nomen .ON. et in illo[118] alio spaciolo sub tertia cruce. iteru~[119] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub qinta[120] cruce iterum .el. et in alio sub sexu [121] cruce iterum .ON. et in alio sub septima cruce .w. Deinde in illo[122] spacio[123] quod clauditur[124] inter angulum primum[125] secundi eptagoni[126] et secundum angulum eiusdem et primum latus tertii eptagoni[127] et portionem circuli contingentem illos angulos depingatur una crux, in medio .S.[128] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a.[129] et super buccam crucis secundam a dextris hæc litera

113 R: "Grani."

114 Sloane 313, S: "et in alio .ω."

115 S: "est sub angulo primo 2i et 3i hexagonoru~."

116 S: "angulo."

117 S: "hexagonorum."

118 Deest R, Sl.313.

119 R, S: "itarum."

120 R: "sequenti"; S: "5ta."

121 R: "sequenti"; S: "6ta."

122 R: "alio."

123 S: "spaciolo."

124 S: "claditur."

125 Deest R.

126 S: "hexagoni."

127 S: "hexagoni."

128 R: "scilicet"; S: "si."

129 S: "A."

.g. Et sub bucca inferiori a dextris[130] scribatur hæc alia[131] litera .a.[132]
Et sub quarta bucca hæc[133] litera .l. Deinde in alio spaciolo sequenti a [rR12r]
dextris in medio scribatur hoc nomen[134] .ely.[135] et in alio hoc nomen
.eloy.[136] et in alio .christos. et in alio .sother.[137] et in alio .Adonay.[138] et [S 3854
in alio .Saday. Deinde scias qd in exemplaribus communiter[139] pen- col 2]
tagonus fit de rubeo cum croceo in spaciis tincto. Et primus[140]
septagonus[141] de azurio, secundus de croceo, tertius de purpureo, et [S 63r]
circuli de nigro, et spacium inter circulos ubi est nomen de maximum.
ac venerabile[142] .schemhamphoras. tingitr croceo, omnia alia[143] spacia
viridi habent tingi, Sed in operationibus aliter fieri debet, quia de san-
guine aut. talpæ. aut .turturis. aut.[144]vpupæ. aut .vespertilionis. aut
omnium horum figuratur, et in pergameõ virgineo vitulino,[145] vel[146]

130 S: "dexte=/is."

131 Deest R.

132 S: "A."

133 S adds "alia."

134 R adds "dei."

135 S: "Ely."

136 S: "Eloy."

137 S: "Sother."

138 R: "ADONAI."

139 R: "quod communiter in exemplaribus."

140 R: "primu~."

141 S: "hex^t^agonus."

142 Sloane 313, Sl.3854 omit "de maximum ac venerabile."

143 R: "alio."

144 R, S: "at."

145 R: "vituluio."

146 Sloane 313: "aut."

equino, vel ceruino, et sic completur dei sigillum, Et per[147] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur[148] in hoc libro.[149] Modus autem sacrandi hoc sacrum sigillum talis[150] sicut sequitr[151] debet esse.

S 313
[6.r]

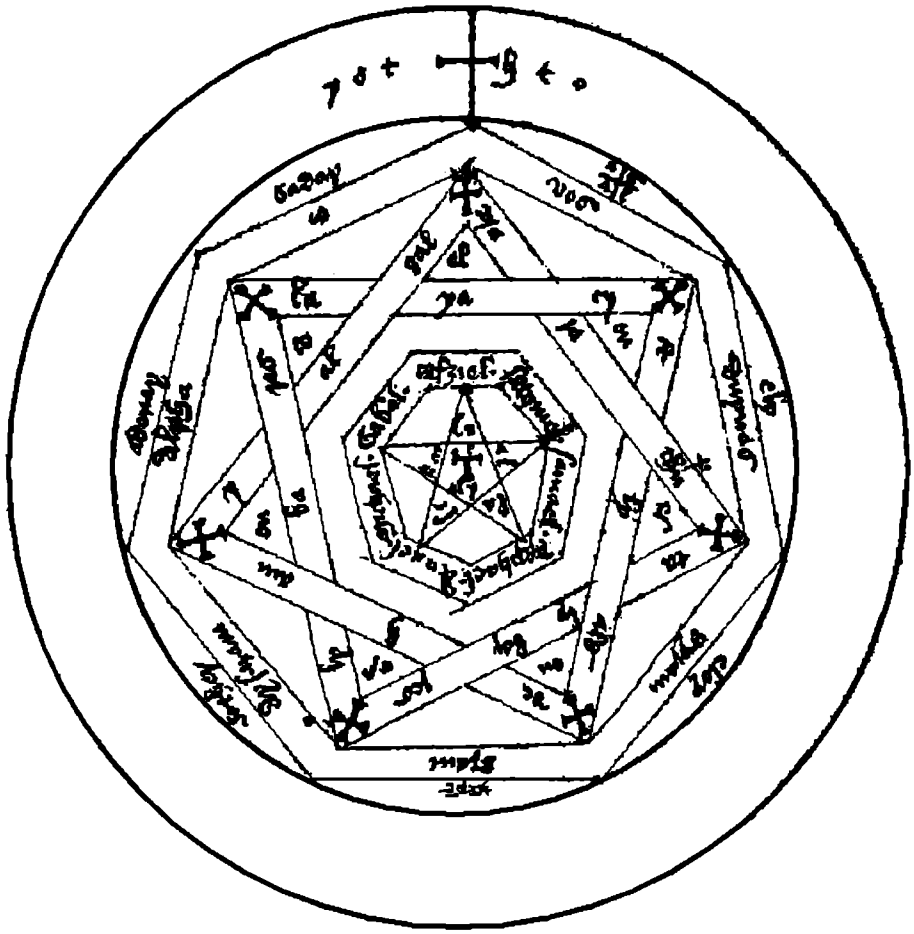

Figure 8. Sigillum Dei Aemeth from Liber Juratus.

147 R: "par."

148 S: "sequntur."

149 Sloane 3854: "libro sacro"; S: "sac°"; Sloane 313: "libello ^ sacro."

150 S: "talitur."

151 S: "seq^i^tur."

Inspirante domino dixit Salomon unus est solus deus, sola fides,[R12v] sola virt~s, quã dominus hominibus voluit revelari et distribui tali[152] modo. Dixit[153] Angulus .Samael. Salomoni hic[154] dabis populo Israel qui et aliis similiter tribuent sic placuit creatori[155] et inbet ipsum Dominus[156] taliter consecrari.

Primo sit mundus operans non pollutus,[157] et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scriptu~[158] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur,[159] hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post[160] invocando angelos sicut etiam[161] infra[162] Dicetur, mutabitur tñ[163] peticio tali[164] modo,

S: Oratio

[S 3854 fol. 115v

Ut tu domine per annunciationem concepcionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare

---

152 R: "hoc."

153 R: "Dexit."

154 R, S: "hoc."

155 R omits "sic placuit creatori."

156 S: "dominus ipsum."

157 S: "polutus."

158 R: "scriptus."

159 R: "suffumigetr."

160 S: "postea." In the margin of Sloane 313, there is a drawing of a hand pointing out the passage which is very similar to Dee's.

161 Deest S. In Sloane 313 it is written surpa linea.

162 Deest Sloane 3854.

163 R: "tamen"; S: "tantum."

164 R: "hoc."

digneris[165] ut per ipsum te[166] mediante possim vel possit talis[167] .N. celestes[168] coniuncere[169] potestates aereas et terreas[170] cum infernalibus subingare, [S 63v] invocare, transmutare[171] coniurare constringere, [S 13r] excitare, gongregare,[172] dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis tuas[173] peticiones graciosius[174] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, pecrata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et du~[175] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere[176] maiestatem

Et tunc illa nocte sub aere sereno[177] extra domum dimittat, Tunc habeas chirotecas[178] nouas sine creace factas inquas quis numquam manum posuerit[179] in quibus signum glutetur, et sic complebitur hoc sacrum[180] sigillum, Cuius primus eptagonus[181] .7. ordines, Secundus .7. Articulos Duplos tertius .7. sacramenta Designat[182]

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165 R: "digue ris."
166 R: "et."
167 S: "tali"; Sloane 3854: "tal."
168 S: "cælestes."
169 S: "convincere."
170 R: "terreac."
171 R: "transmittaere."
172 S: "congregare."
173 R, S: "suas"; Sloane 313: "meas vel suas."
174 S: "graciosi."
175 R: "dum"; S: "domine" (?); Sloane 313: "deuiu~." (?)
176 Sloane 3854: "agnoscere."
177 Deest R.
178 S: "chirothechas"; Sloane 313: "cirothecas."
179 R: "posuit."
180 Sloane 3854: "sacrosct~m"; S: "sacosctmus." (?)
181 S: "heptagonus."
182 S: "designant."

Appendix 2: Athanasius Kircher: *Oedipus Aegyptiacus:* Sigillum Aemeth (Rome, 1652–4)

Amuleti alterius Cabalistici heptagoni Interpretatio

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquaeque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hic prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimé in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quod in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum אגלא, quod expansé idem significat ac, אתה גבור לעולם אדני Tu fortis in aeternum Domine: Si enim capitalis singularum vocum literas in vnum iunxeris, prodibit nomen אגלא Agla, vti quadratum ostendit. Intra cornu BC ponitur אלי Eli, id est, Deus meus. Intra cornu CD ponitur אלוהי Eloi, quod tametsi idem prorsus cum praecedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Graecé Saluatorem significat, né verminosum machinamentum Graeca voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque haec sunt septem attributa Christi, quibus subiungunt septem Veneris

Intelligentias, quae sunt Cafziel, Satquiel, Samael, Raphael, Mahel, Michael, Gabriel; quae vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, á Deo bonisque Angelis emanare minimé posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodaemone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quam ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cum has literas ע ל ה scribere debuissent, bestijs tamen inscitiores has supposuerunt e e e e y. Intra triangula vero ex Arabum amuletaria officina ponuntur yl, al, le, al, um, corruptissimé vti omnia alia; volebant enim illud Arabicum exprimere لا الله الا الله *la alla ella alla, non est Deus nisi Deus,* quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato semper hae voces sequuntur, ومحومد رسول الله *Mahumet rassulalla;* atque harum capitales literas referunt um. Vt vel ex hoc colligas, quantis modis illudat Daemon incautis hominibus, vt dum Christiani esse volunt, occulte Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit professio, id que occulto pacto Daemonis, ad Christianae religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priús Martem non attraxisset; de quibus in Astrologia Aegyptiaca susiús; hoc enim pentagono victoriam in omnibus sibi spondebant. Porró finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, qua & Deum, & Angelos, veriús Caco-

daemones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet, quam &, né Christianae aures vulnerentur, consultó omitto. Quicunque itaque huiusmodo possederit farinae Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicae machinationis opus se possidere sibi persuadeat, non nisi cum aeterna animae ruina vsurpandum.

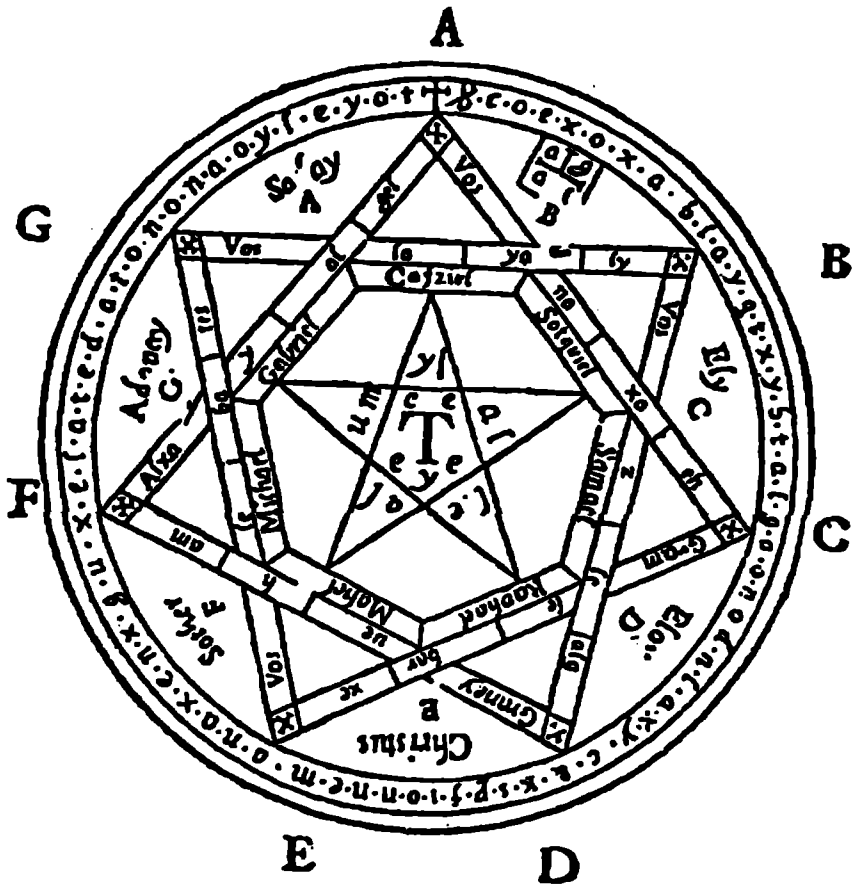

Figure 9. Sigillum Aemeth from Oedipus Aegyptiacus.

Appendix 3: *Theurgia Goetia.*[1]

It deals with aerial spirits, whose nature is neither entirely good nor evil:

To call forth any of the aforesaid aerial spirits or their servants, choose the uttermost private, secret and most tacit room in the house or in some certain island, wooded grove, or the most occult and hidden place, removed from all comers and goers, that no one chance (if possible) happen that way into your chamber or whatsoever place else you act your concerns in. Observe that it be very airy because these spirits are of that nature.

You may call these spirits into a crystal stone or glass receptacle, this being the ancient and usual way of receiving and binding spirits. This crystal stone must be four inches diameter set on a table of art, made according to the following figure, which is truly called the secret table of Solomon, having his seal on your breast and the girdle about your waist as is shewed in the book *Goetia* and you cannot err. The form of the table is this:

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1 For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 57–108.

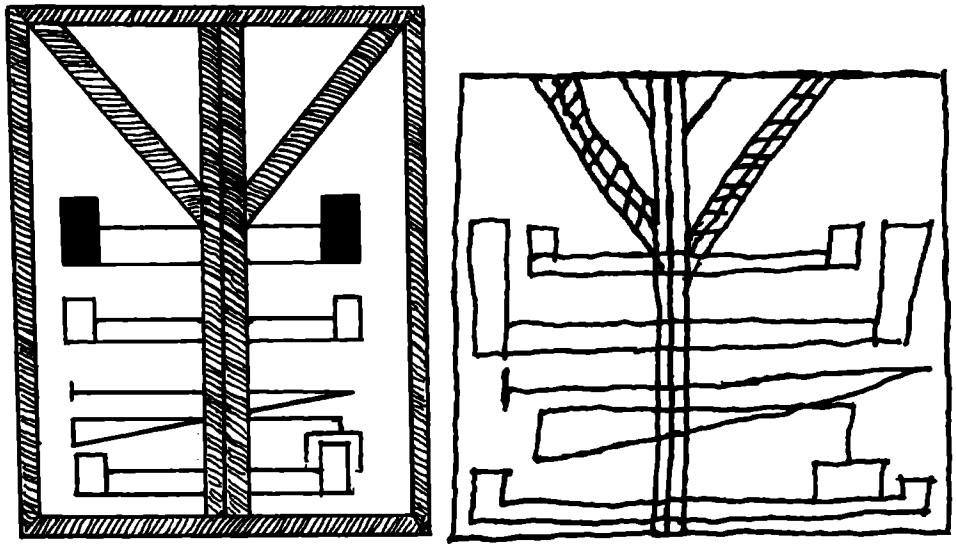


Figure 10. Seal of Solomon, from Harley 6483 (left); and from Sloane 3825 (right).

When you have thus got what is to be prepared, rehearse the conjuration following several times, that is, whilst the spirit comes, for without doubt he will come.

The Conjuration of the Aerial Spirits

I conjure thee O thou mighty and potent duke N. who ruleth under thy prince (or king) N. in the dominion of the East (or &c.) (Or, "I conjure thee o thou mighty and potent duke N. who wandereth here and there with thy prince N."[2])

I conjure thee N. that thou forthwith appear alone (or with thy servants) in this first (or second) hour of the day, here before me in this crystal stone (or here before this circle) in a fair and comely

2 This form of the introduction is thus to be varied depending on the office, place and number thou wishest to conjure.

shape, to do my will in all things that I shall desire or request of thee. I conjure and powerfully command of thee N. by him who said the word and it was done, and by all the holy and powerful names of God and by the name of the only Creator of Heaven, Earth, and Hell, and what is contained in them : ADONAY, EL ELOHIM, ELOHE, ELION, ESCERIE ZEBAOTH, JAH, TETRAGRAMMATON, SADAY, the only Lord of God of Hosts, that thou forthwith appear unto me here in this crystal stone (or here before this circle) in a fair and comely human shape, without doing any harm to me or any other creature that JEHOVAH created or made, but come thee peaceably, visibly, and affably, now without delay manifesting what I desire, being conjured by the name of the eternal living and true God: HELIOREN, TETRAGRAMMATON, ANEPHEXETON, and fulfill my commands and persist unto the end. I conjure, command and constrain thee spirit N. by ALPHA & OMEGA, by the name PRIMEUMATON, which commandeth the whole host of heaven, and by all those names which Moses named when he by the power of those names brought great plagues upon Pharoah, and all the people of Egypt: ZEBAOTH, ESCHERIE, ORISTON, ELION, ADONAY, PRIMEUMATON, and by the name of SCHEMES AMATHIA which Joshua called upon and the sun stayed his course, and by the name of Hagios, and by the SEAL OF ADONAY and by AGLA, ON, TETRAGRAMMATON, to whom all creatures are obedient, and by the dreadful judgment of the high God and by the holy angels of heave and by the mighty wisdom of the great God of Hosts, that thou comest from all parts of the world and make rational answers unto all things I shall ask of thee, and come thou peaceably, visibly and affably, speaking unto me with a voice intelligible and to my understanding. Therefore come, come thou in the name of ADONAY, ZEBAOTH, ADONAY, AMIORAM, come, why stayeth thou, hasten: ADONAY SADAY, the King of kings commandeth thee!

When he is appeared show him his seal, and the pentacle of Salomon, saying as followeth:

The Address Unto the Spirit Upon His Coming

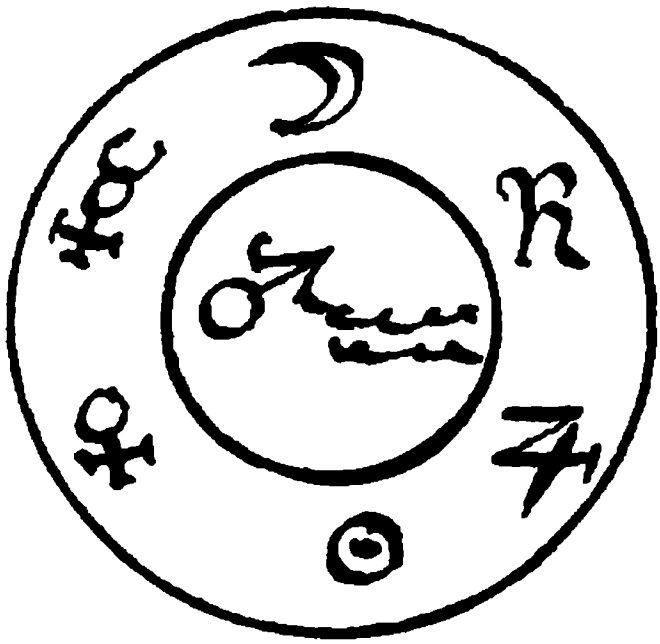
Behold the pentacle of Salomon which I have brought before thy presence. Behold the person of the Exorcist who is called OCTINOMOS, in the midst of the exorcism, who is armed by God and is without fear, who potently invocateth thee and called thee to appear. Therefore make rational answers to my demands and be obedient to me thy master in the name of the Lord: BATHAT rudhing upon ABRAC, ABEOR coming upon ABERER!

When thou hast had thy desire of the spirits, licence them to depart as is shewed in the first book *Goetia,* at the latter end of the conjurations.

Appendix 4: *Art Pauline.*[1]

The second example comes from *The Art Pauline,* which describes calling forth spirits governing the hours, and spirits governing the signs of the zodiac:

First draw two concentric circles whereupon thou wilt draw the seal. In the center circle draw the ascendant to the right, and the lord of the ascendant to the left, then in the outer circle draw the rest of the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.



The seal being thus made, lay it on the table of practise whose form we now show, on that part which is noted with the same character as the lord of the ascendant.

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1 For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 109–45.

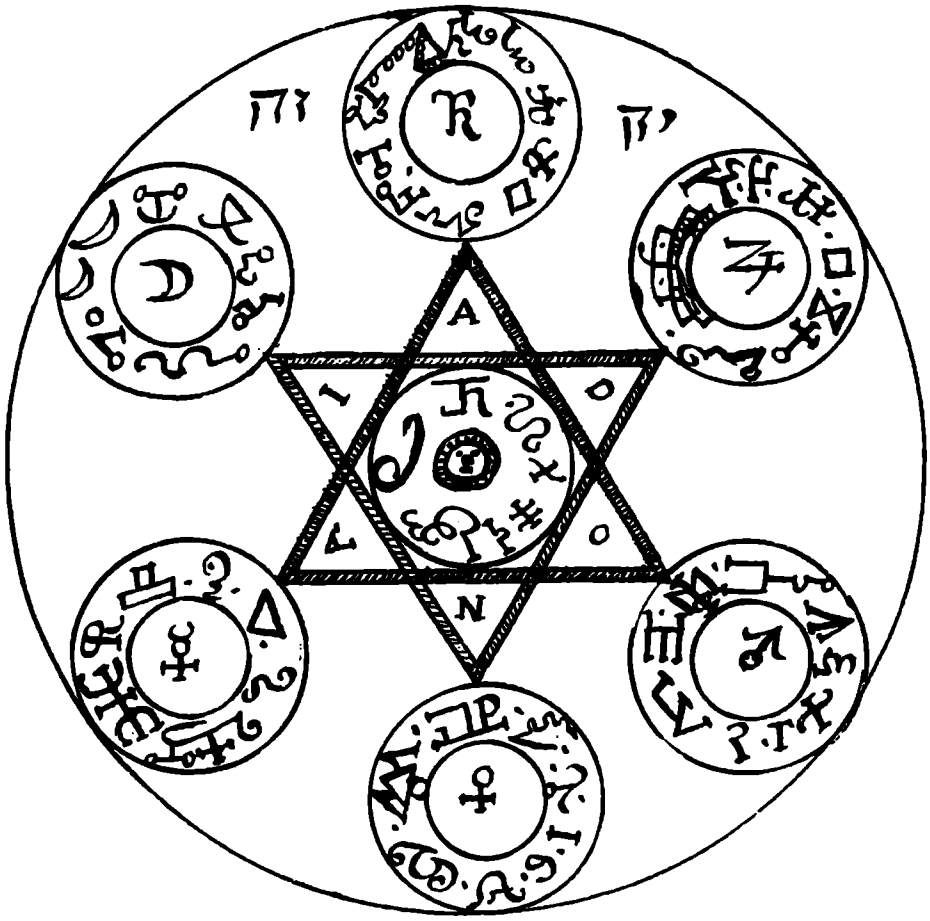

Figure 11. Table of Practice from the Art Pauline.

Perfume the seal with the thimmiamate proper to the planet, lay your hand upon it, and then say the following conjuration.

The Conjuration as Followeth:

O thou mighty, great and potent Angel N., who ruleth in the Nth. hour of the day, I the servant of the most high God do conjure and entreat thee in the name of the most omnipotent and immortal Lord God of

Hosts: JEHOVAH TETRAGRAMMATON, and by the name of that God which thou art obedient unto, and by the head of the hierarchy and by the seal or mark that thou art known in power by, and by the seven angels that stand before the throne of God and by the seven planets and their seals and characters, and by the angel that ruleth the sign of the twelfth house which now ascends in this Nth. hour, that thou wouldst be graciously pleased to gird up and gather thyself together and by divine permission to move and come from all parth of the world, wheresoever thou beest, and show thyself visibly and plainly in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my understanding and that thou wouldst be favorably pleased that I may have familiar friendship and constant society both now and at all tims when I shall call thee forth to visible appearance to inform and direct me in all things that I shall seem good and lawful uunto the creator and thee, O thou great and powerful angel N. I invocate, adjure, command and most powerfully call thee forth from thine orders and place of residence to visible appearance in and through these great and mighty signals and divine names of the great God, who was and is and ever shall be: ADONAY, ZEBAOTH, ADONAY AMIORAM, HAGIOS, AGLA, ON, TETRAGRAMMATON, and by and in the name PRIMEUMATON, which commandeth the whole host of heaven, whose power and virtue are most effectual for the calling and ordering of the creation, I do command thee to transmit thy rays visibly and perfectly unto my sight, and thy voice to my ears, in and through this crystal stone, that I may plainly see thee and perfectly hear thee speak unto me. Therefore move thee, O thou mighty and blessed Angel N., and in this potent name of the great God JEHOVAH, and by the imperial dignity thereof, descend and show thyself visibly and perfectly in a pleasant and comely form before me in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my apprehension, showing, declaring, and accomplishing all my desires that I

shall ask or request of thee both herein and in whatsoever truths or things else that is just and lawful before the presence of Almighty God, the giver of all good gifts, unto whom I beg that he wuld be graciously pleased to bestow upon me. I thou servant of mercy N., be thou therefore unto me friendly, and do for me as for the servant of the most high God, so far as God shall give thee power in office to perform, whereunto I move thee in power and presence to appear, that I may sing with his holy Angels, OMAPPA-LA-MAN, HALLELUJAH, AMEN.

Appendix 5: *The Art Almadel (Ars Almadel Salomonis)*[1]

[Editor's note: A text of this name is mentioned in Trithemius, and R. Scot.]

By this art Salomon obtained great wisdom from the chief angels that govern the four altitudes of the world, for you must observe that there be four altitudes, representing the four corners of the world, East, West, North and South. The which are divided into twelve parts, that is, evert altitude into three, and the angels of every of these altitudes have their particular vertues and powers as shall be shewed in this following matter.

The Making of the Almadel

Make the Almadel of pure white wax, but coloured suitable to the altitude as will be shown. It is to be four square, and six inches over every way, and in every corner a hole, and write betwixt every hole, with a new pen, these words or names of God following, But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAI, HELOMI, PINE, and upon the second towards the South, HELION, HELOI, HELI, and upon the West part: JOD, HOD, AGLA, and upon the fourt part which is the North write these names: TETRAGRAMMATON, SHADAI, JAH, and betwixt the first and the other quarters make the pentacle of Salomon thus , and betwixt the forst and the other quarters write this word, ANABONA, and in the middle of the Almadel make a Six-angled figure, and in the midst of it a triangle

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1 For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 147–54.

wherein must be written these names of God, HEL, HELION, ADONAI, and this last name around the six-angled figure as well, as you may see in this figure, here made, it being for an example, &c.

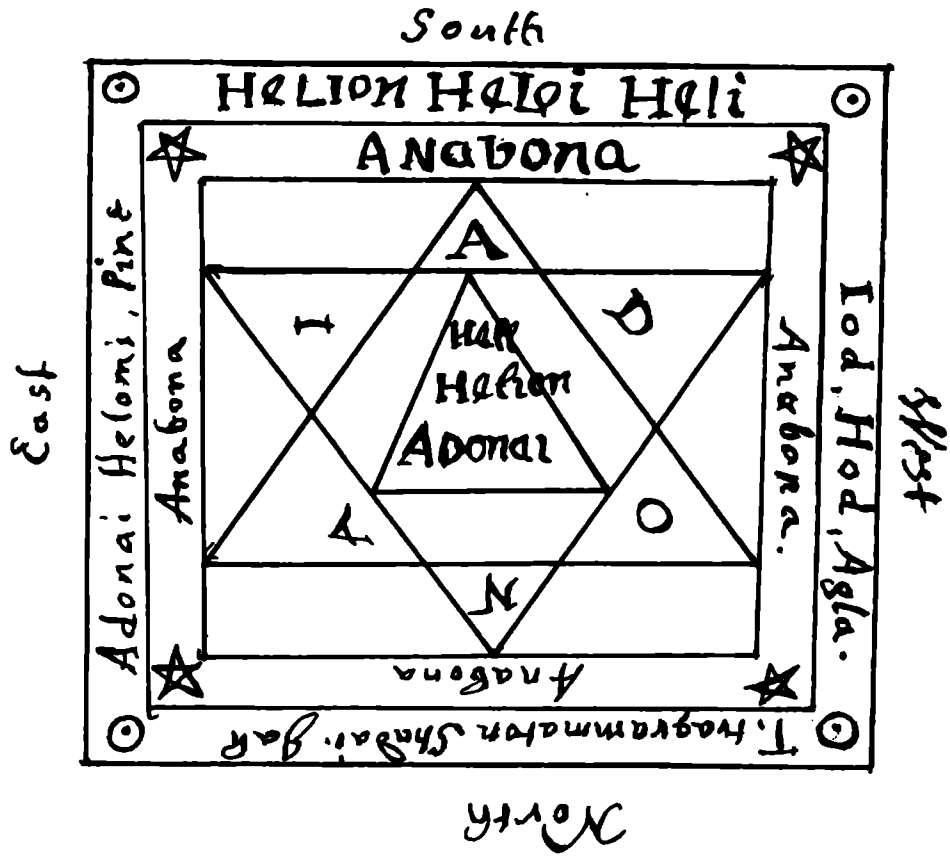

Figure 12. Almadel from Ars Almadel Salomonis.

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel is of. You must divide the wax into three parts, one part for to make the Almadel of, and the other two parts for to make the candles of. And let there come forth

from every one of them a foot made of the same wax, for to support the almadel wlth. This being done, in the next place you are to make a seal of pure gold or silver, but Gold is best, wherein must be engraven these three names: HELION, HELLUJON, ADONAY.

Note the first altitude is called Chora Orientis, or the East Altitude, and to make any experiment in this Chora, it is to be done in the day and hour of the Sun. The power and office of those angels is to make all things fruitful and increase, both animals and vegetables, in creation and generation, advancing the birth of the children, and making barren women fruitful, &c. Their names are these: Alimiel, Gabriel, Borachiel, Lebes and Hellison.

Note you must not pray for any angels but those that belong to the same altitude you have a desire to call forth. And when you operate, set the four candles upon four candle sticks, but be careful you do not light them before you begin to operate. Then lay the Almadel between the four candles upon the waxen feet that cometh from the candles, and lay the golden seal upon the Almadel. Then, having the invocation ready written on virgin parchment, light the candles and read the invocation as is set down at the latter end of this part.

And when he appeareth, he appeareth in the form of an angel carrying in his hand a fan or flag, having the picture of a white cross upon it. His body is wrapped round about with a fair cloud, and his face very fair and bright, and a crown of rose flowers is upon his head. He descends first upon the superscription of the Almadel, as if it were a mist or fog.

Then must the exorcist must have in readiness a vessel of earth, of the same colour that the Almadel is of, and the other of his furniture, it being in the form of a basin, and put therein a few hot ashes or coals, but not too much, lest it should melt the wax of the Almadel, and put therein three little grains of mastic in powder, so that it fumeth, and the smell may go upwards through the holes of the Almadel, when it is

under it, and as soon as the angel smells it he beginneth to speak with a low voice, asking what your desire is and why you have called the princes and governers of his Altitude. Then you must answer him, saying, I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appear and declareth that such is to be fulfilled by you if it pleases God, &c, adding further the particulars of your requests, praying with sincerity and humility for what is lawful and just, and that you shalt indeed obtain from him.

But if he doth not appear presently, you must then take the golden seal, and make with it three or four marks upon the candles, by which means the angel will presently appear as aforesaid, and when the angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelt a long time.

Note the golden seal will serve, and is to be used in the operation of all the altitudes. The colour of the Almadel belonging to the first chora is lily white; to the second chora a perfect red rose colour; the third chora is to be a green mixt with a white silver colour; the fourth chora is to be a black mixt with a little green of a sad colour.

Of the Second Chora or Altitude

Note that all the other three altitudes, with their signs and princes have power over goods and riches, and can make any man rich or poor, and as the first Chora giveth increase and maketh fruitful, so to these giveth decrease and barrenness, &c.

And if any have a desire to operate in any of the other three Choras or Altitudes, they must do it on Sundays in the manner as above is shewed, but do not pray for anything that is contrary to the nature of their office, or against God and his laws, but what God giveth according to the course of nature, that you may desire and obtain.

All the furniture that is to be used is to be of the same colour as the

Almadel is of, and the princes of this Second Chora are named as followeth: Alphariza, Genon, Geror, Armon, Gereinin.

When you operate, kneel before the Almadel with clothes of the same colour in a closet hung with the same colours also, for the holy apparation will be of the same colour. And when he is appeared, put the earthen bason under the Almadel with fire and hot ashes and three grains of mastic in powder, to fume as above written, and when the angel smelleth the perfume, he turneth his face towards you, asking the exorcist with a low voice why he called the princes of this Chora or Altitude. Then you must answer as before, saying: I desire that my request may be granted, and the contents thereof may be accomplished, for your offices make appear and declare that such is to be done by you if it please God, &c. You must not be fearful but speak humbly, saying: I recommend myself wholly into your office, and I pray unto your princes of this Altitude that I may enjoy and obtain all things according to my wishes and desires, &c. You may further express your mind in all particulars in your prayers. Do the like in the two other Choras that follow.

The angel of this second Altitude appeareth in the form of a young child with clothes of satin and of a red rose colour, having a crown of red gilly flowers upon his head, his face looking upwards to heaven; and is of a red colour and is compassed round about with a bright splendour, as the beams of the Sun. And before he departeth he speaks to the exorcist saying: I am your friend and brother. And he illuminateth the air round above with splendour, and he leaveth a pleasant smell, which lasteth a long time, &c.

Of the Third Chora or Altitude

In this Chora you are to do in all things as you are before directed in the other two. The angels of this Altitude are named as followeth:

Eliphamasai, Gelomiros, Gedobonal, Saranana, and Elomnia. They appear in the form of children or little women dressed in green and silver colours, very delightful to behold, and a crown of bay leaves, beset with flowers of white and green colours upon their heads. And they seem to look a little downwards with their faces, &c. They speak as the others do to the exorcist, and leave a mighty, sweet perfume behind them, &c.

Of the Fourth Chora or Altitude

In this Chora you must do as in the others, and the angels of this Chora are called Barchiel, Gediel, Gabiel, Deliel and Captiel. These appear in the form of little men or boys with clothes of a black colour, mixed with a dark green, and in their hands they hold a bird which is naked, and their heads are bear, only it is compassed round and beset with ivy and berries. They are all very beautiful and comely and are compassed round with a bright shining of divers colours. They leave a sweet smell behind them also, but it differeth from the others somewhat.

Of the Proper Times for Invoking These Angels

Note there are twelve princes ruling besides those in the four Altitudes, and they distribute their office amongst themselves, every one ruling thirty days, or thereabouts, every year. Now it will be in vain to call any of those angels unless it be those that then governeth, for every Chora or Altitude hath its limited time according to the twelve signs of the Zodiac, and in what sign the Sun is in, that angel or those angels that belong to that sign have the government. As, for example, suppose I would call the two first of those five that belong to the first Chora. Then choose the first Sunday on March, that is, after the Sun is entered Aries, and then I make my experiment. And so do the like if you will

the next Sunday after again. But if you will call the two second that belong to the first Chora, then you must take the Sundays that are in April, after the Sun is entered Taurus.

But if you call the last of the five, then you must take those Sundays that are in May, after the Sun is entered Gemini, to make your experiment in: do the like in the other Altitudes, for they have all one way of working. But the Altitudes have a name formed severally in the substance of heaven even as a character, for when the angels hear the names of God that are attributed to them they hear it by the vertue of that character. Therefore it is in vain to call any spirit or angel unless you know what names of God to call them by. Therefore observe the form of this following conjuration or invocation.

The Invocation for to Call Forth Any of the Foresaid Angels

O thou great, mighty, and blessed angel of God N, who ruleth as the chief and first governing angel in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and who is set over you as king by the divine power of God, ADONAI, HELOMI, PINE, who is the distributer and disposer of all things holy in Heaven, Earth, and Hell, I the servant of that God ADONAI, HELOMI, PINE, which you obey, do invocate, conjure and entreat thee N, that thou forthwith appeareth. And by the vertue and power of the same God, ADONAI, HELOMI, PINE, I do command thee forth by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend from thy order or place of abode to come into me, and show thyself plainly and visibly here before me in this crystal stone, in thy own and proper shape and glory, speaking with a voice intelligible unto my understanding.

O thou mighty and blessed angel N, who art by the power of God ordained to govern all vegetables and animals, and causeth them and

all other creatures of God to spring, increase and bring forth according to their kinds and natures, I the servant of the same your God, do entreat and humbly beseech thee to come and show unto me all things that I shall desire of thee, so far as in office you can, or be capable to perform, if God permit to the same.

O thou servant of mercy N, I entreat thee and humbly beseech thee, in and by these three names of your true God, ADONAI, HELOMI, PINE, and do constrain thee in and by this powerful name ANABONA, that thou forthwith appeareth visibly and plainly in thy own proper shape and glory, in and through this crystal stone, that I may visibly see thee, and audibly hear thee speak unto me, that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, communication and instruction, both now and at all other times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty Adonai, the king of kings, the giver of all good gifts, shall in his bountiful and fatherly mercy be graceously pleased to bestow upon me, Therefore O thou blessed angel N. be friendly unto me, and do for me so far as God hath given you power in office to perform, whereunto I move you in power and presence to appear that I may sing with his holy angels: O Mappala-man! Hallelujah! Amen.

Note this invocation is to be altered according to the Altitude and angel you wish to call forth.

When he is appeared, give him or them a kind entertainment, and then ask what is just and lawful, and that which is proper and suitable to his office, and you shall obtain it.

SO ENDETH THE BOOK
ARS ALMADEL SALOMONIS

Appendix 6: Excerpt from Sloane 3849

Manner of Proceding in order to discover in the Crystall

Sic signum sancte Sanctis in fronte puery sic decendo In nomina pateris et filij et spiritus sancti amen dicat % paternoster / deinde istos spactanas o pater animary sequentes, viz t

Deus miserator[1] nostery et benedicat nobis illiminet vultum suum super nos et miseratas nostery ut Cognosamos in tarra viam tuam in omnibus gentibus salutarry tuum. Conficantur tibi populi deus Conficanter tibi populi omnes Litenter et exultent gentes quoniam iudicas populos iniquitate et gentes interra deriges Conficianter tibi populi deus Conficianter tibi populi omnes Terra dedit fractum suam

B

Benedicat nos deus deus noster
benedicat nos deua et metuante
eum omnes fines terra.
Gloria patri et fillio et Spiritu Sancto
Sicut erat in prinsipio et
secula seculorum amen

D

Deus[2] in nomine tuo salum me fac
et in vertute tua iudica me

D

Deus exoude orationem meum
auribus percipe verba oris mei

[f2v]

Quoniam aliena insurrexerunt aodversum me et fortes
que siderant animam meam et non proposuerunt deum ante

---

1 Psalm 67.

2 Psalm 54.

conspectum sum
Exe enim deus adiuuat me
et dominus susseptor est anime me
Avarta mala enemisis meis
et in veritate tua dispee illos
voluntary sacrificabo tibi et Confitebor
nomine tuo domine quoniam bonum est.
Quoniam Ex omni tribulatione eripaeisti me
et super enimicos meos dispecsit oculis meis
Glorie patrie

Misereri[3] mei deus et secundum
magnam miserecordiam tuam

Et secundum multitadinem meserationem
tuarum deld in equitatem meam
dE (?)
Amptus Sana me abiniquitate mea
et apeccato mea mandame
Quoniam iniquitatem meame ego cognosco
et pecatum meam contra me est semper
Tibibi soli pecam et malim corum te fesient nist
insermonibus tuis et vnitas cumim dicaris
Exe emam iniquitatibus conseptus suam
et in pecatis conceptis me mater mea

Exe (?) enimam veritatatem delexisti in terta [f3r]
et occulta sapientia manistastati mighi
Asparges me domine isopo et mundaborir

---

3 Psalm 51.

haenabis me et semper muem dealdabor
Auditeiome dabis gouldinam et litia
et extutabunt essa humilitata
Cormandoem cre in me deus
et spiritum nona in viseribus meis
Me exrpissius mea sacie tua et
Scriptum sanctum tuamene anseris ame
Pedde mighi leticiam salataris tui
et speritum principialis confirma me
Docebo iniquos viuas tuas
et impije adte conuertantur
Libera mede sangunibus deus deus salutis
me et exultabit lingua me Iusticiam tuam
Domine labie me aparies
et os meum ani**abit landem tuam
Quoniam voluises sacri fissiam dedissem
vtique holo castis non delectabris
Sacrifitiam deo spritus contribulates
cor Contrat et humilitatem deus non dispities
Benin que sac domine in bona voluntate tua sion
vt edificanter mari Jeruselem

[f3v] tunce acceptabis satis ficium iustisia obligationes
et holocasta tunck imponetsuper altera
tuim vertulos Amen. *******
O Dominee Jesu cristie rex gloria mitte mihie
trese angelos bono / ex parte tua dextra viz
ancor annasor anelose qui dicante et ofendantie
mihie veritatem sine falsetate et falatia de
omnibus rebus quas interagabo domine Jesue
cristi creator celie et tarra qui totam mundinum (?)

secistie exmihelo sac quod appariante isti angeli
boni prinsipialis palem puero / w: w: / exerdom (?)
nostrum Jesum cristium conceptus de spiritue
sancto vergine &c./
Sicat tues verus deus et homo mitte mihie
tres angelos bonos palem aparire ista cristalo
viz / Anser / annasor / Analos / admisu istris puerie
/ W: W: / per iste sacritissima nomina dei eloy tetera-
grammaton Saboth Alpha et omega principium
et finis expediatris vos angely deij per sanctam
mariam matrem domine nostri Jesu Cristy et per
nomen ordenes angelorum Cherubin Saraphin
tronos dominationes potestatis et principialis
et pervirtutem archangelius michalis gabrialis

qui non cestante clannary ante tronam dei semper [f4r]
cantatis Sanctus Sanctus Sanctus dominus Deus
saboth quiest quierit et quiventurus / omnes reliquos qui
sunti? in est in decare mandum et pur puer celo et tarra
et parlac quod dominus noster Jesus cristus lactabit
ex manus beate maryu vergenis quanddo verus puer
erat elle in hac mundo et per vestem communam qua in dutus (?)
est Jesus et pervingen tam dequo sancta maria mageline
vnxit pedes Iesus et extarat eos calpilis cupitus suis
quando palem et sine mora comperiatis ad visma istius
puery : N: / N: / ista cristalo **********
**(?) oher it will appeare as it weare a child in the Cristall
if hee doe not appeare begine againe and if hee had
apeared then spake to the first Angeli dei beni
venistie in nomini pateris et fillij et spiritus sanctus
pillam intentionem quam habuit dominus deus

noster Jesus Christus minente (?) quando deposuit
luisiseri mundecelom putrem serioris et eligit vos
probelantisiones angelis.
Then Cale for the second as you due for the first
so proside and begin againe vntill you haue them all
three and then say to the second Angell
Angeli dei beni venistris in nomine pateris et fillij et

[f4v]

Spiritus sancti per verginalem materis domine
nosteri Iesu Christie et per vergini tatem Johannes
baptisti et per capitutenis *
proceed to the theerd

Angeli dei beni venistris in nomine pateris et feillij et spiritis sancti pre nerentiam passiones domine nostri Jesu Christi et per renerentiam sacrimenti illiaris que dominus noster Jesus cristus fecit in send sua et dedit desiputis suis dictus hoc est corpus meum hoc cessat * *

Then say this exortation ouer the cristall folowinge and mat this + synd.

Quose Angeli + rogo vos presipio vobis vos exorsiso peromina principialibe nomina qui noliset homin~ loqui nisi sp'us sancti + et per reuerentiam sacrementy pasio dei nosteri Jesus Cristi et reuerentunam sacromentie alteris q'd (?) deus noster Jesus cristus fecit cena sua et dedid dicipulis suis dicence hoc este corpus meum q'd (?) mostratis mihe sine salcitate vel fallatia petita et loquisita et petenta et reuerenda

Theise exortations you must repeate and let the child name them by there names sainge ancor anasor anelos shew mee the persons and the aparell of them that hath such a mans mony to this childe and the will declare.

[f5r]

the pson or persons and the apparell of them that had such a mans money [struck out: to this child] and if the Come not the first day folow

still to the Chilld untill you may haue a sight of them for the will apeare personalie as the to be knowne and the will declare how much of the mony is spent and how much is unspente.

And the feror day the better and let the child sit with his face to ward the sune lookinge in the cristal and euer aske him what hee seeth as you Reade

Trantiatis angeli dei et lenam vbi deus nostr Jesus Christus vos ordinauit et quoties cunque invocauero esto mihi parietis et ad measm interrogationem et mandatum est mihi quoties cunque sine mora veniatis, In nomine patris et fillij et spiritus Sankti Amen +

[5v, 6r are blank]

Maim + fan + Abagarus +
Abrinon +

[6v]

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Magic

John Dee's Five Books of Mystery

Original Sourcebook of Enochian Magic

Joseph H. Peterson, Editor

This first published edition of *John Dee's Five Books of Mystery* is by far the most accessible and complete book on John Dee's magic to date, and even rivals facsimile editions of Dee's *A True & Faithful Relation of What Passed Between Dr. John Dee and Some Spirits* in importance and certainly ease of use.

Discovered in a hidden compartment of an old chest long after his death, the secret writings of John Dee—which he swore to angels never to reveal to anyone not sanctioned by them—record in minute detail his research into the occult. Dee concealed his treatises on the nature of humankind's contact with angelic realms and languages throughout his life. This book, originally in five separate parts, details his system for communicating with the angels—where *A True & Faithful Relation* details his advanced studies in Enochian magic, the *Five Books of Mystery* predate this final evolution and present his original system of magic, which led to such angelic conversation.

Editor Joseph H. Peterson has updated the text in a more modern and readable English, yet still remains faithful to Dee's original manuscript, currently in the British Museum Library. He has translated Latin terms and added copious footnotes, putting the instructions and references into context for the contemporary reader.

In his brief biography of John Dee, Joseph H. Peterson calls him a "true Renaissance man," detailing his work in astronomy, mathematics, navigation, the arts, astrology, and the occult sciences. He was most famously favored as scientific advisor and astrologer to Queen Elizabeth of England and was even thought to be the model for Shakespeare's Prospero.

The *Five Books of Mystery*, revealed and transcribed between March 1582 and May 1583, at the height of his mystical career, bring to light mysteries and truths that scholars and adepts have been struggling to understand and use ever since. While Dee's influence was certainly felt in his lifetime, his popularity has continued to grow. His magical system was used and adapted—some would say corrupted—by the Hermetic Order of the Golden Dawn, and subsequently by Aleister Crowley.

Joseph H. Peterson has translated many esoteric and religious sourceworks. He has amassed a large collection of copies of rare and occult tracts for comparative research from the British Museum and other institutions, which he shares at his award-winning website, www.avesta.org. He contributed to *Scriptures of the World's Religions* and is the editor of *The Lesser Key of Solomon*. Peterson is an active member if the American Academy of Religion and the Society for Biblical Literature. He lives in Kasson, Minnesota.

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The Enochian Angel's Ritual Book

By Kuriakos

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Table of Contents

Caveat

This text deals with astral and physical forces that can be dangerous if misused or used carelessly. It is important that the reader know his or her own physical, emotional, and psychological limits before undertaking the studies within this book. The exercises herein and techniques discussed are not to be used in lieu of the services of trained and qualified professionals such as physicians or psychologists. The reader is responsible, in every way, for his or her actions involved in using the rituals in this book and the author, publisher and the distributor of this text are not responsible for any undesirable outcomes from the use of this book.

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Greek and Roman Magick Aztec and Mayan Magick
Reiki Magick
How to Summons the Dead
A Familiar Spirit
And many more..

Introduction

This Enochian Angel's Ritual book truly is the most powerful and yet simple Enochian Magick you will ever do! This book is a Modern day Grimoire on Enochian Angel Evocation taken directly from Dr. John Dee's original manuscript on The Enochian language. This book was written to be the fastest, most efficient way to summons these powerful Angels with the least amount of equipment and the best possible results all based on my personal experience of summoning these spirits over and over to see what really works. In chapter 1 The Enochian Angel's Evocation Ritual shows you step by step how to easily summons these powerful Enochian Angels to visible appearance and in chapter 4 there is a list of the Enochian Angels to summons for your every request of more money, better health, love, information, increased psychic abilities and many more things for your life!

There is also a chapter on how to easily and quickly summons the Thirty Nine Aethyrs. Everything you need to immediately start summoning these Enochian Angels is easily laid out in this book. Based on my experience of following the ritual in this book these Enochian Angels will appear to you in visible form and you may see, feel, hear, know and communicate with these Angels as well as receive powerful visions that will change you forever as a person in an amazing spiritual way. This book will allow anyone from a beginner to a very advanced person to easily summons these powerful Enochian Angels and to experience the most amazing spiritual journey beyond their wildest dreams…

Part I. The Four Watchtowers

I. The Enochian Angel's Evocation Ritual

Temple Set Up

Set up a digital recording device

Place Tablet of Union on altar and Watchtower tablets on the walls. (air=east/earth=north/water=west/fire=south)

Put on Robe and hold wand

Put cloth on altar, with bell, lit candle and sandalwood incense on it

Put rope circle around you and altar and face direction of tablet (air=east/earth=north/water=west/fire=south)

Decide on Angel **or** Aethyr **and** write request or simply ask the Angel to teach you what you need to know.

Opening Rituals

Ring bell- ***"this temple is now open"***

LBRP (see attached)

For the Enochian Watchtower Angels:

Read the Enochian Temple Opening for the Angel

Read the Enochian Keys for the Angel

Vibrate the Enochian hierarchical names for the Angel

For the Thirty Aethyrs:

Read the Key of the Thirty Aethyrs p.120 **with** Angel name

Spirit Communication

Say this **three** times: ***"I summon and evoke thee, (angel name), to visibly appear before me and answer my request of (****request* ***or*** *'to teach me what I should know')*

Trigger Trance

Describe what you see,feel,hear,know,sense into recorder

Test Angels by asking them the 3 names of God

Closing Rituals

License to Depart: ***"I thank thee, (angel name), this ritual is now done. All Forces, Entities and Energies shall go about their business until again I call. In the Ultimate Name, go in peace to do my bidding. Harm nobody and none and nothing that I have, that I like and love. So mote it be."***

Closing of the Veil

Ring bell- ***"this temple is now closed"***

Record in The Book of Shadows **and** review recordings

End.

Additional Information:

The Enochian language is an Angelic alphabet and a list of Angels derived from the four Watchtower tablets. They were given directly by Angels to Dr. John Dee, a highly regarded intelligent person of his day who worked for Queen Elizabeth I as her personal astrologer, and his crystal skrying assistant Edward Kelly in 1584 from visions through a crystal ball in their daily skrying sessions in Cracov, Poland.

Pronunciation:

A = ah C = K

E = eh G = hard or soft

I = EE Q = kw or K

O = OH

U = OO

Vibrate Names: Sound out each syllable of the word for 1-2 seconds each.

Summoning the Angels:

The watchtower tablets are elemental so the best way to decide what to ask the Angels is to follow the elements. If you are not sure what to ask then ask the Angel to teach you what is best for you at that time. So for example if you wanted more money then summons the water Angels and for better health would be the earth Angels and for more desire in your life for something would be the fire Angels.

Water Angels = love, emotions, relationships, psychic abilities

Fire Angels = passion, will power, energy

Earth Angels = money, job, business, physical health and appearance

Air Angels= ideas, communication, intelligence, travel

Opening the Veil: Opening the Veil is a way to open up the astral plane which is where spirits reside. Standing up, take your hands and open a curtain in front of you.

Closing the Veil: Closing the Veil is a way to close down the astral plane which is where spirits reside. Standing up, take your hands and close a curtain in front of you.

Trigger Trance: To go into a light level trance which allows you to sense spirits much better, count down 1-10 as you walk down stairs or going down an elevator and say "going deeper" as you go down each step. Once you there then say "I am in a deep trance now" and cross your fingers or find a hand gesture you like. Then from now on whenever you want to be instantly into a trance just do your hand gesture and you will be in a deep trance.

The Hierarchy of each Watchtower

I. 3 Great Mystical Names of God

II. 1 Great Angelic King

III. 6 Seniors or Elders

IV. 4 Kerubic Archangels

V. 16 Kerubic Angels

VI. 16 Servient Angels

VII. 16 Servient Super Angels

VII. 16 Kakodaimons

End.

The LBRP:

Face East and take right hand and pull down energy from the sky to your chest and vibrate **Ah-tah**. Take right hand and pull energy down from your chest to the ground and vibrate: **Mal-kooth.**

Touch right shoulder with right hand and vibrate: **V'Gay-boo-rah.**

Touch left shoulder with right hand and vibrate: **V'Gay-doo-lah**. Put hands in prayer and vibrate: **Lah-lom-Ah-men.**

Draw the Banishing Earth Pentagram in the East:

Then point the wand into the middle of the Pentagram and Say: **Yode-hey-vavh-hey**.

Draw a line to the South and face South. Draw the Banishing Earth Pentagram in the South: (see above) then point the wand into the middle of the Pentagram and Say: **Ah-doe-nye.**

Draw a line to the West and face West. Draw the Banishing Earth Pentagram in the West: (see above) then point the wand into the middle of the Pentagram and Say: **Eh-hey-yaw.**

Draw a line to the North and face North. Draw a Banishing Earth Pentagram in the North: (see above) then point the wand into the

middle of the Pentagram and Say: **Ah-glaw.**

Face East and with arms in a cross position say:

"Before me Raphael

Behind me Gabriel

On my right side Michael

And on my left side Auriel.

For around me shines the Pentagram and within me shines the six-rayed star."

Face East and take right hand and pull down energy from the sky to your chest and vibrate **Ah-tah**. Take right hand and pull energy down from your chest to the ground and vibrate: **Mal-kooth.**

Touch right shoulder with right hand and vibrate: **V'Gay-boo-rah**

Touch left shoulder with right hand and vibrate: **V'Gay-doo-lah**. Put hands in prayer and vibrate: **Lah-lom-Ah-men.**

End.

1. The "LBRP" is from the Hermetic Order of the Golden Dawn

II. The Enochian Temple Openings

The Enochian Temple Opening for Air Tablet

Knock on altar once

Stare purpose of ritual

Knock on altar once

Face East and visualize **yellow in the East** and Say:

"I call upon thee, watchtower spirits of the East, to open up the Air Watchtower of the East so that I may feel this air energy."

Open the Veil and Say:

"By the Three great Secret Names of God, ORO IBAH AOZPI from the eastern watchtower, I open up my astral senses so that I may see, feel, hear, know and communicate with thee spirits of the eastern watchtower."

With wand or dagger draw the Invoking Pentagram of

Spirit Active:

and vibrate: ***"EXARP"***

Draw the Invoking Pentagram of Air:

and vibrate: "***BATAIVAH"***

Say: ***"The Spirits of the Air Watchtower are invoked!"***

Knock on altar: 333--333---333

End.

1. The knocking and pentagrams were taken from "Practical Enochian Magick" by Jason Newcomb

The Enochian Temple Opening for Water Tablet

Knock on altar once

State purpose of ritual

Knock on altar once

Face west and visualize **blue in the West** and Say:

"I call upon thee, watchtower spirits of the West, to open up the Water Watchtower of the West so that I may feel this water energy."

Open the Veil and Say:

"By the Three great Secret Names of God, MPH ARSL GAIOL from the western watchtower, I open up my astral senses so that I may see, feel, hear, know and communicate with thee spirits of the western watchtower."

With wand or cup draw the Invoking Pentagram of Spirit

Passive: 

and vibrate: ***"HCOMA"***

Draw the Invoking Pentagram of Water:

and vibrate: ***"RAAGIOSL"***

Say: ***"The Spirits of the Water Watchtower are invoked."***

Knock on altar: 1---333---1---333

End.

1. The knocking and pentagrams were taken from "Practical Enochian Magick" by Jason Newcomb

The Enochian Temple Opening for Earth Tablet

Knock on altar once

State purpose of ritual

Knock on altar once

Face North and visualize **black in the North** and Say:

"I call upon thee, watchtower spirits of the North, to open up the Earth Watchtower of the North so that I may feel this earth energy."

Open the Veil and Say:

"By the Three great Secret Names of God, MOR DIAL HCTGA, from the northern watchtower, I open up my astral senses so that I may see, feel, hear, know and communicate with thee spirits of the northern watchtower ."

With wand or disk draw the Invoking Pentagram of Spirit

Passive:

And vibrate: ***"NANTA"***

Draw the Invoking Pentagram of Earth:

And vibrate: ***"ICZHIHAL"***

Say: ***"The Spirits of the Earth Watchtower are invoked!"***

Knock on altar: 4444---333---22---1

End.

1. The knocking and pentagrams were taken from "Practical Enochian Magick" by Jason Newcomb

The Enochian Temple Opening for Fire Tablet

Knock on altar once

State purpose of ritual

Knock on altar once

Face South and visualize **red in the South** and Say:

"I call upon thee, watchtower spirits of the South, to open up the Fire Watchtower of the South so that I may feel this fire energy."

Open the Veil and Say:

"By the Three great Secret Names of God, OIP TEAA PDOCE from the southern watchtower, I open up my astral sense so that I may see, feel, hear, know and communicate with thee spirits of the southern watchtower."

With your wand draw the Invoking Pentagram of Spirit

Active:

And vibrate: ***"BITOM"***

Draw the Invoking Pentagram of Fire:

And vibrate: ***"EDLPERNA"***

Say: ***"The Spirits of the Fire Watchtower are invoked!"***

Knock on altar: 333---1---333

End.

1. The knocking and pentagrams were taken from "Practical Enochian Magick" by Jason Newcomb

III. The Enochian Keys

The First Key

I Reign Over you, Sayeth The God of Justice, In Power Exalted Above The Firmaments Of Wrath. In Whose Hands The Sun IS As A Sword, And The Moon As A Through-thrusting Fire; Which Measured Your Garments In The Midst Of My Vestures, And Trussed You Together As The Palms Of My Hands. Whose Seats I Garnished With The Fire Of Gathering And Beautified Your Garments With Admiration; To Whom I Made A law To Govern The Holy Ones, And Delivered You A Rod With The Ark Of Knowledge.

The Second Key

Can The Wings Of The Winds Understand Your Voices Of Wonder? O Ye, The Second First: Whom Burning Flames Have Framed In The Depths Of My Jaws; Whom I have Prepared As Cups For A Wedding, Or As Flowers In Their Beauty For The Chamber Of Righteousness. Stronger Are Your Feet Than the Barren Stone, And Mightier Are Your Voices Than The Manifold Winds. For You Are Become A Building Such As Is Not, Except In The Mind Of The All-Powerful. Arise, Saith The First, Move Therefore Unto His Servant! Moreover You Lifted Your Voices And Swore Obedience And Faith To Him That Lives And Triumphs, Whose Beginning Is Not Nor End Can Not Be; Which Shines As A Flame In The Midst Of Your Palace And Reigns Among You As The Balance of Righteousness And Truth! Move Therefore And Show Yourselves! Open The Mysteries Of Your Creation! Be Friendly To Me For I am The Servant Of Your God A True Worshiper Of The Highest!

The Third Key

Behold, Says Your God, I am A Circle On Whose Hands Stand 12 Kingdoms. Six Are The Seats Of Living Breath; The Rest Are As Sharp Sickles Or The Horns Of Death, Wherein The Creatures Of Earth Are And Are Not Except My Hands, Which Sleep And Shall Rise. In The Beginning I Made You Stewards And And Placed You In Seats 12 Of Government, Giving Unto Every One Of You Power Successively Over 456, The True Ages Of Time, To The Intent That, From Your Highest Vessels Show Yourselves In Power And Make Me A Strong Seething, For I Am Of Him That Lives Forever!

The Fourth Key

I Have Set My Feet In The South And Looked About me Saying: Are Not The Thunders Of Increase Numbered 33 Which Reign In The Second Angle? Under Whom I Have Placed 9639 Whom None Have Numbered But One; In Whom The Second Beginning Of Things Are And Wax Strong; Which Also Successively Are The Numbers Of Time, And Their Powers Are As The First 456. Arise, You Sons Of Pleasure And Visit The Earth! For I Am The Lord Your God, Which Is And Liveth! In The Name Of And The Corners OF Your Governments You Might Work My Power: Pouring Down The Fires Of Life And Increase Continually Upon The Earth. Thus You Are Become The Skirts Of Justice And Truth. In The Name Of Your God, Life Up, I Say, Yourselves! Behold His Mercies Flourish And His Name Become Mighty Among Us! In Whom We Say: Move, Descend, And Apply Yourselves To Us As Unto Partakers Of The Secret Wisdom Of Your Creation.

The Fifth Key

The Mighty Sounds Have Entered The Third Angle And Are Become As Olives In The Olive Mount: Looking With Gladness On The Earth, And Dwelling In The Brightness Of The Heavens As Continual Comforters. Unto Whom I Fastened Pillars Of Gladness 19 And Gave Them Vessels To Water The Earth With All Her Creatures. And They Are The Brothers Of The First And The Second, And the Beginning Of Their Own Seats, Which Are Garnished With Continual Burning Lamps 69636 Whose Numbers Are As The First, The Ends, And The Creator, Move And Show Yourselves As Pleasant Deliverers That You May Praise Him Among The Sons Of Men.

The Sixth Key

The Spirits Of The Fourth Angle Are Nine, Mighty In The Firmament Of Waters: Whom The First Hath Planted As A Torment To The Wicked And A Garland To The Righteous; Giving Unto Them Fiery Darts To Fan The Earth, And 7699 Continual Workmen Whose Courses Visit With Comfort The Earth, And Are In Government And Continuance As The Second And The Third. Wherefore, Hearken Unto My Voice: I Have Talked Of You And I Move You In Power And Presence, Whose Works Shall Be A Song Of Honor And The Praise Of God In Your Creation. The Contents Of Time! Therefore Come Ye, And Obey Your Creation! Visit Us In Pease And Comfort! Conclude Us As Receivers Of Your Mysteries. Why? Our Lord Is All One!

The Seventh Key

The East Is A House Of Virgins Singing Praises Among The Flames Of First Glory: Wherein The Lord Hath Opened His Mouth, And They Are Become 28 Living Dwellings In Whom The Strength Of Men Rejoices. And They Are Appareled With Ornaments Of Brightness Such As Work Wonders On All Creatures. Whose Kingdoms And Continuance Are As The Third And Fourth, Strong Towers And Places Of Comfort, The Seats Of Mercy And Continuance. O You Servants Of Mercy, Move, Appear Singing Praises Of The Creator, And Be Mighty Amongst Us, For Unto This Remembrance Is Given Power, And Our Strength Waxeth Strong In Our Comforter.

The Eighth Key

The Midday, The First Is As The Third Heaven: Made Of Pillars Of Hiacynth 26, In Whom The Elders Are Become Strong. Which I have Prepared For My Own Righteousness, Sayeth The Lord, Whose Long Continuance Shall Be As Bucklers To The Stooping Dragon And Like Unto The Harvest Of A Widow. How Many Are There Which Remain In The Glory Of The Earth? Which Are, And Shall Not See Death Until This House Fall And The Dragon Sink? Come Away! For The Thunders Have Spoken! Come Away! Be Mighty Among Us! For To This Remembrance Is Given Power, And Our Strength Waxes Strong In Our Comforter!

The Ninth Key

A Mighty Guard Of Fire With Two-edged Swords Flaming, Which Have Vials :8: Of Wrath For Two Times And A Half, Whose Wings Are Wormwood And The Marrow Of Salt, Have Settled Their Feet In The West And Are Measured With Their Ministers 9996. These Gather Up The Moss Of The Earth As The Rich Man Doth His Treasure. Cursed Are They Whose Iniquities They Are: In Their Eyes Are Millstones Greater Than The Earth, And From Their Mouths Run Seas Of Blood. Their Heads Are Covered With Diamond, And Upon Their Heads For The Crowns Of The Temple And The Coats Of Him That Was, Is, And Shall Be Crowned Are Divided. Come, Appear To The Terror Of The Earth, And To Our Comfort And Of Such As Are Prepared!

The Tenth Key

The Thunders Of Judgment & Wrath Are Numbered, And Are Harbored In The North In The Likeness Of An Oak, Whose Branches Are Nests 22 Of Lamentation And Weeping Laid Up For The Earth. Which Burn Night And Day, And Vomit Out The Heads Of Scorpions And Live Sulphur Mingled With Poison. These Are The Thunders Which 5678 Times In The 24th Part Of A Moment Roar With An Hundred Mighty Earthquakes And A Thousand Times As Many Surges. Which Rest Not, Neither Know Any Echoing Time Are Marble Sleeves. Happy Is He On Whom They Frown Not: For Why? The God of Righteousness Rejoices In Them! Come Away! And Not Your Viols: For The Time Is Such As Requires Comfort!

The Eleventh Key

The Mighty Seat Groaned And They Were :5 Thunders Which Flew Into The East: And The Eagle Spake And Cried With A Loud Voice: Come Away! And They Gathered Them Together In The House Of Death, Of Whom It is Measured And It Is As They Are Whose Number Is 31. Come Away! For I Have Prepared For You! Move, Therefore, And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I am The Servant Of God, The True Worshiper Of The Highest! Here, One Rock Brings Forth A Thousand Even As The Heart Of Man Does His Thoughts: Woe, Woe, Woe, Woe, Woe, Woe, Yea, Woe To The Earth! For Her Iniquity Is, Was, And Shall Be Great! Come Away! But Not Your Noises!

The Twelfth Key

O You Which Reign In The South And Are 28, The Lanterns Of Sorrow: Bind Up Your Girdles And Visit Us! Bring Down Your Train 3663, That The Lord May Be Magnified Whose Name Among You Is Wrath! Move, I Say, And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I Am The Minister Of God, The True Worshiper Of The Highest!

The Thirteenth Key

O Ye Swords Of The South, Which Have 42 Eyes To Stir Up Wrath Of Sin, Making Men Drunken Which Are Empty: Behold The Promise Of God, And The Power Of Him Which Is Called Among You A Bitter Sting! Move And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I Am The Minister Of God The True Worshiper Of The Highest!

The Fourteenth Key

O You Sons Of Fury (and) The Daughters Of The Just: Which Sit Upon 24 Seats, Vexing All Living Creatures Of The Earth With Age; Which Have Under You 1636; Behold The Voice Of God, The Promise Of Him Which Is Called Among You Fury, Or Extreme Justice! Move And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I Am The Minister Of God The True Worshiper Of The Highest!

The Fifteenth Key

O Thou The Governor Of The First Flame, Under Whose Wings Are 6739 Which Weave The Earth With Dryness; Which Knowest The Great Name Righteousness, And The Seal Of Honor; Move And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I am The Minister Of God, The True Worshiper Of The Highest!

The Sixteenth Key

O Thou Second Flame, The House Of Justice: Which Has Thy Beginning In Glory And Shall Comfort The Just; Which Walks The Earth With Feet 8763 That Understand And Separate Creatures; Great Art Thou In The God Of Stretch-Forth-And-Conquer! Move And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I Am The Minister Of God, The True Worshiper Of The Highest!

The Seventeenth Key

O Thou Third Flame Whose Wings Are Thorns To Stir Up Vexation, And Hast 7336 Living Lamps Going Before Thee; Whose God Is Wrath In Anger; Gird Up Thy Loins And Harken! Move And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I Am The Minister Of God, The True Worshiper Of The Highest!

The Eighteenth Key

O Thou Mighty Light And Burning Flame Of Comfort; Which Opens The Glory Of God To The Center Of The Earth; In Whom The Secrets Of Truth 6332 Have Their Abiding; Which Is Called In they Kingdom Joy, And Not To Be Measured: Be Thou A Window Of Comfort Unto Me! Move And Appear! Open The Mysteries Of Your Creation! Be Friendly To Me, For I Am The Minister Of God, The True Worshiper Of The Highest!

IV. The Enochian Angels

Air Tablet

I. King of the Air Tablet: BATAIVAH

Purpose: Ruling air energies

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVAH**

End.

Air Tablet

II. Seniors of the Air Tablet:

1. **HIPOTGA** (Saturn)

2. **AAOZAIF** (Jupiter)

3. **HABIORO** (Mars)

4. **AHAOZPI** (Venus)

5. **AVTOTAR** (Mercury)

6. **HTMORDA** (Moon)

Purpose: information and judgment in human affairs

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVAH**

5. Vibrate the Senior's name

End.

Air Tablet

III. Kerubic Archangel Air of Air:

1. ERZLA

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVAH**

5. Vibrate the Archangel's name: **ERZLA**

End.

Air Tablet

IV. Kerubic Angels Air of Air

1. **RZLA** (air)

2. **ZLAR** (water)

3. **LARZ** (fire)

4. **ARZL** (earth)

Purpose: beliefs, intellect

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVAH**

5. Vibrate the Kerubic Archangel: **ERZLA**

6. Vibrate the Kerubic Angel's name

End.

Air Tablet

V. Servient Angel's Air of Air

1. **CZNS** (earth)

2. **TOTT** (fire)

3. **SIAS** (water)

4. **FMND** (air)

Purpose: health and healing

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVIAH**

5. Vibrate the six-lettered name to summons: **IDOIGO**

6. Vibrate the five-lettered name to control: **ARDZA**

7. Vibrate the Servient Angel's name

End.

Air Tablet

VI. Kakodaimons Air of Air

1. **XCZ, XNS** (earth)

2. **ATO, ATT** (fire)

3. **RSI, RAS** (water)

4. **PFM, PND** (air)

Purpose: to poison and cause diseases

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVAH**

5. Vibrate the six-lettered name to summons: **OGIODI**

6. Vibrate the five-lettered name to control: **AZDRA**

7. Vibrate the Kakodaimon's name

End.

Air Tablet

VII. Kerubic Archangel Water of Air

1. **EYTPA**

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Seventh Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the Archangel's name: **EYTPA**

End.

Air Tablet

VIII. Kerubic Angels Water of Air

1. **YTPA** (fire)

2. **TPAY** (earth)

3. **PAYT** (air)

4. **AYPT** (water)

Purpose: emotional energy

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Seventh Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the Archangel's Name: **EYTPA**

7. Vibrate the Kerubic Angel's name

End.

Air Tablet

IX. Servient Angels Water of Air

1. **OYUB** (water)

2. **PAOC** (air)

3. **RBNH** (earth)

4. **DIRI** (fire)

Purpose: opening chakras, emotional release

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVAH**

5. Vibrate the six-lettered name to summons: **LLACZA**

6. Vibrate the five-lettered name to control: **PALAM**

7. Vibrate the Servient Angel's name

End.

Air Tablet

X. Kakodaimons Water of Air

1. **XOY, XUB** (water)

2. **APA, AOC** (air)

3. **RRB, RNH** (earth)

4. **PDI, PRI** (fire)

Purpose: obtaining and hiding metals and stones

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. Vibrate the Three Names of God: **ORO IBAH AOZPI**

4. Vibrate the Elemental King: **BATAIVAH**

5. Vibrate the six-lettered name to summons: **AZCALL**

6. Vibrate the five-lettered name to control: **MALAP**

7. Vibrate the Kakodaimon's name

End.

Air Tablet

XI. Kerubic Archangel Earth of Air

1. **ETNBR**

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Eighth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the Archangel's name: **ETNBR**

End.

Air Tablet

XII. Kerubic Angels Earth of Air

1. **NBRT** (fire)

2. **TNBR** (earth)

3. **RTNB** (air)

4. **BRTN** (water)

Purpose: craftsmanship

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Eighth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the Archangel's Name: **ETNBR**

7. Vibrate the Kerubic Angel's name

End.

Air Tablet

XIII. Servient Angels Earth of Air

1. **NACO** (water)

2. **ABMO** (air)

3. **SHAL** (earth)

4. **OCNM** (fire)

Purpose: personal transformation

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Eighth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the six-lettered name to summons: **AIAOAI**

7. Vibrate the five-lettered name to control: **OIIIT**

8. Vibrate the Servient Angel's name

End.

Air Tablet

XIV. Kakodaimons Earth of Air

1. **ANA, ACO** (water)

2. **XAB, XMO** (air)

3. **PSH, PAL** (earth)

4. **ROC, RNM** (fire)

Purpose: to destroy things

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Eighth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the six-lettered name to summons: **IAOAIA**

7. Vibrate the five-lettered name to control: **TIIIO**

8. Vibrate the Kakodaimon's name

End.

Air Tablet

XV. Kerubic Archangel Fire of Air

1. **EXGSD**

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Ninth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the Archangel's name: **EXGSD**

End.

Air Tablet

XVI. Kerubic Angels Fire of Air

1. **DXGS** (fire)

2. **SDXG** (earth)

3. **GSDX** (air)

4. **XGSD** (water)

Purpose: passion, energy

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Ninth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the Archangel's Name: **EXGSD**

7. Vibrate the Kerubic Angel's name

End.

Air Tablet

XVII. Servient Angels Fire of Air

1. **PMOX** (water)

2. **OTOI** (air)

3. **NPNT** (earth)

4. **ACCA** (fire)

Purpose: using the four elements for personal change

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Ninth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the six-lettered name to summons: **AOURRZ**

7. Vibrate the five-lettered name to control: **ALOAI**

8. Vibrate the Servient Angel's name

End.

Air Tablet

XVIII. Kakodaimons Fire of Air

1. **PPM, POX** (water)

2. **ROT, ROI** (air)

3. **ANP, ANT** (earth)

4. **XAC, XCA** (fire)

Purpose: using the four elements to destroy things

Ritual:

1. The Air Temple Opening

2. The Third Enochian Key

3. The Ninth Enochian Key

4. Vibrate the Three Names of God: **ORO IBAH AOZPI**

5. Vibrate the Elemental King: **BATAIVAH**

6. Vibrate the six-lettered name to summons: **ZRRUOA**

7. Vibrate the five-lettered name to control: **IAOLA**

8. Vibrate the Kakodaimon's name

End.

Water Tablet

I. King of the Water Tablet: RAAGIOSL

Purpose: Ruling water energies

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. Vibrate the Three Names of God: **MPH ARSL GAIOL**

4. Vibrate the Elemental King: **RAAGIOSL**

End.

Water Tablet

II. Seniors of the Water Tablet:

1. **LIGDISA** (Saturn)

2. **SAIINOV** (Jupiter)

3. **LSRAHPM** (Mars)

4. **SLGAIOL** (Venus)

5. **SONIZNT** (Mercury)

6. **LAOAXRP** (Moon)

Purpose: information and judgment in human affairs

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. Vibrate the Three Names of God: **MPH ARSL GAIOL**

4. Vibrate the Elemental King: **RAAGIOSL**

5. Vibrate the Senior's name

End.

Water Tablet

III. Kerubic Archangel Air of Water:

1. HTAAD

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Tenth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the Archangel's name: **HTAAD**

End.

Water Tablet

IV. Kerubic Angels Air of Water

1. **ADTA** (fire)

2. **DTAA** (earth)

3. **TAAD** (air)

4. **AADT** (water)

Purpose: beliefs, intellect

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Tenth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the Archangel's Name: **HTAAD**

7. Vibrate the Kerubic Angel's name

End.

Water Tablet

V. Servient Angels Air of Water

1. **PAAX** (water)

2. **SAIX** (air)

3. **TOCO** (earth)

4. **NHDD** (fire)

Purpose: health and healing

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Tenth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the six-lettered name to summons: **OBGOTA**

7. Vibrate the five-lettered name to control: **AABCO**

8. Vibrate the Servient Angel's name

End.

Water Tablet

VI. Kakodaimons Air of Water

1. **MPA, MAX** (water)

2. **ASA, AIX** (air)

3. **CTO, CCO** (earth)

4. **ONH, ODD** (fire)

Purpose: to poison and cause disease

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Tenth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the six-lettered name to summons: **ATOGBO**

7. Vibrate the five-lettered name to control: **OCBAA**

8. Vibrate the Kakodaimon's name

End.

Water Tablet

VII. Kerubic Archangel Water of Water:

1. HTDIM

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. Vibrate the Three Names of God: **MPH ARSL GAIOL**

4. Vibrate the Elemental King: **RAAGIOSL**

5. Vibrate the Archangel's name: **HTDIM**

End.

Water Tablet

VIII. Kerubic Angels Water of Water

1. **TDIM** (fire)

2. **TPAY** (earth)

3. **PAYT** (air)

4. **AYPT** (water)

Purpose: emotional energy

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. Vibrate the Three Names of God: **MPH ARSL GAIOL**

4. Vibrate the Elemental King: **RAAGIOSL**

5. Vibrate the Archangel's Name: **HTDIM**

6. Vibrate the Kerubic Angel's name

End.

Water Tablet

IX. Servient Angels Water of Water

1. **MAGM** (water)

2. **LEOC** (air)

3. **VSSN** (earth)

4. **RVOI** (fire)

Purpose: opening chakras, emotional release

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. Vibrate the Three Names of God: **MPH ARSL GAIOL**

4. Vibrate the Elemental King: **RAAGIOSL**

5. Vibrate the six-lettered name to summons: **NELAPR**

6. Vibrate the five-lettered name to control: **OMEBB**

7. Vibrate the Servient Angel's name

End.

Water Tablet

X. Kakodaimons Water of Water

1. **CMA, CGM** (water)

2. **OLE, OOC** (air)

3. **MVC, MSN** (earth)

4. **ARV, AOI** (fire)

Purpose: obtaining and hiding metals and stones

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. Vibrate the Three Names of God: **MPH ARSL GAIOL**

4. Vibrate the Elemental King: **RAAGIOSL**

5. Vibrate the six-lettered name to summons: **RPALEN**

6. Vibrate the five-lettered name to control: **BBEMO**

7. Vibrate the Kakodaimon's name

End.

Water Tablet

XI. Kerubic Archangel Earth of Water:

1. HMAGL

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Eleventh Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the Archangel's name: **HMAGL**

End.

Water Tablet

XII. Kerubic Angels Earth of Water

1. **AGLM** (fire)

2. **MAGL** (earth)

3. **LMAG** (air)

4. **GLMA** (water)

Purpose: craftsmanship

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Eleventh Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the Archangel's Name: **HMAGL**

7. Vibrate the Kerubic Angel's name

End.

Water Tablet

XIII. Servient Angels Earth of Water

1. **NDZN** (water)

2. **PACO**(air)

3. **XRNH** (earth)

4. **IIPO** (fire)

Purpose: personal transformation

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Eleventh Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the six-lettered name to summons: **MALADI**

7. Vibrate the five-lettered name to control: **OLAAD**

8. Vibrate the Servient Angel's name

End.

Water Tablet

XIV. Kakodaimons Earth of Water

1. **OND, OZN** (water)

2. **CPA, CCO** (air)

3. **AXR, ANH** (earth)

4. **MII, MPO** (fire)

Purpose: to destroy things

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Eleventh Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the six-lettered name to summons: **IDALAM**

7. Vibrate the five-lettered name to control: **DAALO**

8. Vibrate the Kakodaimon's name

End.

Water Tablet

XV. Kerubic Archangel Fire of Water

1. HNLRX

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Twelfth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the Archangel's name: **HNLRX**

End.

Water Tablet

XVI. Kerubic Angels Fire of Water

1. **XNLR** (fire)

2. **RXNL** (earth)

3. **LRXN** (air)

4. **NLRX** (water)

Purpose: passion, force

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Twelfth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the Archangel's Name: **HNLRX**

7. Vibrate the Kerubic Angel's name

End.

Water Tablet

XVII. Servient Angels Fire of Water

1. **RNIL** (water)

2. **DAPI** (air)

3. **VASA** (earth)

4. **XPCN** (fire)

Purpose: using the four elements for personal change

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Twelfth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the six-lettered name to summons: **IAAASD**

7. Vibrate the five-lettered name to control: **ATAPA**

8. Vibrate the Servient Angel's name

End.

Water Tablet

XVIII. Kakodaimons Fire of Water

1. **ARN, AIL** (water)

2. **MDA, MPI** (air)

3. **OVA, OSA** (earth)

4. **CXP, CCN** (fire)

Purpose: using the four elements to destroy things

Ritual:

1. The Water Temple Opening

2. The Fourth Enochian Key

3. The Twelfth Enochian Key

4. Vibrate the Three Names of God: **MPH ARSL GAIOL**

5. Vibrate the Elemental King: **RAAGIOSL**

6. Vibrate the six-lettered name to summons: **DSAAAI**

7. Vibrate the five-lettered name to control: **APATA**

8. Vibrate the Kakodaimon's name

End.

Earth Tablet

I. King of the Earth Tablet: ICZHIHAL

Purpose: Ruling earth energies

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. Vibrate the Three Names of God: **MOR DIAL HCTGA**

4. Vibrate the Elemental King: **ICZHIHAL**

End.

Earth Tablet

II. Seniors of the Earth Tablet:

1. **LIIANSA** (Saturn)

2. **ACZINOR** (Jupiter)

3. **LAIDROM** (Mars)

4. **ALHCTGA** (Venus)

5. **AHMLICV** (Mercury)

6. **LZINOPO** (Moon)

Purpose: information and judgment in human affairs

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. Vibrate the Three Names of God: **MOR DIAL HCTGA**

4. Vibrate the Elemental King: **ICZHIHAL**

5. Vibrate the Senior's name

End.

Earth Tablet

III. Kerubic Archangel Air of Earth:

1. NBOZA

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Thirteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the Archangel's name: **NBOZA**

End.

Earth Tablet

IV. Kerubic Angels Air of Earth

1. **ZABO** (fire)

2. **OZAB** (earth)

3. **BOZA** (air)

4. **ABOZ** (water)

Purpose: beliefs, intellect

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Thirteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the Archangel's Name: **NBOZA**

7. Vibrate the Kerubic Angel's name

End.

Earth Tablet

V. Servient Angels Air of Earth

1. **AIRA** (water)

2. **IZNR** (air)

3. **RSNI** (earth)

4. **ORMN** (fire)

Purpose: health and healing

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Thirteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the six-lettered name to summons: **ANGPOI**

7. Vibrate the five-lettered name to control: **UNNAX**

8. Vibrate the Servient Angel's name

End.

Earth Tablet

VI. Kakodaimons Air of Earth

1. **AAL, ARA** (water)

2. **AIZ, ANR** (air)

3. **TRS, TNI** (earth)

4. **NOR, NMN** (fire)

Purpose: to poison and cause disease

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Thirteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the six-lettered name to summons: **IOPGNA**

7. Vibrate the five-lettered name to control: **XANNU**

8. Vibrate the Kakodaimon's name

End.

Earth Tablet

VII. Kerubic Archangel Water of Earth:

1. NPHRA

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fourteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the Archangel's name: **NPHRA**

End.

Earth Tablet

VIII. Kerubic Angels Water of Earth

1. **RAPH** (fire)

2. **HRAP**(earth)

3. **PHRA** (air)

4. **APHR** (water)

Purpose: emotional energy

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fourteenth Enochian Key

3. Vibrate the Three Names of God: **MOR DIAL HCTGA**

4. Vibrate the Elemental King: **ICZHIHAL**

5. Vibrate the Archangel's Name: **NPHRA**

6. Vibrate the Kerubic Angel's name

End.

Earth Tablet

IX. Servient Angels Water of Earth

1. **OMGG** (water)

2. **IAHL** (air)

3. **RLMV** (earth)

4. **GBAL** (fire)

Purpose: opening chakras, emotional release

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fourteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the six-lettered name to summons: **ANAEEM**

7. Vibrate the five-lettered name to control: **SONDN**

8. Vibrate the Servient Angel's name

End.

Earth Tablet

X. Kakodaimons Water of Earth

1. **AOM, AGG** (water)

2. **AIA, AHL** (air)

3. **TRL, TMV** (earth)

4. **NGB, NAL** (fire)

Purpose: obtaining and hiding metals and stones

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fourteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the six-lettered name to summons: **MEEANA**

7. Vibrate the five-lettered name to control: **NDNOS**

8. Vibrate the Kakodaimon's name

End.

Earth Tablet

XI. Kerubic Archangel Earth of Earth:

1. NOCNC

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. Vibrate the Three Names of God: **MOR DIAL HCTGA**

4. Vibrate the Elemental King: **ICZHIHAL**

5. Vibrate the Archangel's name: **NOCNC**

End.

Earth Tablet

XII. Kerubic Angels Earth of Earth

1. **COCN** (fire)

2. **OCNC** (earth)

3. **CNCO** (air)

4. **NCOC** (water)

Purpose: craftsmanship

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. Vibrate the Three Names of God: **MOR DIAL HCTGA**

4. Vibrate the Elemental King: **ICZHIHAL**

5. Vibrate the Archangel's Name: **NOCNC**

6. Vibrate the Kerubic Angel's name

End.

Earth Tablet

XIII. Servient Angels Earth of Earth

1. **DOOP** (water)

2. **RXAO** (air)

3. **AXIR** (earth)

4. **OPNA** (fire)

Purpose: personal transformation

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. Vibrate the Three Names of God: **MOR DIAL HCTGA**

4. Vibrate the Elemental King: **ICZHIHAL**

5. Vibrate the six-lettered name to summons: **ABALPT**

6. Vibrate the five-lettered name to control: **ARBIZ**

7. Vibrate the Servient Angel's name

End.

Earth Tablet

XIV. Kakodaimons Earth of Earth

1. **NDO, NOP** (water)

2. **TRX, TAO** (air)

3. **AAX, AIR** (earth)

4. **AOP, ANA** (fire)

Purpose: to destroy things

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. Vibrate the Three Names of God: **MOR DIAL HCTGA**

4. Vibrate the Elemental King: **ICZHIHAL**

5. Vibrate the six-lettered name to summons: **TPLABA**

6. Vibrate the five-lettered name to control: **ZIBRA**

7. Vibrate the Kakodaimon's name

End.

Earth Tablet

XV. Kerubic Archangel Fire of Earth:

1. NASMT

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fifteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the Archangel's name: **NASMT**

End.

Earth Tablet

XVI. Kerubic Angels Fire of Earth

1. **TASM** (fire)

2. **ASMT** (earth)

3. **SMTA** (air)

4. **MTAS** (water)

Purpose: passion, force

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fifteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the Archangel's Name: **NASMT**

7. Vibrate the Kerubic Angel's name

End.

Earth Tablet

XVII. Servient Angels Fire of Earth

1. **IABA** (water)

2. **IZXP** (air)

3. **STIM** (earth)

4. **MSAP** (fire)

Purpose: using the four elements for personal change

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fifteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the six-lettered name to summons: **OPMNIR**

7. Vibrate the five-lettered name to control: **ILPIZ**

8. Vibrate the Servient Angel's name

End.

Earth Tablet

XVIII. Kakodaimons Fire of Earth

1. **NIA, NBA** (water)

2. **TIZ, TXP** (air)

3. **AST, AIM** (earth)

4. **AMS, AAP** (fire)

Purpose: using the four elements to destroy things

Ritual:

1. The Earth Temple Opening

2. The Fifth Enochian Key

3. The Fifteenth Enochian Key

4. Vibrate the Three Names of God: **MOR DIAL HCTGA**

5. Vibrate the Elemental King: **ICZHIHAL**

6. Vibrate the six-lettered name to summons: **RINMPO**

7. Vibrate the five-lettered name to control: **ZIPLI**

8. Vibrate the Kakodaimon's name

End.

Fire Tablet

I. King of the Fire Tablet: EDLPRNAA

Purpose: Ruling fire energies

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. Vibrate the Three Names of God: **OIP TEAA PDOCE**

4. Vibrate the Elemental King: **EDLPRNAA**

End.

Fire Tablet

II. Seniors of the Fire Tablet:

1. **ARINNAP** (Saturn)

2. **ADOEOET** (Jupiter)

3. **AAETPIO** (Mars)

4. **AAPDOCE** (Venus)

5. **ANODOIN** (Mercury)

6. **ALNDVOD** (Moon)

Purpose: information and judgment in human affairs

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. Vibrate the Three Names of God: **OIP TEAA PDOCE**

4. Vibrate the Elemental King: **EDLPRNAA**

5. Vibrate the Senior's name

End.

Fire Tablet

III. Kerubic Archangel Air of Fire:

1. BDOPA

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Sixteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the Archangel's name: **BDOPA**

End.

Fire Tablet

IV. Kerubic Angels Fire of Fire

1. **PADO** (fire)

2. **OPAD** (earth)

3. **DOPA** (air)

4. **ADOP** (water)

Purpose: beliefs, intellect

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Sixteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the Archangel's Name: **BDOPA**

7. Vibrate the Kerubic Angel's name

End.

Fire Tablet

V. Servient Angels Air of Fire

1. **OPAM** (water)

2. **VASG** (air)

3. **SCIO** (earth)

4. **APST** (fire)

Purpose: health and healing

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Sixteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the six-lettered name to summons: **NOALMR**

7. Vibrate the five-lettered name to control: **OLOAG**

8. Vibrate the Servient Angel's name

End.

Fire Tablet

VI. Kakodaimons Air of Fire

1. **IOP, IAM** (water)

2. **MVA, MSG** (air)

3. **OSC, OIO** (earth)

4. **TAP, TST** (fire)

Purpose: to poison and cause disease

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Sixteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the six-lettered name to summons: **RMLAON**

7. Vibrate the five-lettered name to control: **GAOLO**

8. Vibrate the Kakodaimon's name

End.

Fire Tablet

VII. Kerubic Archangel Water of Fire:

1. BANAA

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Seventeenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the Archangel's name: **BANAA**

End.

Fire Tablet

VIII. Kerubic Angels Water of Fire

1. **AAAN** (fire)

2. **NAAA** (earth)

3. **ANAA** (air)

4. **AANA** (water)

Purpose: emotional energy

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Seventeenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the Archangel's Name: **BANAA**

7. Vibrate the Kerubic Angel's name

End.

Fire Tablet

IX. Servient Angels Water of Fire

1. **GMNM** (water)

2. **BRAP** (air)

3. **AMOX** (earth)

4. **ECOP** (fire)

Purpose: opening chakras, emotional release

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Seventeenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the six-lettered name to summons: **VADALI**

7. Vibrate the five-lettered name to control: **OBAUA**

8. Vibrate the Servient Angel's name

End.

Fire Tablet

X. Kakodaimons Water of Fire

1. **IGM, INM** (water)

2. **MBR, MAP** (air)

3. **OAM, OOX** (earth)

4. **TEC, TOP** (fire)

Purpose: obtaining and hiding metals and stones

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Seventeenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the six-lettered name to summons: **ILADAV**

7. Vibrate the five-lettered name to control: **AUABO**

8. Vibrate the Kakodaimon's name

End.

Fire Tablet

XI. Kerubic Archangel Earth of Fire:

1. BPSAC

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Eighteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the Archangel's name: **BPSAC**

End.

Fire Tablet

XII. Kerubic Angels Earth of Fire

1. **CPSA** (fire)

2. **PSAC** (earth)

3. **SACP** (air)

4. **ACPS** (water)

Purpose: craftsmanship

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Eighteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the Archangel's Name: **BPSAC**

7. Vibrate the Kerubic Angel's name

End.

Fire Tablet

XIII. Servient Angels Earth of Fire

1. **DIOM** (water)

2. **OOPZ** (air)

3. **RGAN** (earth)

4. **DATT** (fire)

Purpose: personal transformation

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Eighteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the six-lettered name to summons: **UOLXDO**

7. Vibrate the five-lettered name to control: **SIODA**

8. Vibrate the Servient Angel's name

End.

Fire Tablet

XIV. Kakodaimons Earth of Fire

1. **TDI, TOM** (water)

2. **OOO, OPZ** (air)

3. **MRG, MAN** (earth)

4. **IDA, ITT** (fire)

Purpose: to destroy things

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. The Eighteenth Enochian Key

4. Vibrate the Three Names of God: **OIP TEAA PDOCE**

5. Vibrate the Elemental King: **EDLPRNAA**

6. Vibrate the six-lettered name to summons: **ODXLOU**

7. Vibrate the five-lettered name to control: **ADOIS**

8. Vibrate the Kakodaimon's name

End.

Fire Tablet

XV. Kerubic Archangel Fire of Fire:

1. BZIZA

Purpose: used to summons the Kerubic Angels

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. Vibrate the Three Names of God: **OIP TEAA PDOCE**

4. Vibrate the Elemental King: **EDLPRNAA**

5. Vibrate the Archangel's name: **BZIZA**

End.

Fire Tablet

XVI. Kerubic Angels Fire of Fire

1. **AZIZ** (fire)

2. **ZIZA** (earth)

3. **IZAZ** (air)

4. **ZAZI** (water)

Purpose: passion, energy

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. Vibrate the Three Names of God: **OIP TEAA PDOCE**

4. Vibrate the Elemental King: **EDLPRNAA**

5. Vibrate the Archangel's Name: **BZIZA**

6. Vibrate the Kerubic Angel's name

End.

Fire Tablet

XVII. Servient Angels Fire of Fire

1. **SISP** (water)

2. **PALI** (air)

3. **ACAR** (earth)

4. **ADRE** (fire)

Purpose: using the four elements for personal change

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. Vibrate the Three Names of God: **OIP TEAA PDOCE**

4. Vibrate the Elemental King: **EDLPRNAA**

5. Vibrate the six-lettered name to summons: **RZIONR**

6. Vibrate the five-lettered name to control: **NRZFM**

7. Vibrate the Servient Angel's name

End.

Fire Tablet

XVIII. Kakodaimons Fire of Fire

1. **TSI, TSP** (water)

2. **OPA, OLI** (air)

3. **MAC, MAR** (earth)

4. **IAD, IRE** (fire)

Purpose: using the four elements to destroy things

Ritual:

1. The Fire Temple Opening

2. The Sixth Enochian Key

3. Vibrate the Three Names of God: **OIP TEAA PDOCE**

4. Vibrate the Elemental King: **EDLPRNAA**

5. Vibrate the six-lettered name to summons: **RNOIZR**

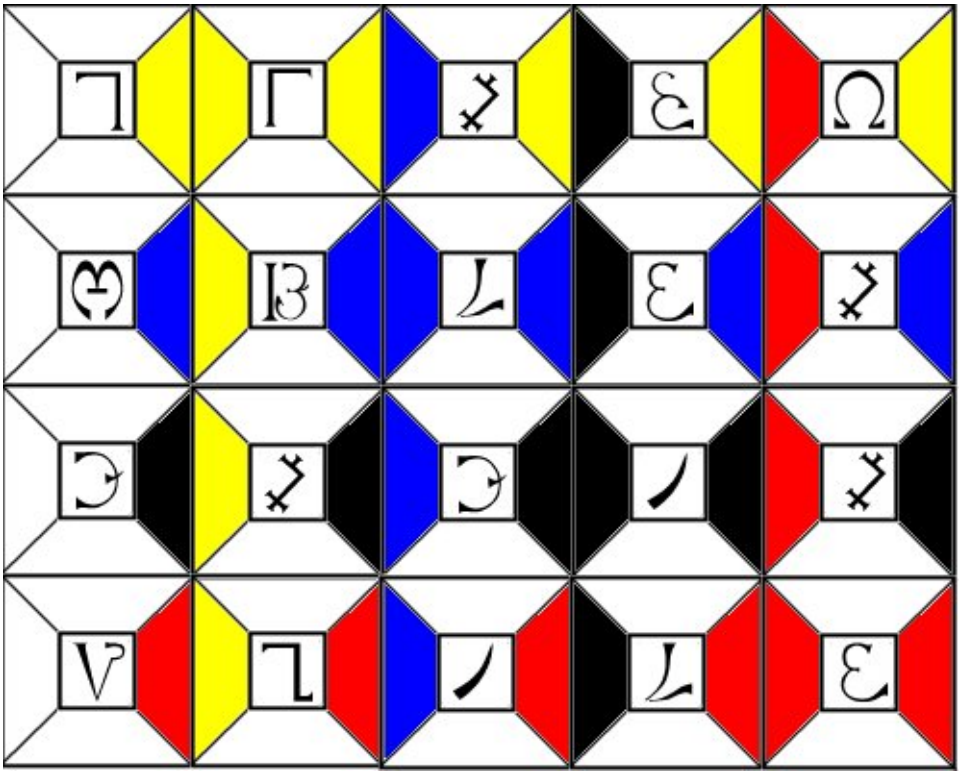
6. Vibrate the five-lettered name to control: **MFZRN**

7. Vibrate the Kakodaimon's name

End.

V. The Tablet of Union and Watchtower Tablets

The Tablet of Union



The Watchtower Tablets

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	X	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	i	l	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	f	a	t	A	x	i	v	V	s	P	x	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	z	a	a	r	V	r	L	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	s	T	s	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	V	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	z	i	r	l	e	m	u	C	s	c	m	i	o	o	n	a	m	l	o	x
i	z	i	n	r	C	z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	O	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	C	a	n	c	h	i	a	s	o	m	t	p	p	s	u	a	c	n	r	Z	i	r	Z	a
a	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	L	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	O	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	V	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r

Part II. The Thirty Aethyrs

VI. The Thirty Aethyrs

Start out on Aethyr number 30 and work to the top of the Aethyrs which is number 1. This would be similar to climbing the paths on the tree of life in the Kabalah. Try each one a few times at least and experience the spiritual visions. For the Ritual of the Thirty Aethyrs find an Angel name you want to work with in the following list or just start with the 30th Aethyr of TEX and work to the 1st Aethyr of LIL. Read the "Key of the Thirty Aethyrs" on page 124 and fill in the Aethyr name where requested to do so and that is it. Enjoy your visions..

The Thirty Aethyrs

30. **TEX**
29. **RII**
28. **BAG**
27. **ZAA**
26. **DES**
25. **VTI**
24. **NIA**
23.**TOR**
22. **LIN**
21. **ASP**
20. **CHR**
19. **POP**
18. **ZEN**
17. **TAN**
16. **LEA**
15. **OXO**
14. **VTA**
13. **ZIM**
12. **LOE**
11. **ICH**
10. **ZAX**
9. **ZIP**
8. **ZID**
7. **DEO**
6. **MAZ**
5. **LIT**
4. **PAZ**
3. **ZOM**
2. **ARN**
1. **LIL**

End.

VI. The Key of the Thirty Aethyrs

*O You Heavens Which Dwell In (**name of Aethyr**), Are Mighty In The Parts Of The Earth, And Execute The Judgement Of The Highest! Unto You It Is Said: Behold The Face Of Your God, The Beginning Of Comfort; Whose Eyes Are The Brightness Of The Heavens. Which Provided You For The Government Of The Earth And Her Unspeakable Variety, Furnishing You A Powerful Understanding To Dispose All Things According To The Providence Of Him That Sits On The Holy Throne, And Rose Up In The Beginning Saying: The Earth Let Her Be Governed By Her Parts, And Let There Be Division In Her, That The Glory Of Her May Be Always Drunken And Vexed In Itself. The Course Of Her, Let It Run With The Heavens, And as A Handmaid Let Her Serve Them. One Season Let It Confound Another, And Let There Be No Creatures Upon Her Or In Her The Same. All Her Members Let Them Differ In Their Qualities And Let There Be No One Creature Equal With Another. The Reasoning Creatures Of Earth Let Them Vex And Weed Out One Another, And The*

Dwelling Places Let Them Forget Their Names. The Work Of Man And His Pomp, Let them Be Defaced. The Buildings Of Him, Let Them Become Caves For The Beasts Of The Field. Confound The Understanding Of Her With Darkness For Why? It Repenteth Me I Made Man. One While Let Her Be known, And Another Time A Stranger. Because She Is The Bed Of An Harlot And The Dwelling Place Of Him That Is Fallen. You Heavens, Arise! The Lower Heavens Underneath You, Let Them Serve You! Govern Those That Govern; Cast Down Such As Fall; Bring Forth With Those That Increase, And Destroy The Rotten! No Place Let It Remain In One Number: Add And Diminish Until The Stars Be Numbered. Arise, Move, And Appear Before The Covenant Of His Mouth, Which He Has Sworn Unto Us In His Justice! Open The Mysteries Of Your Creation, And Make Us Partakers Of Undefiled Knowledge!

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Newcomb, Jason Augustus. Practical Enochian Magick (Sarasota, FL: New Hermetics Press, 2007)

Schueler, Gerard J. An Advanced Guide to Enochian Magic (St.Paul,MN: Llewellyn Books,1987)

LBRP. From The Hermetic Order of the Golden Dawn.p16

Dr. John Dee's original Enochian Language manuscript - (copy)

Enochian Entities:

"LIBER TYPHON"

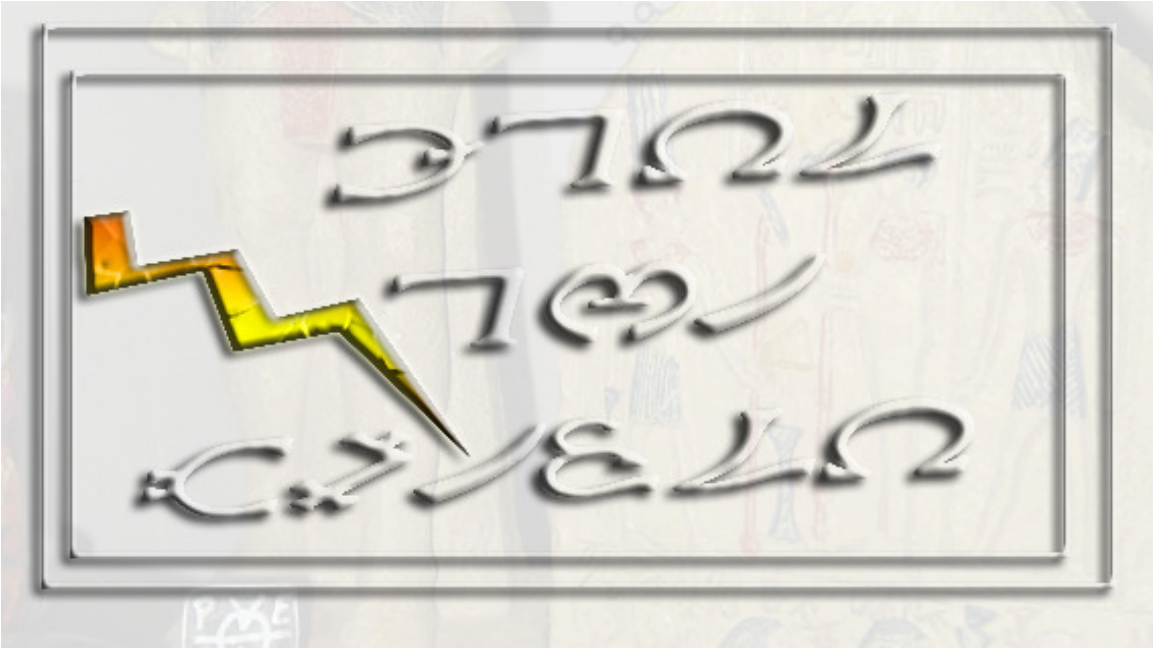
THE BABALON WORKING

[Revisited]

By –SaToGa

enochian.mage@yahoo.com
http://www.lulu.com/spotlight/SaToGa
http://groups.yahoo.com/group/enochianmagic/

Release Date: 02-01-2011



I consider the Enochian Entities to be similar to what the Egyptians encountered as the *Divine Ennead*.
[Tep Zepi]

Babalon's *inclination seems to be in alignment* with that of Set [Sutekh]

*I view Galvah as Ma'at:
though originally I viewed Her as Isis
[until I worked through Aethyrs 12, 11, & 10 again]

Nalvage *archetype* of Thoth

-Some *view* Enoch as Thoth,
so we can bring it full circle, per se

→I do not believe that the '*Energy-Pool*' of the Judeo-Christian *Archangel* [Telesmatic Imagery] *Egregore* was the one(s) Dee & Kelley '*tapped in to'.*

I believe *those* 'Archangels' are more in line to Hebrew and Christian thinking.

I do feel that the [*greater purpose*] '*instructing current*' to which they are aligned, is probably what Dee & Kelley encountered.

Gabriel gave Muhammed the Koran and announced the coming of John the Baptizer and Jesus.
His brief appearance in the Book of Daniel also leans to the *Harbinger* Trumpet Call of Gabriel.

Whenever something '*new*' is about to appear on the current scene, it is Gabriel who announces it.

…This whole *New* Aeon Current has Horus written all over it!

Michael *the archangel*- who throws *Satan* out of heaven-- inadvertently [*accidentally?*] gives Dee the infamous 666 'lead' during creation of the most famous Seal… seems more than a mere '*oops*' [Figure #666]

-Luciftian as "Brightness"
-Babalon rather than Babylon
-Ways to encounter Choronzon
-Instructions on contacting Cacod*a*emons…
But *promise* never to do it!
…teasing Kelley's natural proclivity to play with Black Magick
&
-Instituting Gnostic overtones…

The EE Religio-Political 'scheme' was to knock down World Religion and it's Political Bedfellows.

These Entities were deliberately stumbling and pretending to *'play nice'*…

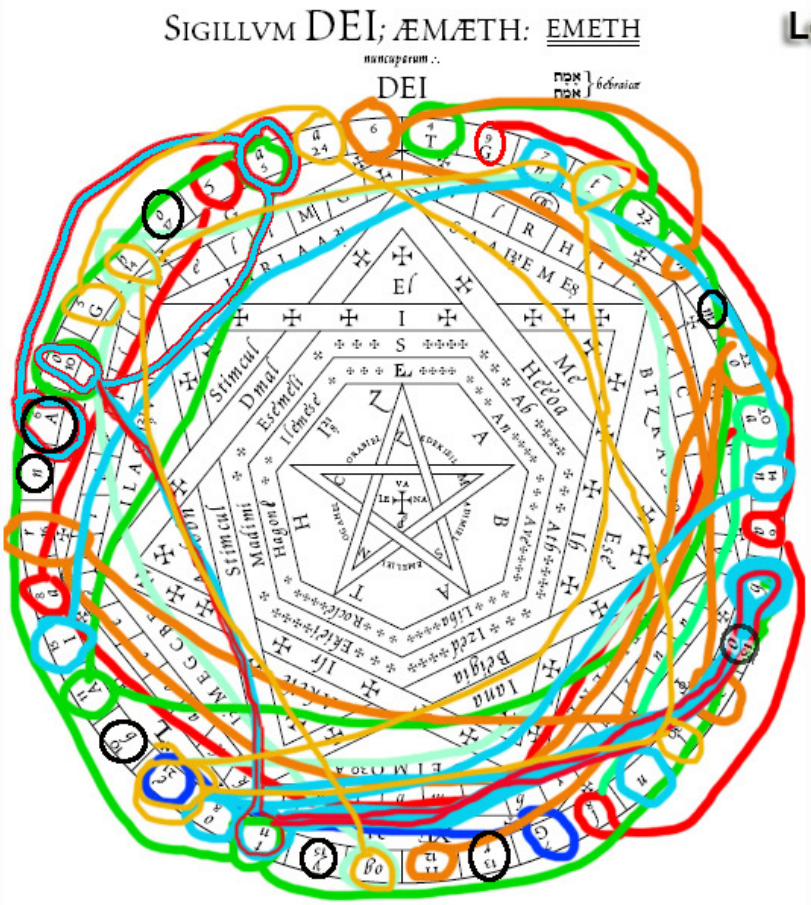
*Galvah- Sophia [Wisdom]- Isis [12:12]- Babalon
Galvah = Sophia
Babalon = Madimi

THE BABALON WORKING

[Revisited]

& The Vision of the Aethyr LOE-

(pages from My Grimoire*s*, follow)



Left Over Letters on Perimeter:

A=$^{6}_{66}$
O
M
O
R
Y
B
N

AOMORYBN

Starting @ the Original 666 before Michael "Erased" 2 of the 6's.

Δ	He shewed three figures of ,6, set in triangle thus, $6^{6}6$
Mi.	*Vobis est Mysterium hoc, posterius revelandum.*
Δ	And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi.	It is done. Δ Then of the three $6^{6}6$ before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.*

Figure #666

AOMORYBN

Abaddon *or* Apollyon

Abaddon (Hebrew: אֲבַדּוֹן, *'Ăḇaddōn*, Greek: *Apollyon*, Latin: *Exterminans*, Coptic: *Abbaton*, meaning "A place of destruction", "The Destroyer", "Depths of Hell") in the Revelation of St. John, is the king of tormenting locusts and the angel of the bottomless pit.[1] The exact nature of Abaddon is debated, but the Hebrew word is related to the triliteral root אבד (ABD), which in verb form means "to perish."[2]

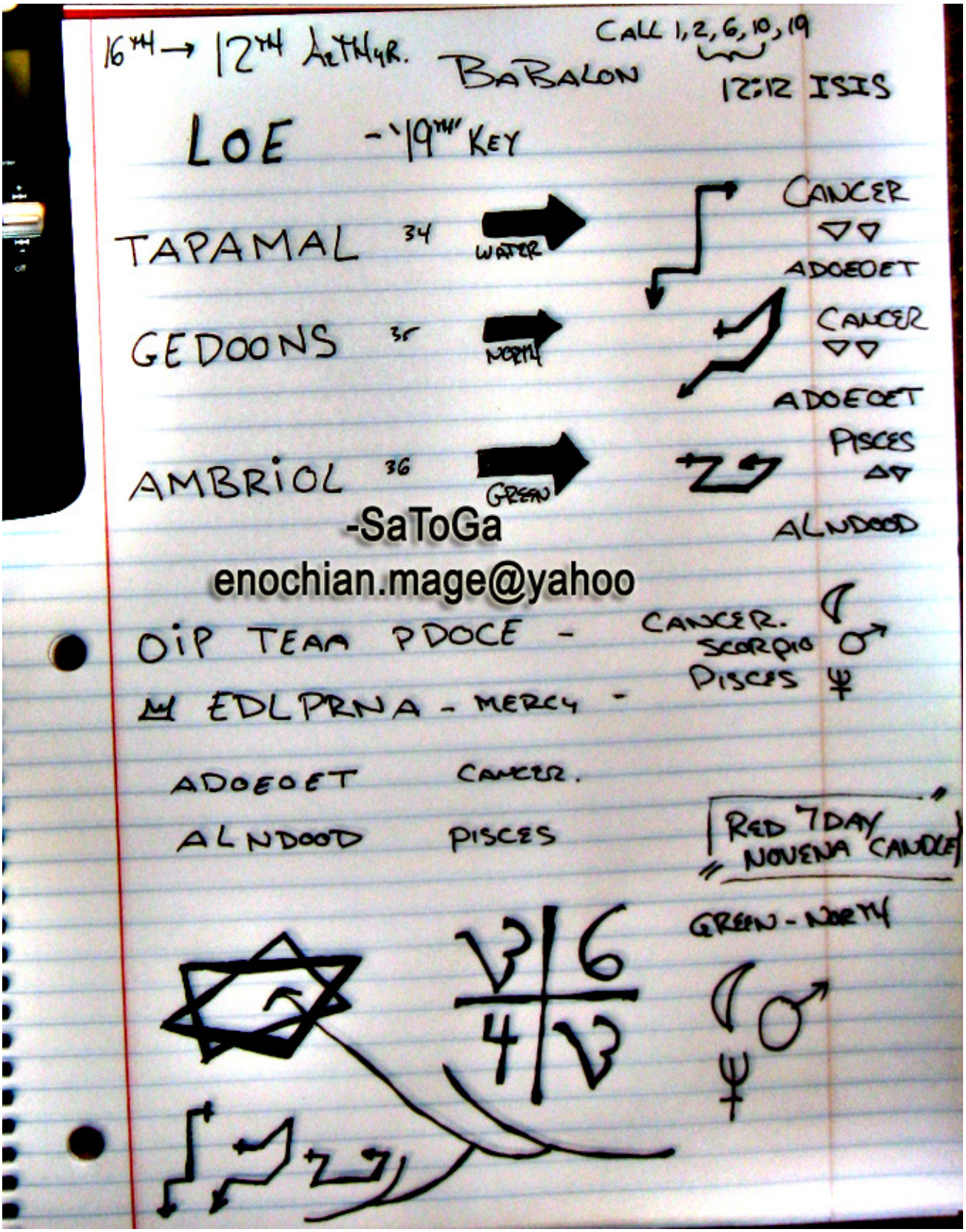

16TH → 12TH ARTHUR.
BABALON
CALL 1,2,6,10,19
12:12 ISIS
LOE - "19TH" KEY
TAPAMAL 34
WATER
CANCER
ADOEOET
GEDOONS 35
NORTH
CANCER
ADOEOET
AMBRIOL 36
GREEN
PISCES
ALNDOOD
-SaToGa
enochian.mage@yahoo
OIP TEAM PDOCE -
CANCER.
SCORPIO
PISCES
EDLPRNA - MERCY -
ADOEOET CANCER.
ALNDOOD PISCES
RED 7DAY NOVENA CANDLE
GREEN - NORTH

Figure #1

-See Figure #1 Grimoire For Ritual Structure:

During the Ritual-

Lexarph, Comanan, Tabitom

[Sigils drawn]

-The Record:

1-19-2011: 'Babalon Working': Begins-

-The Charge:

“Micma!
Farzm iaidon Mad…
Zamran micalzo ohorela tooat!
Ozazm Urelp teloch
Qmospleh lap homil Luciftian AOMORYBN lonsa!
Quiin toltorg brgda
Zacar ca od zamran odo cicle qaa
Eol balzarg lonsa homil
Ananael qaan aziagiar avavago!
Acocasb allar qtiIlg bab bransg bogpa!
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l:
Semihazah Artqoph Ramtel Kokabel Ramel Danieal
Zeqiel Baraqel Asael Hermoni Matarel Ananel Stawel
Samsiel Sahriel Tummiel Turiel Yomiel Yhaddiel!
Od vi zixlai zocha:
Bahal vohim gah od Babalond Babalon od Choronzon
Teloch Vovin od gah-l-
Samyaza Urakabarameel Akibeel Tamiel Ramuel Danel
Azkeel Saraknyal Asael Armers Batraal Anane Zavebe
Samsaveel Ertael Turel Yomyael Arazyal!”

1-20-2011:

The initial charge combined with research & Intent started to ignite something volatile…

8 Books later…and the Schedule the EE had me abide to, was profound…

http://www.lulu.com/spotlight/SaToGa

12 th Aethyr **LOE…**

** *Synergism* -letter reversals

[Leo- Lion, Sun,Tiphareth, Sekhmet]

ELO *means* **"the first"**

EOL *means* **"made/make"**

12 th Aethyr = Babalon(?)

11th Aethyr = "*Post-Babalon/Pre-Choronzon"*

10th Aethyr = Choronzon

I perform a Egyptian Rite from an obscure papyrus manuscript.

Also "Rite of the Headless [Bornless] One"

Xenoglossia [as in this rite @ link]- transpires:

http://www.youtube.com/user/SaToGaEnochianMage

I read a Coptic manuscript, awaiting to 'dial it in'…
12:12 clock reads…but my eyes 'see' it as: ISIS

I review My Grimoire Notes regarding ZAX.
(I have many Grimoires, spanning many years)

1-25-2011:

There has been much tension in my surroundings the last few days, & sickness.
A lot of E.M.I. and 'poltergeistic bangings'.
I perform a brief Banishing in kitchen due to refrigerator knockings.
[See My Prior Volumes For The Cause]

I realize there are 2 types of people involved with Enochian Magick:
-Those who discuss it.
-Those who work it.

1-26-2011:

I review this, again:

Synchronized Energy…if there was an ultra-thin etheric cord, web-like…encompassing Babalon***ists***…I'm connected.

"I discovered something about my own relatively unique birth name…

Salvatore Ganci

Putting it in Google and finding the EXACT SAME NAME in a story about Jack Parsons and his infamously deadly **Babalon Working** [Enochian] is beyond coincidential…

http://www.google.com/search?hl=en&client=firefoxa&hs=BpN&rls=org.mozilla:en-US:official&&sa=X&ei=QikZTYuXDcGblgfh6rjeDA&ved=0CBIQvgUoAA&q=salvatore+ganci+jack+parson+bablon+working&nfpr=1#hl=en&client=firefoxa&rls=org.mozilla:en-US:official&nfpr=1&&sa=X&ei=tX9ETbHuMsnUgAfStb3kAQ&ved=0CBIQBSgA&q=salvatore+ganci+jack+parson+babalon+working&spell=1&fp=d9008d84f286047

http://fusionanomaly.net/jackparsons.html

http://namcub.accela-labs.com/stories/parsons.txt

The Independent for June 18, 1952, cost five cents.
The front page headline reads:

BLAST KILLS CHEMIST

House Torn Apart by Explosion

There was a picture of City Patrolman L.D. Harnois inspecting the debris of the destroyed apartment at 1071 South Orange Grove. The story said Parsons had moved from that address on June 1, and he and his wife Marjorie were staying at 424 Arroyo Terrace--where his mother had a summer position as caretaker--while preparing to leave for a trip to Mexico. Parsons had gone over to the South Orange Grove apartment to gather up some of his supplies.

In the Los Angeles Times article I had read previously, the chronology had jumped from the explosion to Parsons being pronounced dead an hour later at Huntington Memorial Hospital. The Independent filled in some chilling details.

"Parsons body was literally torn apart by the chemical blast.

"The explosion blew off his right forearm, tore a gaping hole in his jaw and

shattered the other arm and both legs. He was still conscious after the blast."
Two upstairs occupants, Mrs. Alta Fosbaugh and Salvatore Ganci ran down and found Parsons pinned under two heavy washtubs and one wall."

Enochian Entities
Practice & Theory
Volume #1

Released: January 1, 2011

1-28-2011:

More of the "Same"…

** I tried some experiments.
I cut out individual letters of the Enochian Alphabet and measured
Their Energy Fields in various sequences with a Pendulum.
Reverse as in Hebrew, then forward.
Some names 'lost Their potency' if not in reverse.
[Remember this is Enochian Script]

Harmonica

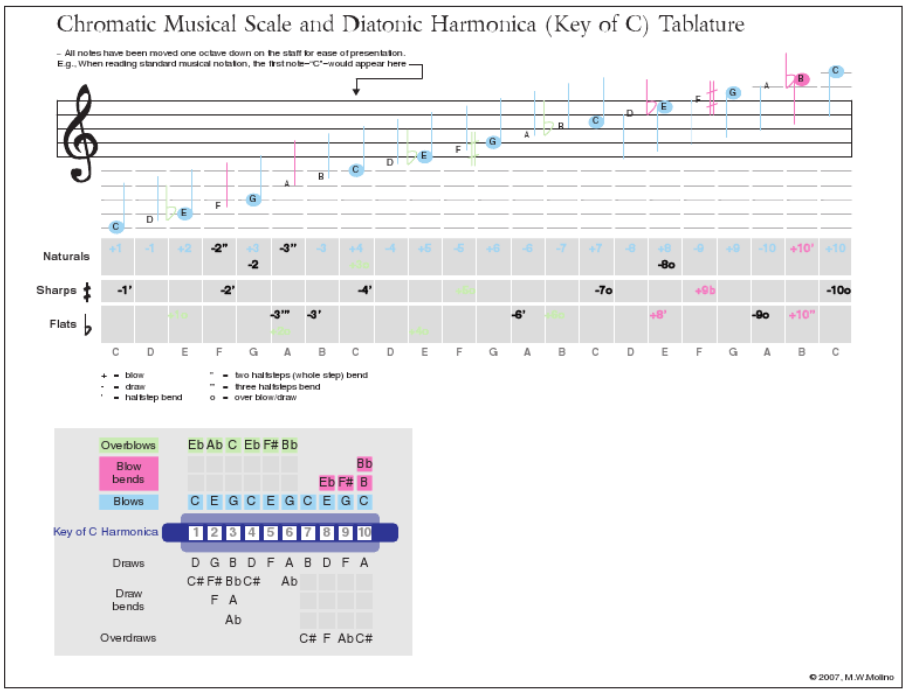
C Major, 10 Hole

Chord	C			C			C			
Blow	C	E	G	C	E	G	C	E	G	C
Hole	**1**	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
Draw	D	G	B	D	F	A	B	D	F	A
Chord	G				F		G		F	

G Major, 10 Hole

Chord	G			G			G			
Blow	G	B	D	G	B	D	G	B	D	G
Hole	**1**	**2**	**3**	**4**	**5**	**6**	7	**8**	**9**	**10**
Draw	A	D	F#	A	C	E	F#	A	C	E
Chord	D				C		D		C	

I also substituted some letters with Harmonica *Notes*, in some names that had equivalents on my harmonica.



1-30-2011:

[11 Days- from Start to Finish]

'The Vision of the Aethyr LOE'

A Tornado ripping across a desert.

This desert looks like a 'movie stage', a fill-in prop for a low budget '*blue screen epic*'.

A woman *appears*, nude and crucified, and howling at what seems to be *Twin Suns*
(or Twin Moons)
[Sophia- Twin aspect]

[*personal - conversation*]

Her hair is as flames.

Her lips are puckered up, and she is *inhaling wind*.

Another pyramid, formed of sand, like a sand castle- appears.

This female [Babalon?] is nestled on top of it, riding it like a surf board.

She stands on it, and salutes the sky.

She 'demonstrates' the Signs of:

-Osiris Slain
-Isis Mourning
-Typhon

[LVX]

I look upward and see a black hole, and within it, an indigo colored eye.

It grows and I realize she is causing the black hole by inhaling the wind.

She calls herself "Eclipse"…

She is now wearing a war helmet, and holding a black trident.
She has 6 toes on each foot, and is howling uncontrollably.
[*very eerie…*]

The sky is now a black blanket 'covering many stars'…

LIBER 49

1. Yea, it is I, BABALON.

2. And this is my book, that is the fourth chapter of the Book of the Law, He completing the Name, for I am out of NUIT by HORUS, the incestuous sister of RA-HOOR-KHUIT.

3. It is BABALON. TIME IS. Ye fools.

http://hermetic.com/wisdom/lib49.html

She asks me:
"How old, ye?"

I answer: (truthfully)
"49 years old"

She says:
"*Thee the Liber Jubilee*" (49)

She asks:
"When thou day of birth?"

I answer: (truthfully again)
"January 19"

During the period of January 19 to February 27 I invoked the Goddess BABALON with the aid of my magical partner, as was proper to one of my grade.

http://hermetic.com/wisdom/lib49.html

She says:
"See It All Born Again"

[THE SYNCHRONICITIES ARE UNCANNY!]

She says:
"I know why you are here,… to die in my arms"

[*"Born-Again"...*?]

Her lower self turns into a volcano and erupts.
My root charka is burning hot.

She says to make an offering in her name.

[*personal - conversation*]
[…*inaudible…*]

[…]I see a huge *"Hallmark Greeting Card"* that reads:
"Get Well Soon" -with red roses on the front of the card.

[*am I sick?*]

Her face is full of serpents, which reach out like tentacles and engulf me. She points and I look and see a window pane.

Just a shattered sheet of clear glass.

It turns sideways and in the thin slice I see an [WILD!] animal.

She says *"That is Teloch Vovin, who was Cthulhu, before Cthulhu was"*

She says *"Leave the poison, here"*

[…]She says […]her name is "VAOAN" [Truth]

[ALL 3 VERY INTERESTING QUOTES!]

I see cities crumbling…earthquakes.
I look down and my body is composed of cities.

She says:

"Liber Typhon meets Liber Loagaeth".

***Babalon*: "LIBER-TYPHON"**

I see Leviathan rising from waters… breaking through streets.

[…]PROPHECIES GIVEN…..[…]……
and I *hear* the words:
"Violent Overthrow, Nature's Culling, Oppression, and …Archetype of Analogy of Anarchy."

I see the image(s) of Nosferatu, briefly.
[*weird?*]

[*personal - conversation*]

My nostrils keep itching [*bad!*] from the Kundalini racing up the facial meridians, and it disturbs me to keep breaking the Alpha State.

[*personal - conversation*]

She says *"Leave your seed in LOE"*
'Ellllll—Oohhhhh—Eeeeeee'

[Ends]

Not once did *She* utter the name- Babalon.
The personification of the *'wicked seductress'* as a sole being named 'Babalon' [in LOE] is a magickal lodge, Telesmatic Image creation/Thelema production.
-Like the *epitome of evil* embodied as *'Satan'*
*The closest *ideal* of Babalon is *Kelley's vision* of Madimi playing *'seductress'*…breaking of *Taboo*
-like the notorious *'wife swapping'* incident.

NEVERTHELESS…

"I MET BABALON"

IN THE 11 DAYS, I MET ALL OF THEM-
FROM MY 'ORIGINAL CHARGE'….

-SaToGa

"Tetelestai"

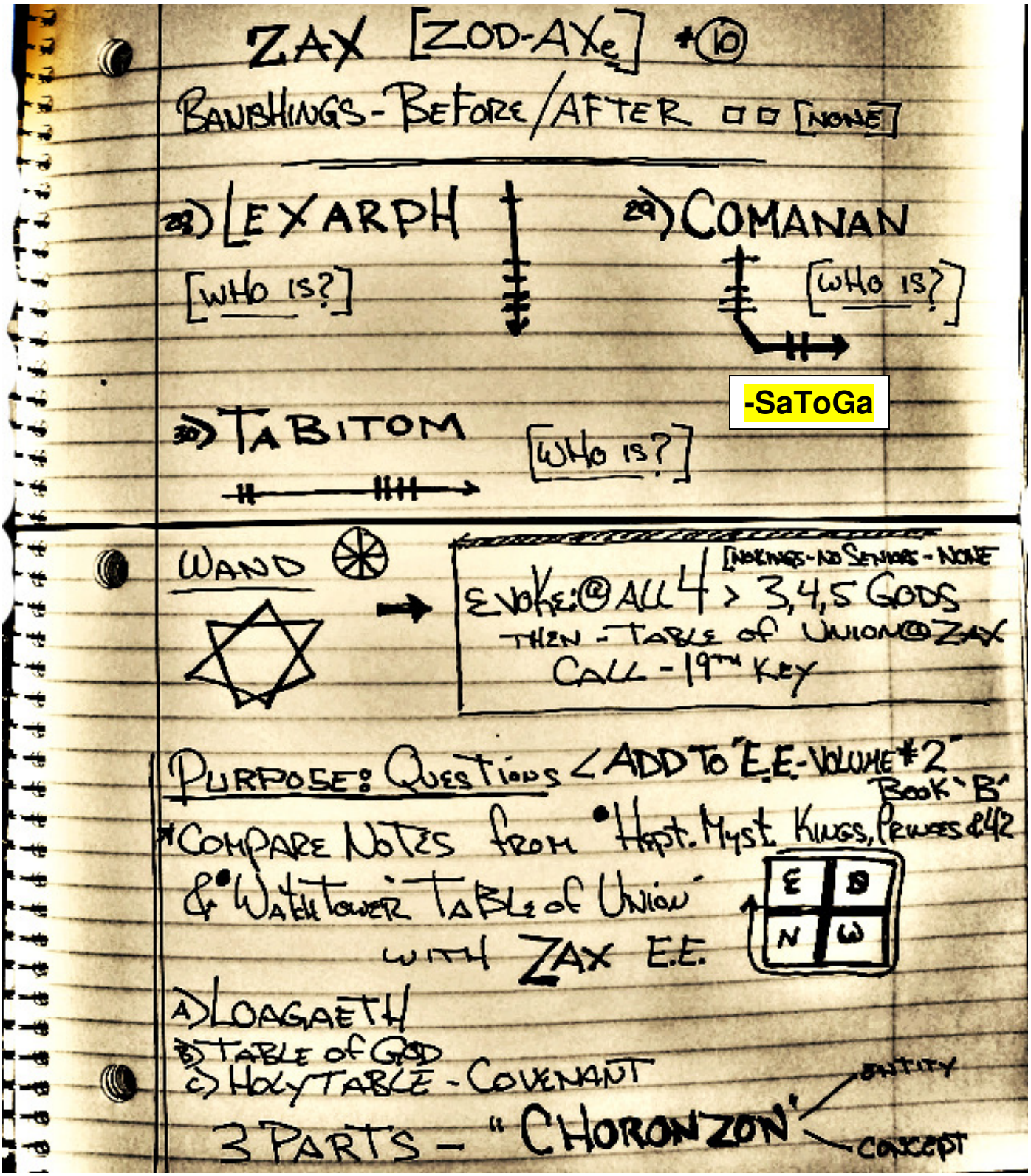


Figure #616 is a page from my own Grimoire
"Enochian Entities - Book B" Volume #2 – By SaToGa

ZAX Vision:

"Get Thee Behind Me- Satan!"

ZAX is 'everything they say'. [who ever "they" are]
For the sake of sparing redundancy and sounding cliché, ZAX really was,
for me, all about meeting the proverbial 'man in the mirror'.

The 3 parts, from my personal perspective*:

An amusement park's 'House of Mirrors'; viewing myself in various octaves
of introspection.

Mountains too high to reach the pinnacle, but alas… that last bit of digging
down deep, to succeed.
Visiting an astral theatre, & Me,… being the featured film.

Intense.

Much of it was personal, so it would be pretty boring for the reader to
drudge through it all- besides, it's personal!

I did get to ask questions-
and they were promptly answered in 'ZAX-Speak'.
[I went there with questions, and just 'left', with answers]

The inhabitants were holy, white shrouded, think "This is holy ground" sort
of sacred.

A cross between Mount Sinai and your parent's bedroom:
off limits, and sacrosanct.

I witnessed the 'House of the Holies', the "Veil" that the mage 'parts', and
King Solomon's Temple.

These was all etheric doppelgangers, heavy duty symbolism-
as a 'Nile reflection' of Amenti and Abydos.

Choronzon took the role as Psycho-pomp…

& Then, appearing in a
phantasmagoric kaleidoscope of faces from the gallery.
He said His greatest illusion, was… Me.
I was impressed by the archetype He conjured in Figure #333.

Liber Loagaeth, `Choronzon volunteered- [to lure me right in] was the infamous "Necronomicon".

He went into great detail about how Satan does not manufacture dinosaur bones to fool Christian Archeologists, but rather, lays foundation in the dreams of nightmarish merchants.
He took me on a small boat and played the Ferryman in a mock version of the Crossing of the River of Styx.

He pointed to Saturn and taught me [His rendition] about the concept of "Time" and said Chronos was a storm god like Set [Sutekh].

He continued to explain how the Gnostic Seth was in actuality, this divine storm bringer…

Liber Loagaeth was explained to me [earlier] by The 3 individuals who "appeared to Abraham [prior],…then 2 of The 3 destroying Sodom and Gomorrah and other cities"

Also Melchezidek 'passed by' and a small crowd said "He is the Logos, the King of Jerusalem"

This …all of it, was heavy symbolism about Liber Loagaeth, and the Covenant [Holy Table].

My advice, to future wayfarers, is do not journey the 30 Aethyrs out of order. At least, do a few before 'travailing the notorious' ZAX.

[*In Volume #1 I spoke briefly about why each vision is unique to the individual scryer:
Like dreams, there is no universal 'look it up Lexicon']

Matthew 16:23 *But he turned, and said unto Peter,* "Get thee behind me, Satan: *thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men".* -King James Bible

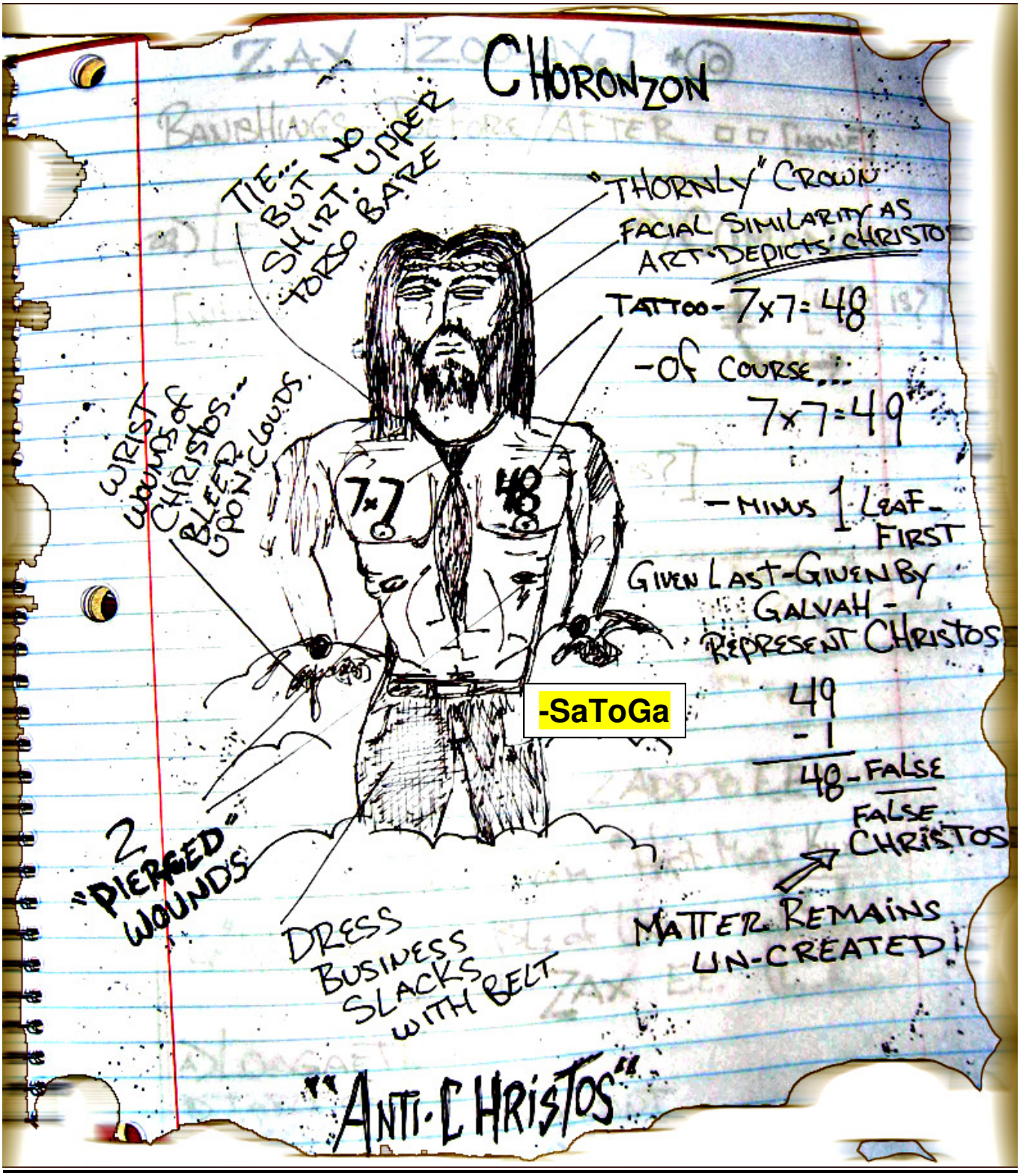
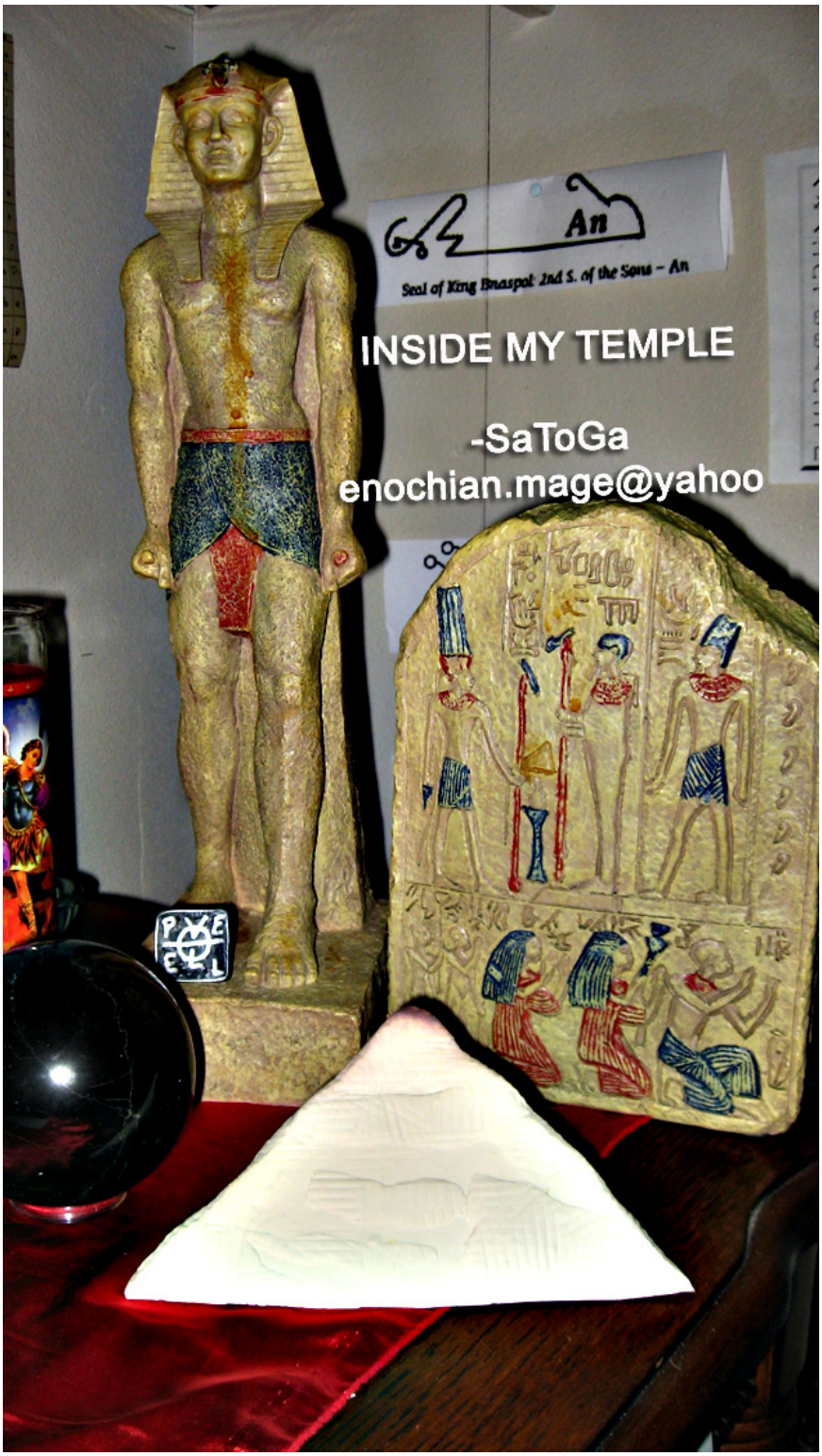


Figure #333 is a page from my own Grimoire

AETHYR #11 ICH NOTES ARE CONFIDENTIAL



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Liber Loagaeth

Or

Liber Mysteriorum, Sextus et Sanctus

John Dee

Preface

I first became interested in somewhat setting the Magickal Record straight, while perusing materials for a project tracing the roots of H.P. Lovecraft, his Mythos and the Necronomicon. After studying the Hay Turner Necronomicon. I was struck by the patent absurdity that Dr. John Dee had ever produced anything remotely like that. After considerable meditation and a lot of 'googling' I realized that there were a whole generation of new readers, movie goers, Goths as well as gamers, out there who while untrained and ignorant of High Magick were never the less experimenting with the evocation of the powerful if mysterious spirits conjured by the hand and pen of the late Howard Phillips Lovecraft, his many collaborators, and a host of fellow travelers and imitators.

Suddenly the thought struck me - 'why would anyone want to call up so potent and

nasty a demon as a Shogoth!' 'If called what might come?' Assuming that such a thing were possible in order to protect the ignorant, and in the interest of 'shedding some light' on real world sources of Lovecraft, his Mythos, and the Necronomicon, I present this World Wide Web Edition of Liber Loagaeth. While much that was formerly 'hidden and forbidden' is now available on the World Wide Web, as well as major University Libraries, private collections, and even large chain bookstores. Liber Loagaeth has remained shrouded in mystery. Despite being elusive, untranslatable, and extremely rare, I have willed to break silence and produce some of the formerly veiled actual traditional materials found in the British Museum as well as other 'secret sources'.

Considerable serious study and intense debate has preceeded this first publication of Liber Loagaeth and the Tables of Soyga. While there is much that remains obscured by the veil somewhat can and should be revealed. Apparently quite a few angels may dance upon the Head of a Pin, yet lest you, to your lasting grief and horror should call up a Shogoth, unprepared, and anything should appear?! I most strongly recommend and advise prior fortification of the body, mind, soul and the spirit, by the study of real practical Magickal methods of attainment, commonly available in other places. It is not my intention to instruct or take on students at this time, but for those sufficiently willing, ammenable, and clever enough, you may email me. I will be most happy to point you in your quest of Truth and Light towards suitable guides.

Concerning the relationship if any between Dr. Dee's Liber Loagaeth and H P Lovecraft's Necronomicon, a staggering wealth of material some fictitious, some both fraudulent, even laughable and some very seriously well thought out, is available, elsewhere. In the interest of sanity and scholarly truth I have here below presented for the first time on the World Wide Web, a representation of the Tablets Revealed to Dee and Kelly, known as, Liber Loagaeth, in the Angelic Enochian Alphabet, of the extremely rare 'untranslated', perhaps 'untranslatable' Sloane Ms.A.3189, Dee Materials. You be the judge, 'Is this the real Necronomicon?' Or is it just another enigma gathering dust in the British Museum. With all due respect and reverence for the 'Holy Spirits' and by the leave and permission of the Secret Chiefs of the Third Order I now present to you Liber Loagaeth

> May the Blessings of Light, Life, Love and Liberty be thine in the name of the Lord of the Aeon Ra Hoor Khuit.

Donald Correll

Liber Mysteriorum, Sextus et Sanctus

Sloane Ms.A.3189

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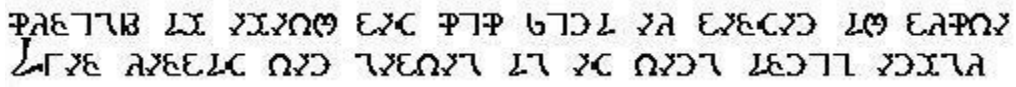

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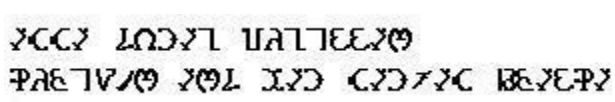

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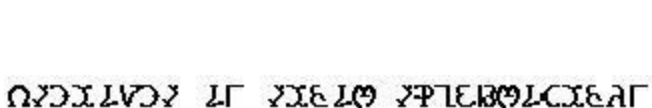

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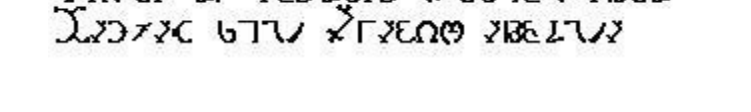

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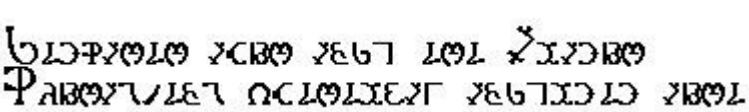

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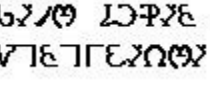

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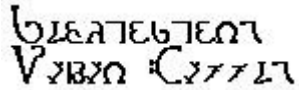

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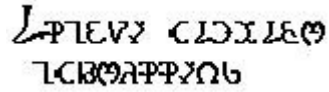

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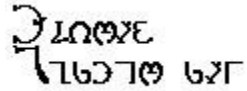

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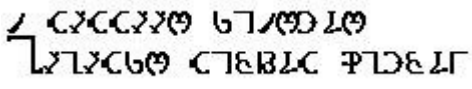

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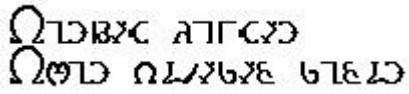

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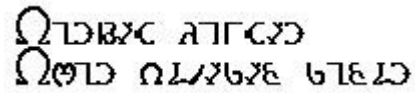

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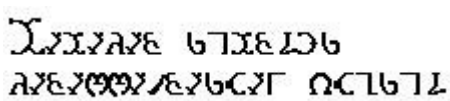

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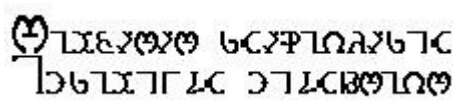

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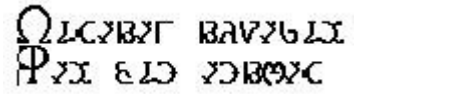

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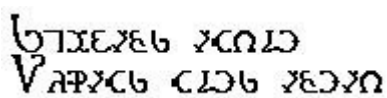

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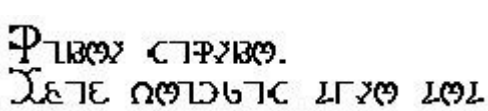

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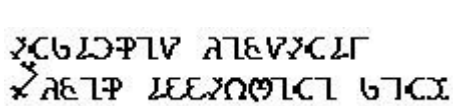

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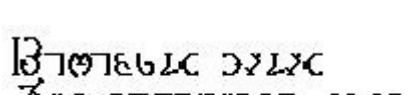

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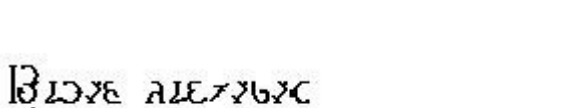

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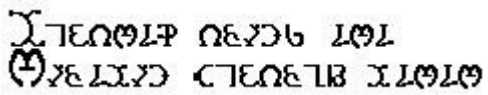

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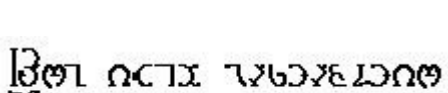

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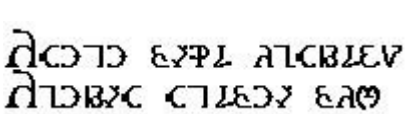

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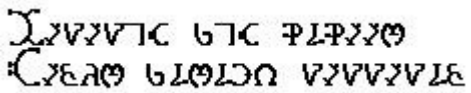

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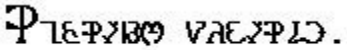

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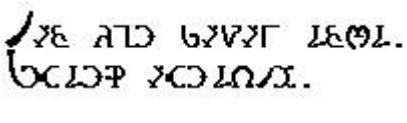

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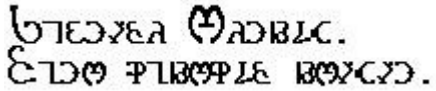

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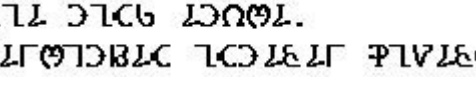

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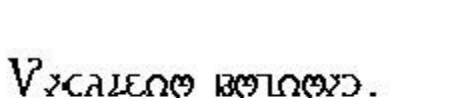

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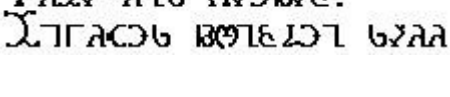

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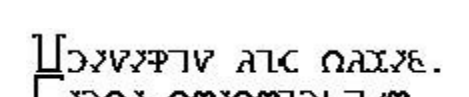

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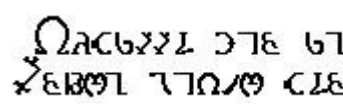

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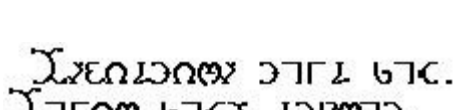

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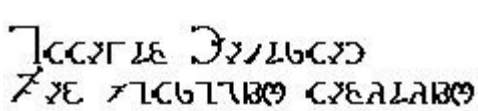

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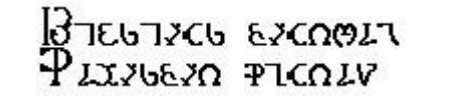

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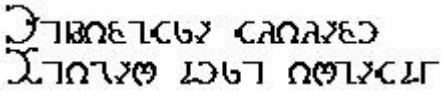

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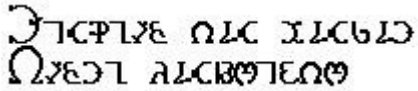

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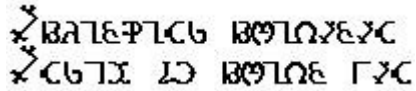

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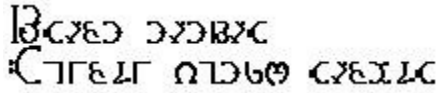

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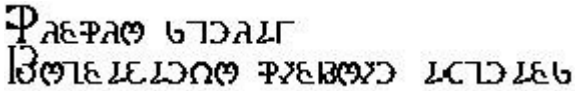

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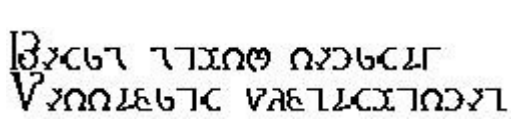

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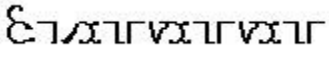
Second Table



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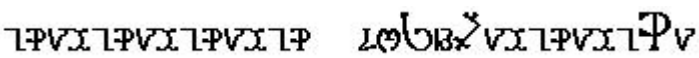
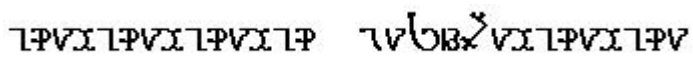


Fourth Table



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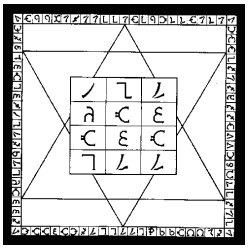
John Dee : "Rituel Evocation Des Anges De La Heptarchia Mystica French Version"

Ce document propose un essai de reconstruction du rituel pour linvocation des Anges de lHeptarchia Mystica ou plus exactement un resume des instructions consignees par Dee dans lensemble des Quinti Libri Mysteriorum ms sl3188 les prieres de Dee consignees dans le ms sl3191 et quelques autres indications de Dee issues du Add. Ms 36674 Compendium Heptarchiae Mysticae.Il est evident que les informations laissees dans ces... >>read more<<



John Dee : "La Tabula Sancta French Version"

Tabula Sancta the Holy Table or Table of Practice by John Dee engraving from Casaubons True and Faithful Relation

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Liber Loagaeth

Or

Liber Mysteriorum, Sextus et Sanctus

John Dee

Preface

I first became interested in somewhat setting the Magickal Record straight, while perusing materials for a project tracing the roots of H.P. Lovecraft, his Mythos and the Necronomicon. After studying the Hay Turner Necronomicon. I was struck by the patent absurdity that Dr. John Dee had ever produced anything remotely like that. After considerable meditation and a lot of 'googling' I realized that there were a whole generation of new readers, movie goers, Goths as well as gamers, out there who while untrained and ignorant of High Magick were never the less experimenting with the evocation of the powerful if mysterious spirits conjured by the hand and pen of the late Howard Phillips Lovecraft, his many collaborators, and a host of fellow travelers and imitators.

Suddenly the thought struck me - 'why would anyone want to call up so potent and

nasty a demon as a Shogoth!' 'If called what might come?' Assuming that such a thing were possible in order to protect the ignorant, and in the interest of 'shedding some light' on real world sources of Lovecraft, his Mythos, and the Necronomicon, I present this World Wide Web Edition of Liber Loagaeth. While much that was formerly 'hidden and forbidden' is now available on the World Wide Web, as well as major University Libraries, private collections, and even large chain bookstores. Liber Loagaeth has remained shrouded in mystery. Despite being elusive, untranslatable, and extremely rare, I have willed to break silence and produce some of the formerly veiled actual traditional materials found in the British Museum as well as other 'secret sources'.

Considerable serious study and intense debate has preceeded this first publication of Liber Loagaeth and the Tables of Soyga. While there is much that remains obscured by the veil somewhat can and should be revealed. Apparently quite a few angels may dance upon the Head of a Pin, yet lest you, to your lasting grief and horror should call up a Shogoth, unprepared, and anything should appear?! I most strongly recommend and advise prior fortification of the body, mind, soul and the spirit, by the study of real practical Magickal methods of attainment, commonly available in other places. It is not my intention to instruct or take on students at this time, but for those sufficiently willing, ammenable, and clever enough, you may email me. I will be most happy to point you in your quest of Truth and Light towards suitable guides.

Concerning the relationship if any between Dr. Dee's Liber Loagaeth and H P Lovecraft's Necronomicon, a staggering wealth of material some fictitious, some both fraudulent, even laughable and some very seriously well thought out, is available, elsewhere. In the interest of sanity and scholarly truth I have here below presented for the first time on the World Wide Web, a representation of the Tablets Revealed to Dee and Kelly, known as, Liber Loagaeth, in the Angelic Enochian Alphabet, of the extremely rare 'untranslated', perhaps 'untranslatable' Sloane Ms.A.3189, Dee Materials. You be the judge, 'Is this the real Necronomicon?' Or is it just another enigma gathering dust in the British Museum. With all due respect and reverence for the 'Holy Spirits' and by the leave and permission of the Secret Chiefs of the Third Order I now present to you Liber Loagaeth

> May the Blessings of Light, Life, Love and Liberty be thine in the name of the Lord of the Aeon Ra Hoor Khuit.

Donald Correll

Liber Mysteriorum, Sextus et Sanctus

Sloane Ms.A.3189

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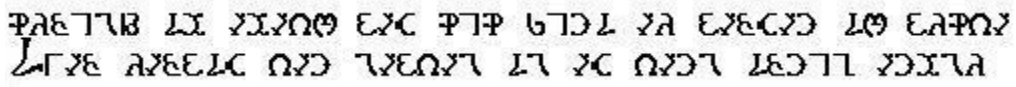

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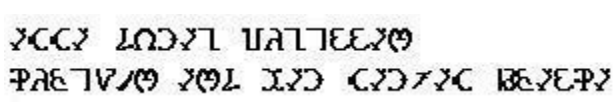

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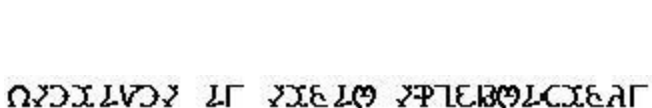

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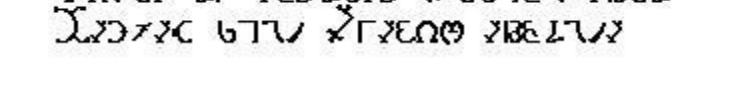

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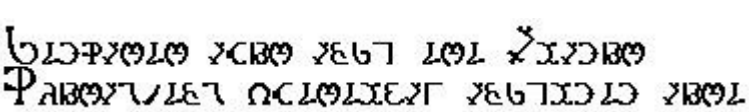

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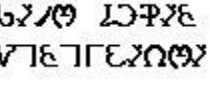

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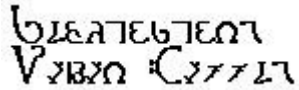

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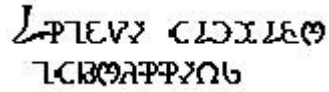

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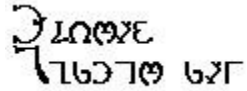

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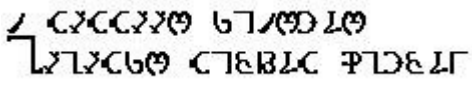

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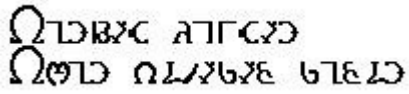

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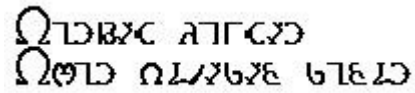

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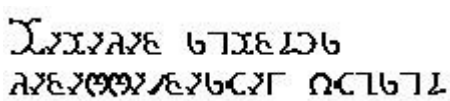

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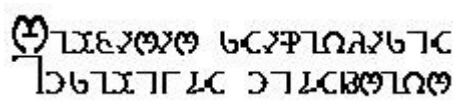

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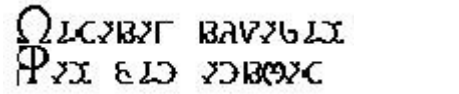

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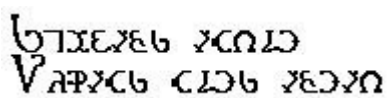

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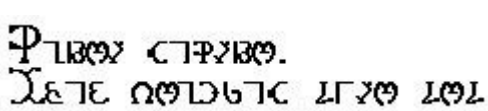

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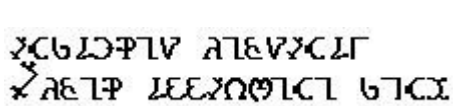

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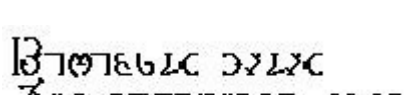

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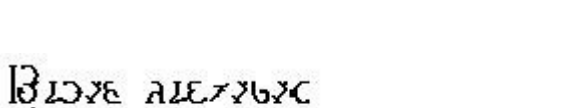

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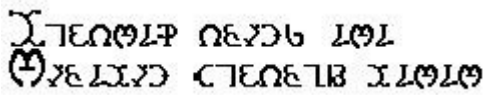

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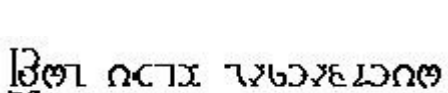

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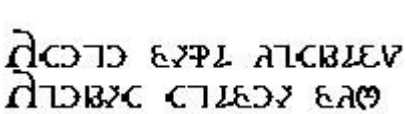

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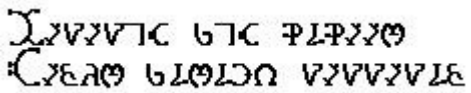

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["The first of the leaves"]

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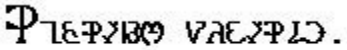

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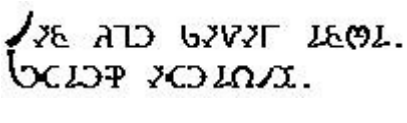

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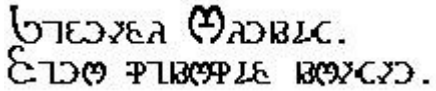

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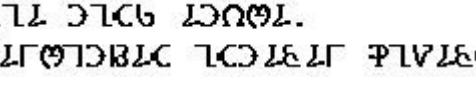

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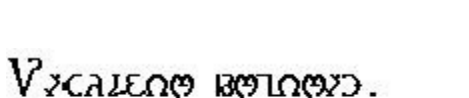

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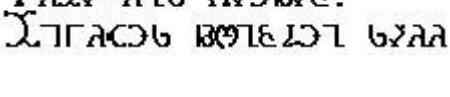

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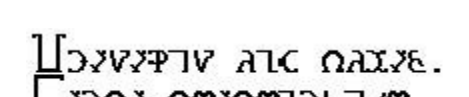

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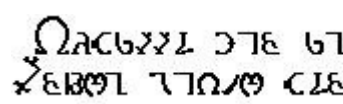

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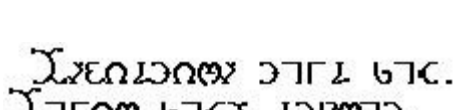

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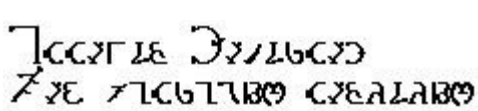

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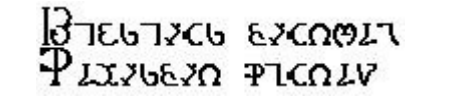

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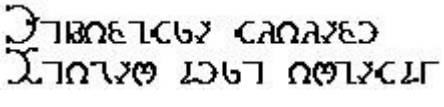

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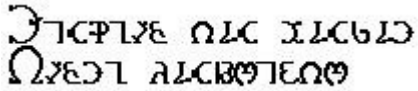

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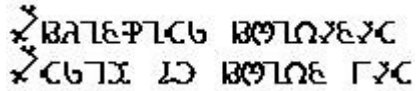

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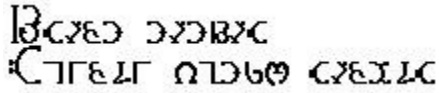

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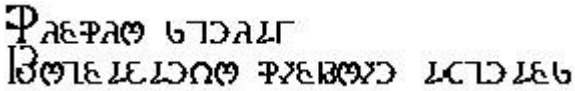

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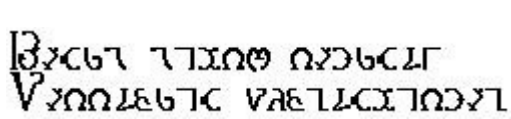
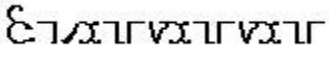


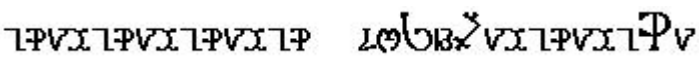
Tables of Soyga

First Table

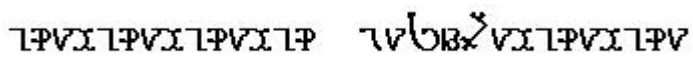
Second Table



Third Table



Fourth Table



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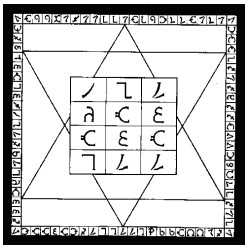

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LIBER

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[CHANOKH]

SUB FIGURÂ

LXXXIV

A BRIEF ABSTRACT OF THE

SYMBOLIC REPRESENTATION

OF THE

UNIVERSE

DERIVED BY DOCTOR JOHN DEE

THROUGH THE SKRYING OF

SIR EDWARD KELLY

[PREFARATORY NOTE BY THE EDITOR

We omit in this preliminary sketch any account of the Tables of Soyga, the Heptarchia Mystica, the Book of Enoch, or Liber Logaeth. We hope to be able to deal with these adequately in a subsequent article.]

THE HOLY TABLE

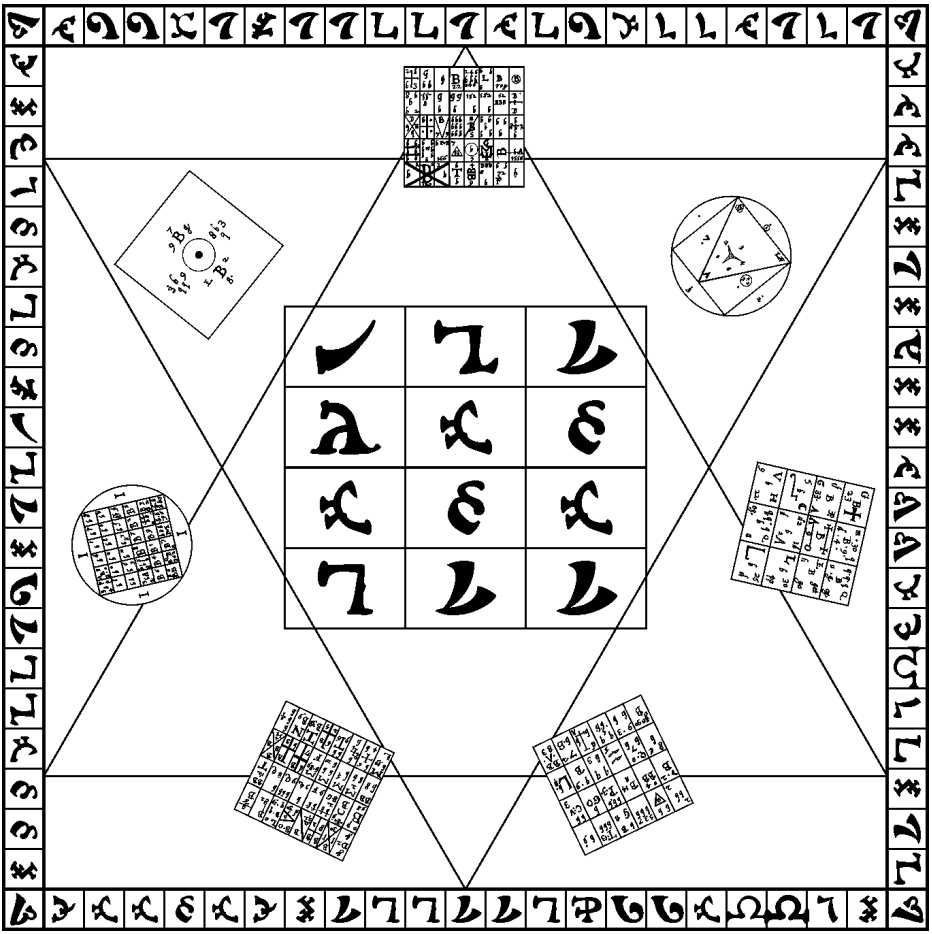

PLATE I.

PART I
THE SYMBOLIC REPRESENTATION OF THE UNIVERSE

I

The Skryer obtained from certain Angels a series of seven talismans.[1] These, grouped around the Holy Twelvefold Table, similarly obtained, were part of the furniture of the Holy Table, as shown in Plate I., opposite.[2]

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. Here (Plate II.) is the principal one,[3] which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.[4]

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

S	A	A	I^{21}_{8}	E	M	E^{8}
B	T	Z	K	A	S	E^{30}
H	E	I	D	E	N	E
D	E	I	M	O	^{30}	A
I^{26}	M	E	G	C	B	E
I	L	A	O	I^{21}_{8}	U	N
I	H	R	L	A	A	$^{21}_{8}$

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called—

(1) Filiæ Bonitatis or Filiolæ Lucis.

E
Me
Ese
Iana
Akele
Azdobn
Stimcul

(2) Filiæ Lucis.

I
Ih
Ilr
Dmal
Heeoa
Beigia
Stimcul

[These are given attributions to the Metals of the Planets in this order: Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.]

SIGILLVM DEI ÆMETH

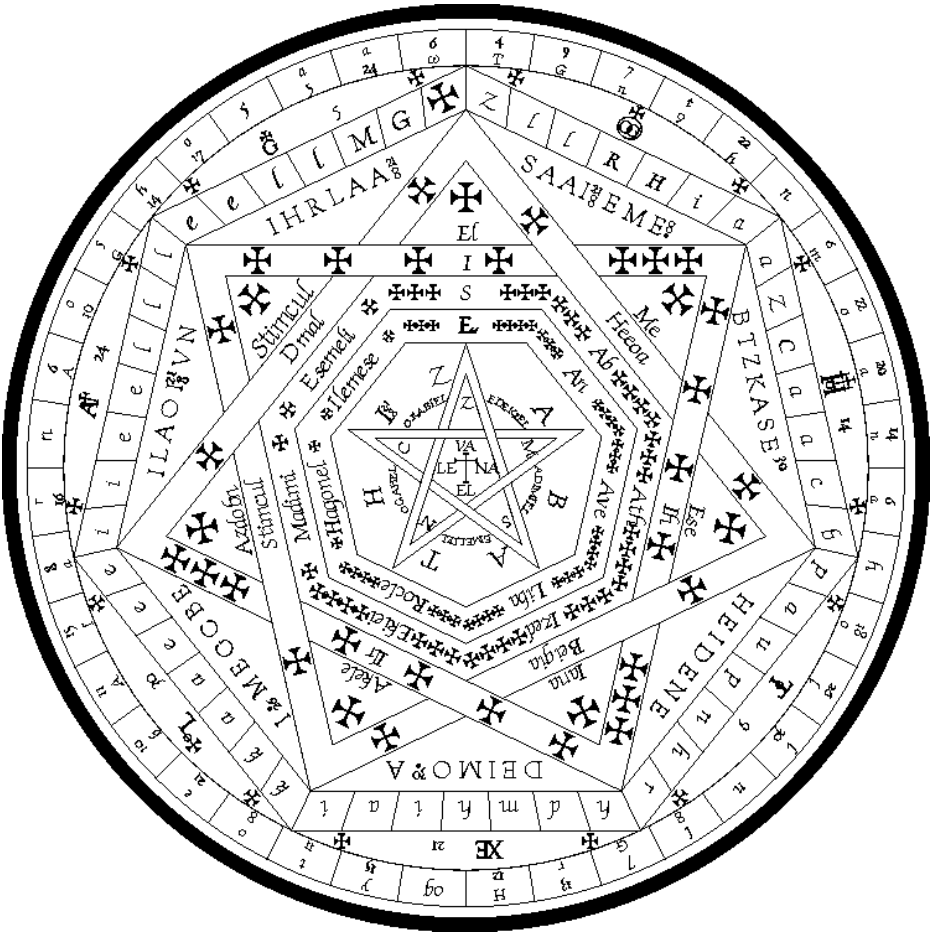

PLATE II

(3) Filiæ Filiarum Lucis.

S
Ab
Ath
Ized
Ekiei
Madimi
Esemeli

(4) Filii Filiorum Lucis.

L (El)
Aw
Ave
Liba
Rocle
Hagone(l)
Ilemese

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the corner letter S, then the diagonal next to it AB, then the next diagonal ATH, then the fourth diagonal, where is I with $\frac{21}{8}$ (which indicates EL), and we have the name—

SABATHIEL

Continuing the process, we get

ZEDEKIEL
MADIMIEL
SEMELIEL
NOGAHEL
CORABIEL
LEVANAEL

These names will be found in the Pentagram and about it.
These angels are the angels of the Seven Circles of Heaven.[5]

These are but a few of the mysteries of this great seal

SIGILLVM DEI ÆMETH

III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III.-VIII.

He symbolized the Four-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 Æthyrs or Aires) whose radii increase in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV.-VII.) which are attributed to the elements. There is also a "black cross" (or "central tablet" according to the arrangement shewn—compare the black cross bordering the tablets in Plate III. with Plate VIII.).[6]

Plate III gives the general view.

[The reversed letters which form the word PARAOAN are written in Enochian for convenience, as our A and O are not distinguishable reverse from forward.]

Plate IV. gives the complete attribution of the tablet of Air.

The 6th file is called Linea Patris.

The 7th file is called Linea Filii.

The 7th line is called Linea Spiritus Sancti.

This great cross divides the Tablet into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V., VI., and VII. are similar for the other elements.

This is the way in which the names are drawn from the great Tablets. [Examples taken from Water Tablet.]

1. Linea Spiritus Sancti gives the Three Holy Names of God of 3, 4 and 5 letters respectively.

MPH. ARSL. GAIOL

2. A whorl around the centre of the Tablet gives the name of the Great Elemental King, RAAGIOSL [similarly for Air BATAIVAH, for Earth ICZHHCAL, for Fire EDLPRNAA].

3. The 3 lines of the central cross of Father, Son, and Holy Ghost give the names of 6 seniors. [Thus the 4 tablets hold 24 "elders," as stated in the Apocalypse.] They are drawn of seven letters, each from the centre to the sides of the tablet.

SAIINOV
SOAIZNT } Linea Patris

LAOAZRP
LIGDISA } Linea Filii

SLGAIOL
LSRAHP } Linea S.S.

These three sets of names rule the whole tablet, and must be invoked before specializing in the lesser angles of the sub-elements.

THE FOUR GREAT WATCH-TOWERS AND THE BLACK CROSS WITHIN GENERAL VIEW[7]

r	Z	í	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	v	p	t	D	n	í	m
a	r	d	Z	a	í	d	p	a	L	a	m		a	a	l	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	z	í	n	l	G	m
T	o	í	T	t	x	o	P	a	c	o	C	a	n	h	o	d	D	í	a	l	a	a	o	c
S	í	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	í	o	V	s	p	s	⚸
f	m	o	n	d	a	T	d	í	a	r	í	p	S	a	a	I	z	a	a	r	V	r	o	I
o	r	o	í	b	A	h	a	o	z	p	í		m	p	h	a	r	s	l	g	a	í	o	l
c	N	a	b	a	V	í	x	g	a	z	d	h	M	a	m	g	l	o	í	n	L	í	r	x
⚸	í	í	í	t	T	p	a	l	O	a	í		o	l	a	a	D	a	g	a	T	a	p	a
⚸	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	í	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	a	t	o	n	d	a	z	N	z	í	U	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	í	m	í	í	d	P	o	n	s	d	A	s	p	I
S	h	í	a	í	r	a	p	m	z	o	x	a	x	r	í	n	h	t	a	r	n	d	í	⚸
m	o	t	í	b			a	T	n	a	n		n	a	n	T	a			b	í	t	o	m
b	o	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	v	a
a	í	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	O	G	m	d	n	m
o	r	b	m	n	í	n	g	b	e	a	l	o	a	b	l	s	T	e	d	e	c	a	o	p
r	s	O	n	í	z	í	r	l	e	m	u	C	s	c	m	í	a	o	n	A	m	l	o	x
I	z	í	n	r	C	z	í	a	M	h	l	h	V	a	r	s	G	d	L	b	r	í	a	p
M	O	r	d	í	a	l	h	C	t	G	a		o	í	P	t	e	a	a	p	D	o	c	e
⚸	O	a	n	c	c	h	í	a	s	o	m	p	p	s	u	a	c	n	r	Z	í	r	Z	a
⚸	r	b	í	z	m	í	í	l	p	í	z		S	í	o	d	a	o	í	n	r	z	f	m
O	p	a	n	a	B	a	m	S	m	a	L	r	d	a	l	t	T	d	n	a	d	í	r	e
d	O	l	o	P	í	n	í	a	n	b	a	a	d	í	x	o	m	o	n	s	í	o	s	p
r	x	p	a	o	c	s	í	z	í	x	p	x	O	o	d	p	z	í	A	p	a	n	l	I
a	x	t	í	r	V	a	s	t	r	í	m	e	t	g	o	a	n	n	Ω	⚸	C	r	a	r

PLATE III

THE GREAT WATCH-TOWER OF THE EAST, ATTRIBUTED TO AIR.

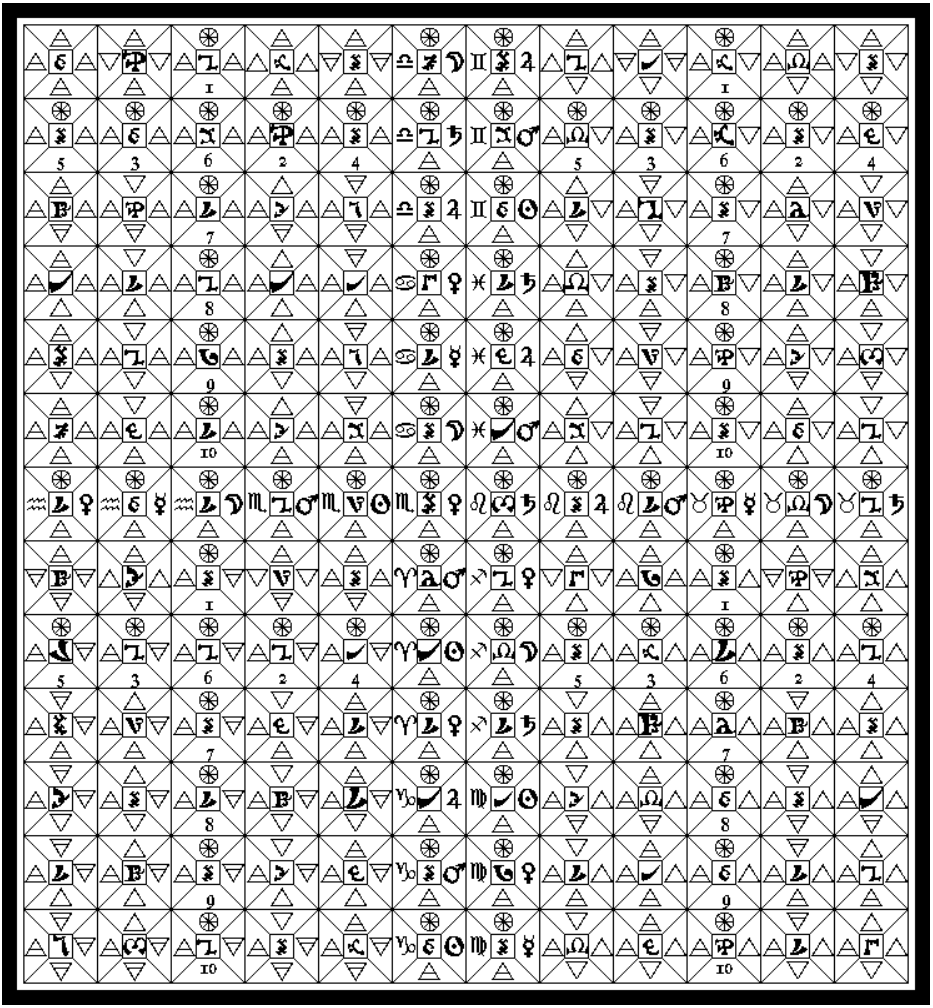

PLATE IV.

THE GREAT WATCH-TOWER OF THE WEST, ATTRIBUTED TO WATER.

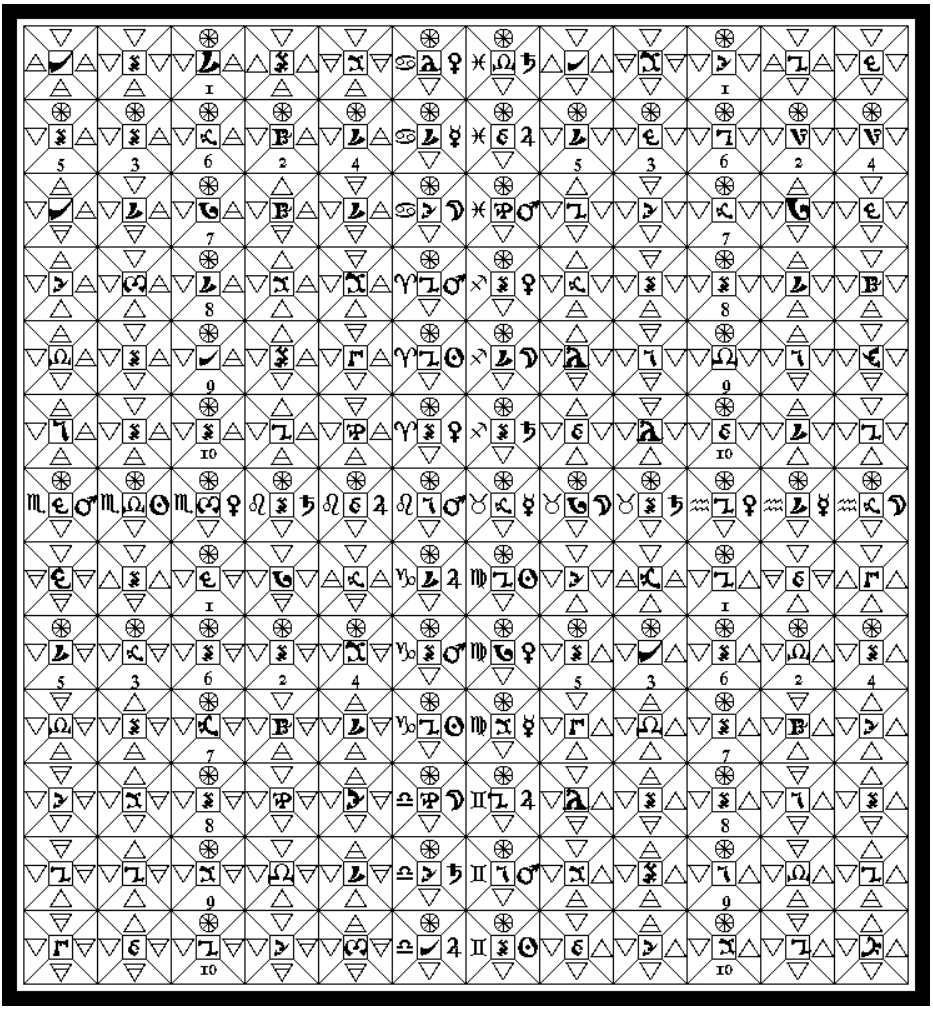

PLATE V.

THE GREAT WATCH-TOWER OF THE NORTH, ATTRIBUTED TO EARTH.

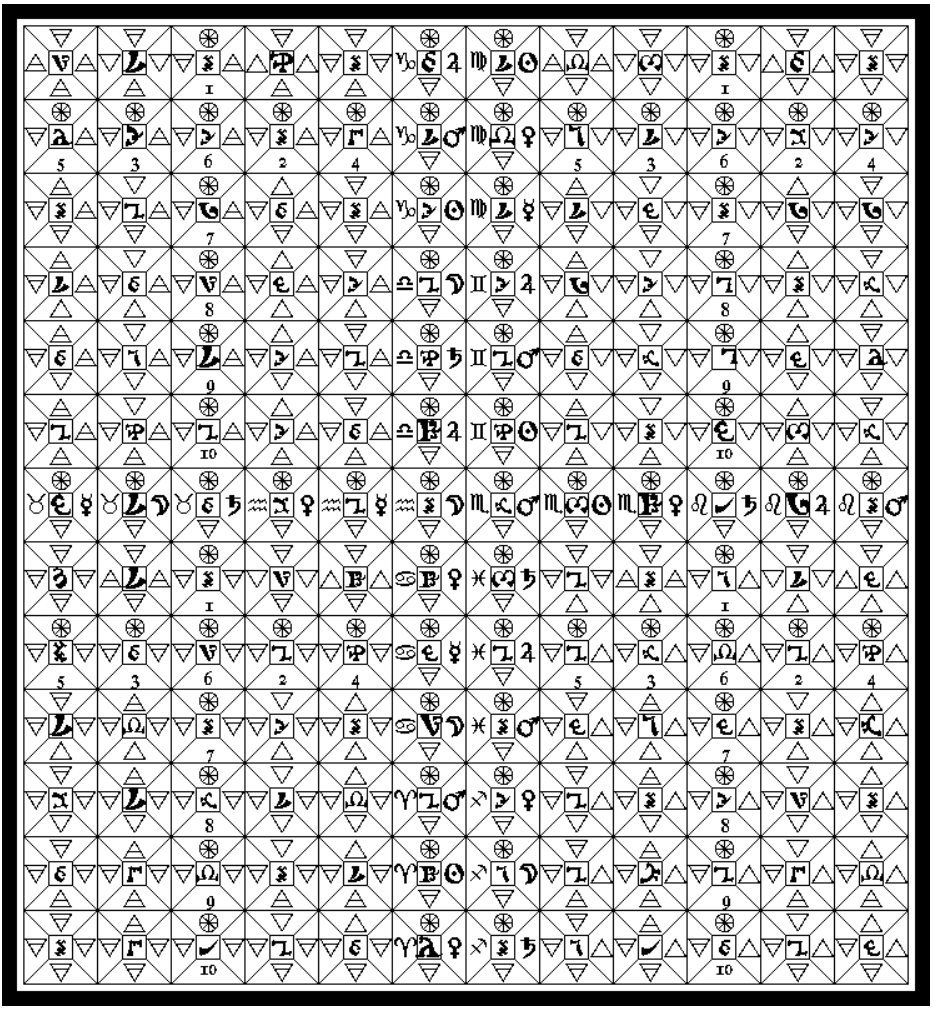

PLATE VI.

THE GREAT WATCH-TOWER OF THE SOUTH, ATTRIBUTED TO FIRE.

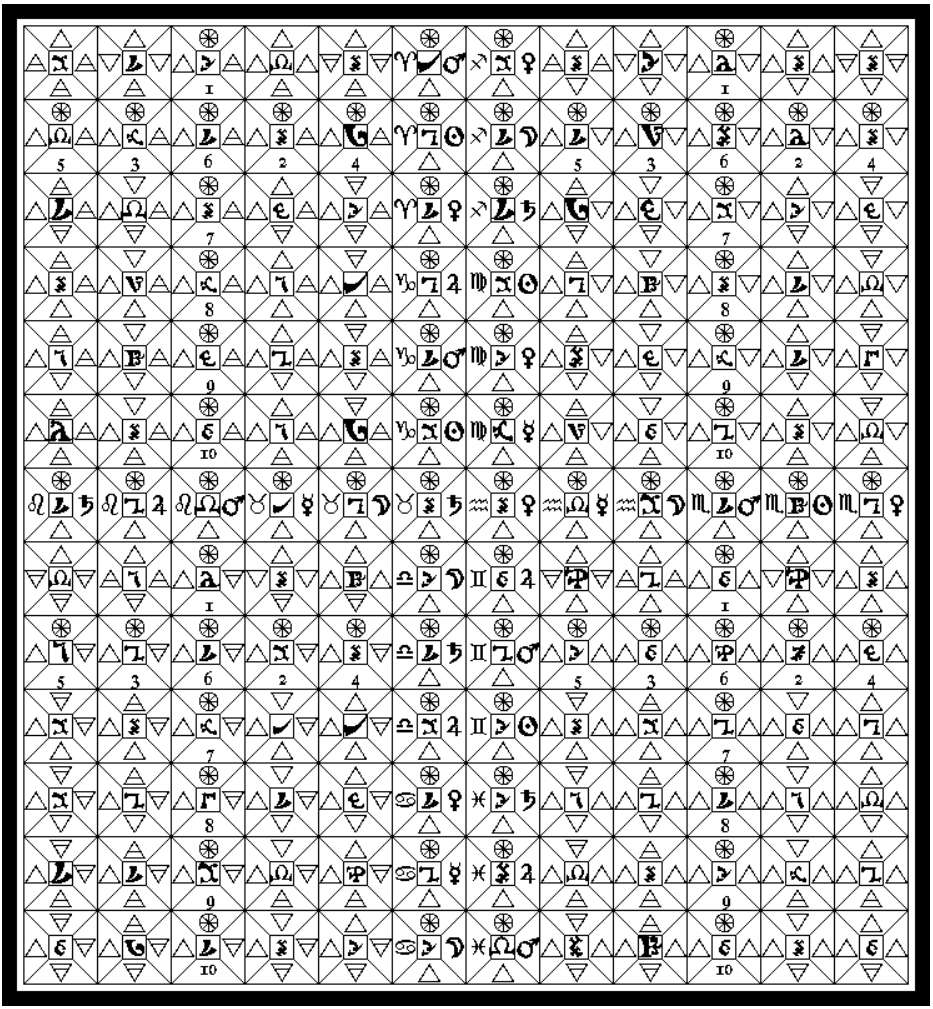

PLATE VII.

THE BLACK CROSS, OR TABLE OF UNION.
ATTRIBUTED TO SPIRIT.

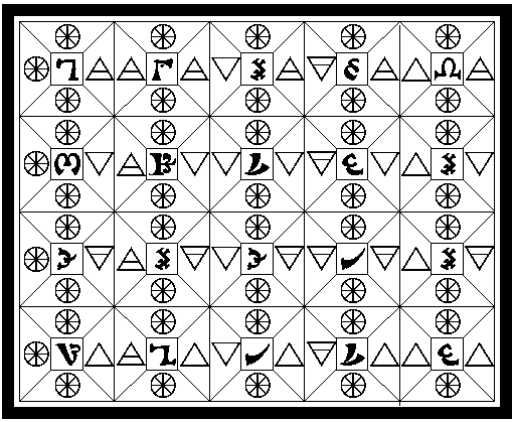

PLATE VIII.

4. The Calvary Crosses.

The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.[8]

NELAPR (water of water)
OLGOTA (air of water)
MALADI (earth of water)
IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)
AALCO (air of water)
OCAAD (earth of water)
ATAPA (fire of water)

5. Above the bar of the Calvary Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked.[9]

They are TDIM
DIMT
IMTD
MTDI, being metatheses of there four letters. The initial determines the file governed; *e.g.* TDIM governs the file which reads T(o)ILVR. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the "black-cross" to their own names.

6. Beneath the bar of the Calvary Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels—

INGM
LAOC
VSSN
RVOI

7. Trilateral names of demons or elementals are to be formed from these 16 squares, uting the two letters on either side of the upright of the cross with a letter chosen crom the Central Tablet or black cross in accordance with rules which will be given in their due place.[10] Thus GM
IN
OC
LA
et cetera, form bases for these trilateral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements and Zodiacal signs.[11]

1. Great Central Cross. This has 36 squares, for the decantes of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton (Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Cherubic signs, that of the element on the left, in the same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the small card of the Tarot which corresponds to the Decan (see 777[12]).

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn.[13] The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.[14]

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right- and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here.[15] The attributions to the Court Cards of the Tarot naturally follow.[16]

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the file above it. The lower side is governed by the Kerub also, but in order descending as the are from right to left above. [See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air (from the square marked D, the fifth from the left in the top rank of the Tablet), and downward the lower sides of the squares marked O, D, E, Z go Earth, Fire, Water, Air.]

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser angle.[17]

5. The Black Cross or Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

IV

Follows Plate IX., the Alphabet in which all this is written.[18] It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

[It is called also Enochian, as these angels claimed to be those which conversed with the "patriarch Enoch" of Jewish fable.[19]]

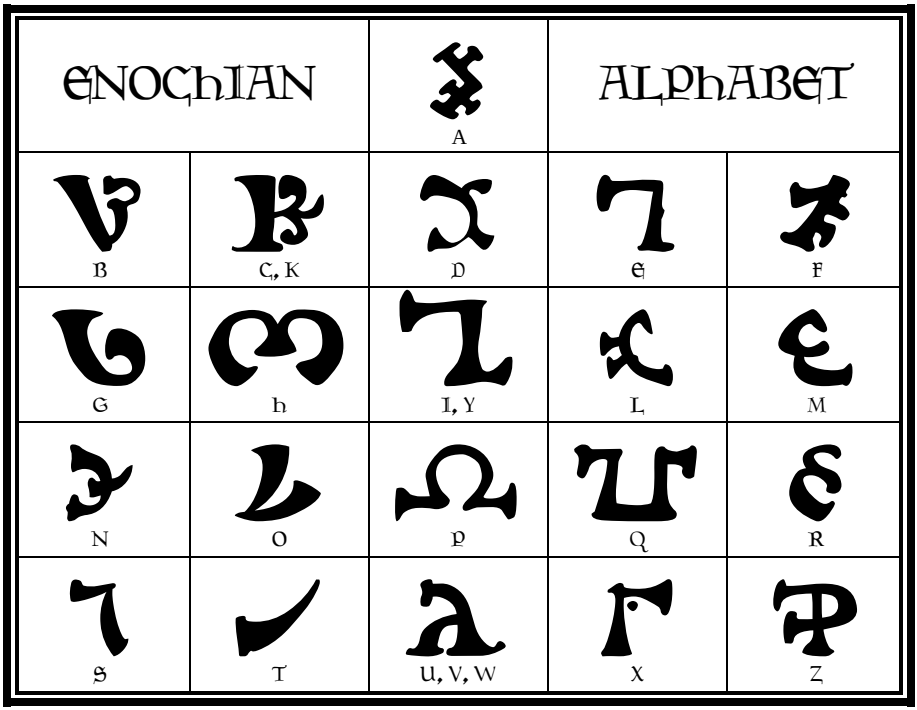

PLATE IX.

V

The Thirty Æthyrs or Aires and their divisions and angels are as follows [We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's "Liber Scientiæ, Auxilii, et Victoriæ Terrestris."] :—

NAME OF AIRE.	NAMES OF GOVERNORS[20]	NUMBERS OF SERVITORS	IN ALL
1. LIL.	1. OCCODON	7209	14931
	2. PASCOMB	2360	
	3. VALGARS	5362	
2. ARN.	4. DOAGNIS	3636	15960
	5. PACASNA	2362	
	6. DIALIVA[21]	8962	
3. ZOM.	7. SAMAPHA	4440	17296
	8. VIROOLI	3660	
	9. ANDISPI	9236	
4. PAZ.	10. THOTANP	2360	11660
	11. AXZIARG	3000	
	12. POTHNIR	6300	
5. LIT.	13. LAZDIXI	8630	16738
	14. NOCMAL	2306	
	15. TIARPAX	5802	
6. MAZ.	16. SAXTOMP	3620	20040
	17. VAVAAMP	9200	
	18. ZIRZIRD	7220	
7. DEO.	19. OPMACAS	6363	20389
	20. GENADOL	7706	
	21. ASPIAON	6320	
8. ZID.	22. ZAMFRES	4362	13900
	23. TODNAON	7236	
	24. PRISTAC	2302	
9. ZIP.	25. ODDIORG	9996	17846
	26. CRALPIR	3620	
	27. DOANZIN	4230	
10. ZAX.	28. LEXARPH	8880	11727
	29. COMANAN	1230	
	30. TABITOM	1617	

[Note that these 3 names come from the black cross, with the addition of an L. This L is one of the 8 reversed letters in the four watchtowers, the other seven forming the word PARAOAN, *q.v. infra*.[22]]

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
11. ICH.	31. MOLPAND	3636	15960
	32. PACASNA	2362	
	33. DIALOIA	8962	
12. LOE.	34. TAPAMAL	3472	15942
	35. GEDOONS	7236	
	36. AMBRIOL	5234	
13. ZIM.	37. GECAOND	8111	15684
	38. LAPARIN	3360	
	39. DOCEPAX	4213	
14. VTA.	40. TEDOOND	2673	20139
	41. VIVIPOS	9236	
	42. OOANAMB	8230	
15. OXO.	43. TAHAMDO	1367	4620
	44. NOCIABI	1367	
	45. TASTOXO	1886	
16. LEA.	46. CUCARPT	9920	28390
	47. LAVACON	9230	
	48. SOCHIAL	9240	
17. TAN.	49. SIGMORF	7623	17389
	50. AYDROPT	7132	
	51. TOCARZI	2634	
18. ZEN.	52. NABAOMI	2346	17389
	53. ZAFASAI	7689	
	54. YALPAMB	2634	
19. POP.	55. TORZOXI	9996	15358
	56. ABRIOND	3620	
	57. OMAGRAP	4230	
20. CHR.	58. ZILDRON	8880	14889
	59. PARZIBA	1230	
	60. TOTOCAN	1617	
21. ASP	61. CHIRZPA	5536	16829
	62. TOANTOM	5635	
	63. VIXPALG	5658	

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
22. ICH.	64. OZIDAIA	2232	6925
	65. PARAOAN	2326	
	66. CALZIRG	2237	
23. LOE.	67. RONOOMB	7320	21915
	68. ONIZIMP	7262	
	69. ZAXANIN	7333	
24. ZIM.	70. ORCAMIR[23]	8200	24796
	71. CHIALPS	8360	
	72. SOAGEEL	8236	
25. VTA.	73. MIRZIND	5632	18201
	74. OBUAORS	6333	
	75. RANGLAM	6236	
26. OXO.	76. POPHAND	9232	18489
	77. NIGRANA	3620	
	78. BAZCHIM	5637	
27. LEA.	79. SAZIAMI	7220	22043
	80. MATHVLA	7560	
	81. ORPANIB[24]	7263	
28. TAN.	82. LABNIXP	2630	18066
	83. POCISNI	7236	
	84. OXLOPAR	8200	
29. ZEN.	85. VASTRIM	9632	21503
	86. ODRAXTI	4236	
	87. GOMZIAM	7635	
30. POP.	88. TAOAGLA[25]	4632	27532
	89. GEMNIMB	9636	
	90. ADVORPT	7632	
	91. DOZINAL[26]	5632	

Plate X shows us the names of these governers in the four Watch-Towers. Compare with Plate III.

Note that the sigil of each Governor is unique; the four sigils at the corners of Plate X. without the great square are those of the four great Elemental Kings:—

Air	Tahaoeloj.
Water	Thahebyobeaatan.[27]
Earth	Thahaaotahe.
Fire	Ohooohaatan.[28]

THE CHARACTERS UPON THE TABLE OF WATCHTOWERS[29]

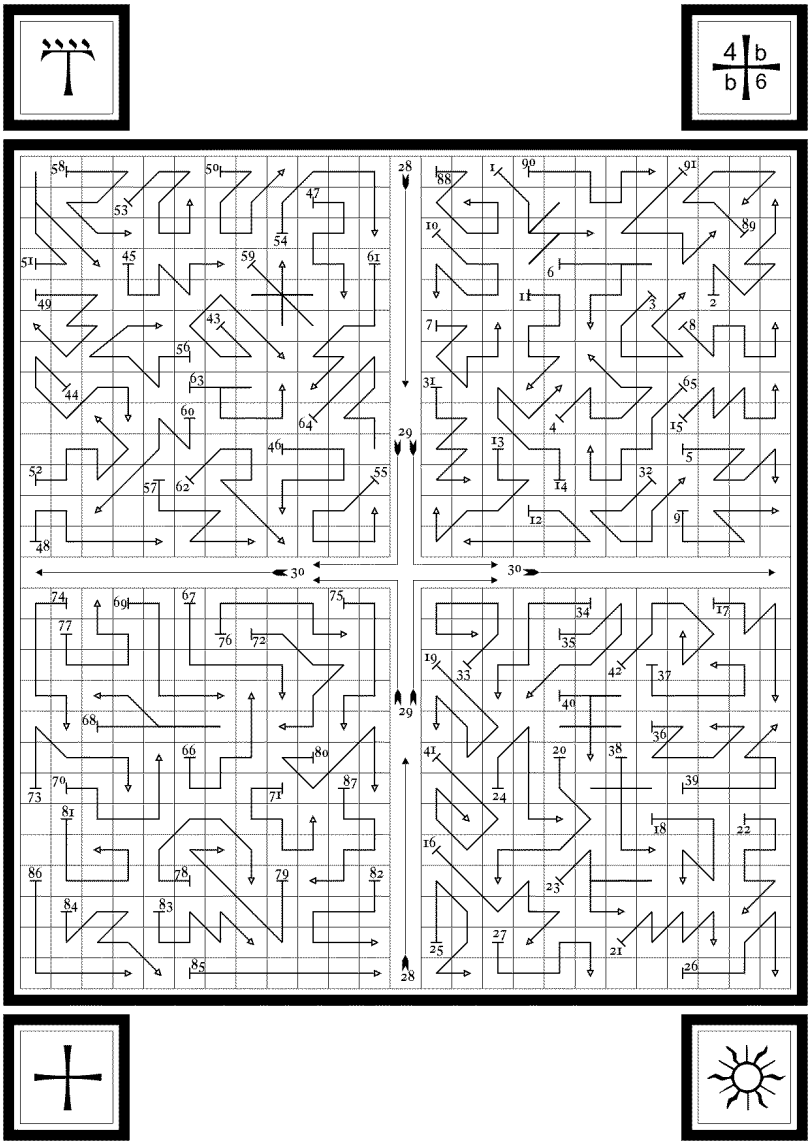

PLATE X

PART II
THE FORTY-EIGHT KEYS OR CALLS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.[1]

1: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tables.

2: Used as an invocation of Angels E H N B representing governance of Spirit in the Tablet of Union: also precedes, *in the second place*, all invocations of Key tablet Angels. Not used in invocations of 4 other tables.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, *also* of angels of 4 terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line E X A R P

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, *viz.* I D O I G O. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tables, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, *e.g.* e after b (bEth), i after g (gImel), a after d, *etc*.[2]

THE OPENING OF THE PORTAL OF THE VAULT OF THE ADEPTS

פ . ר . כ . ת PAROKETH, the Veil of the Sanctuary.
The Sign of the Rending of the Veil.
The Sign of the Closing of the Veil.
[Give these.]
[Make the Invoking Pentagrams of Spirit.]

In the number 21, in the grand word אהיה;
In the Name יהשוה, in the Pass Word I.N.R.I.,
O Spirits of the Tablet of Spirit,
Ye, ye I invoke!

The sign of Osiris slain!
The sign of the mourning of Isis!
The sign of Apophis and Typhon!
The sign of Osiris Risen!
L.V.X., Lux, the Light of the Cross.
[Give these.]

In the name of יהוה אלוה ודעת
I declare that the Spirits of Spirit have been duly invoked
[The Knock ו—ווו]

THE FIRST KEY[*3]

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod:[4] sobra zod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadpiel das home-tohe soba ipame lu ipamis: das sobolo[5] vepé zodomeda poamal, od bogipa aai ta piape Piamoel od Vaoan![†6] Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A !

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit]

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be : which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelape; lape zodir IOIAD!

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[*] Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles.—ED.

[†] Read here Vooan in invocations of the Fallen Spirits.

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depths of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move thereofre unto his servants! Shew yourselves in power, and make me a strong Seer-of-things:[7] for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.
E—The Root of the Powers of Air.
H—The Root of the Powers of Water.
N—The Root of the Powers of Earth.
B—The Root of the Powers of Fire.
The Four Aces.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 2°=9□

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Pentagram of Spirit Active in these names: } אהיה. אגלא. EXARP.]

[Make the Invoking Pentagram of Air in these names: } יהוה. שדי אל חי.]

And Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of יהוה and of שדי אל חי, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of רפאל and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

[The Knock ווו—ווו—ווו.]

THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el panupire malpireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape MADA: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapel Ananael Qo-a-an.

80 words in this Enochian Call.

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath, the rest are as sharp sickles or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise. In the First I made ye stewards and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the name of the same your God, lift up, I say, yourselves! Behold! his mercies florish and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: EXARP; the whole Tablet of Air.
The angle of △ of △.
The Prince of the Chariot of the Winds.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 3°=8□

GIVE the Sign of Auramoth.

[Knock.] Let us adore the Lord and King of Water!
Elohim Tzabaoth! Elohim of Hosts!
Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation! AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounce these names: } אהוה. אגלא. HCOMA.]

[Make the Invoking Pentagram of Water and pronouce: } א ל. אלהים צבאות.]

And Elohim said: Let us make Adam in our own image; and let them have dominion over the Fish of the Sea! In the name of אל, Strong and Powerful, and in the name of אלהים צבאות, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of גבראל and in the Sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In the Names and Letters of the Great Western Quadrangle, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God, MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the Name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

[The Knock ו—ווו—ו—ווו.]

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi corempo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle? Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456. Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: HCOMA; the whole Tablet of Water.
The angle of ▽ of ▽.
The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 1°=10□

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive and pronounce these names: } אהיה. אגלא. NANTA.]

[Make the Invoking Pentagram of Earth and pronouce this Name: } אדני מלך.]

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-ha-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of אדני מלך and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the name of אוריאל, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CAL, great King of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

[The Knock ו—וו—ווו—וווו.]

THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodarethe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe. El ta-vi-vau; od iao-d tahilada das hubare *pe-o-al*; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters. Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time. Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: NANTA; the whole Tablet of Earth.
The angle of ∇ of ∇.
The Princess of the Echoing Hills, the Rose of the Palace of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 4°=7□

GIVE the Sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!

Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name! AMEN!

[Make the Invoking Pentagram of Spirit Acitve and pronounce these names: } אהיה. אגלא. BITOM.]

[Make the Invoking Pentagram of Fire, and pronouce: } אלהים. יהוה צבאות.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of מיכאל, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret Names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of יהוה צבאות, I declare that the Spirits of Fire have been duly invoked.

[The Knock ווו—ו—ווו.]

THE SIXTH KEY

GAHE sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tariana luia-he od ecarinu MADA Qu-a-a-on!

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—Therefore hearken unto my voice! I have talked of you, and I move you in power and in presence, and the praise of your God in your Creation!

[Invokes: BITOM; the whole Tablet of Fire.
The angle of △ of △.
The Lord of the Flame and the Lightning, the King of the Spirits of Fire.]

THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casa-remeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahile rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi—od umapelifa vau-ge-ji Bijil-IAD!

THE East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become as 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty among us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

The Angle of ▽ of △ in the tablet of △
The Queen of the Thrones of Air.

THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe *ox*. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avagao gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioerasa od coresi ta a beramiji.

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase)[8] have spoke. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be crowned are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and [to the comfort] of such as are prepared.

The Angle of ▽ of △ in the tablet of △.
The Princess of the Rushing Winds, the Lotus of the Palace of Air.

THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and the marrow of salt) have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.[*9] Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for the time is such as requireth Comfort.

The Angle of △ of △ in the tablet of △.
The Lord of the Winds and Breezes, the King of the Spirits of Air.

THE TENTH KEY

CORAXO cahisi coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora junayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

[*] v.l. "Upon their hands are marble sleeves."

THE Thunders of Judgement and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions, and live sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any* time here.[10] One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of ⊼ of ▽ in the tablet of ▽.
The Prince of the Chariot of the Waters.

THE ELEVENTH KEY

OXIAYALA holado, od zodirome *O* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO![11] salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE mighty Seat ground, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became[12] (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ⊽ of ▽ in the tablet of ▽.
The Princess of the Waters, the Lotus of the Palace of the Floods.

THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa *ob* habaio tibibipe: alalare ataraahe od ef! Dirix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

O YE that range[13] in the South and are as the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of △ of ▽ in the tablet of ▽.
The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

* v.l. "Any echoing time between."

THE THIRTEENTH KEY

NAPEAI Babajehe das berinu *vax* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation;[14] for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of △ of ▽ in the tablet of ▽.
The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *h*omida: das berinu orocahe *quare*: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ▽ of ▽ in the tablet of ▽.
The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU, the Governer of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of △ of ▽ in the tablet of ▽.
The Lord of the Wide and Fertile Land, the King of the Spirits of Earth.

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilape iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU second Flame, the House of Justice, which hast the beginning in glory and shall comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of ⚠ of △ in the tablet of △.
The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasatax yolasa: soba Iad *i* Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of ▽ of △ in the tablet of △.
The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji belioresa: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maof-fasa. Bolape como belioeta pamebata. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of ⚠ of △ in the tablet of △.
The Princess of the Shining Flame, the Rose of the Palace of Fire.

MARK WELL!

These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead.[15] Thus, then, with us hath it the number 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires of Æthyrs: which are in substance similar, though, in the name of the Æthyrs, diversified.

The titles of the Thirty Æthyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe

[*The first is Outermost*]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY ÆTHYRS

MADARIATZA das perifa LIL* cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA iaoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO;†[16] od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilable noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilabe paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paombeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe[17] OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalonuda, od faoregita teloca uo uime.

* Or other Aire as may be willed.

† This name may be appropriate varied with the Aire.

Madariiatza, torezodu! ! ! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

O YE heavens which dwell in the first Aire, ye are mighty in the parts of the Earth, and execute the Judgement of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let in run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbers. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.[18]

The Three Mighty Names of God
Almighty coming forth from
The Thirty Æthyrs

THE First Name—
L A Z o d a P e L a M e D a Z o d a Z o d a Z o d I L a Z o d U O L a T a Z o d a-P e K A L a T a N u V a D a Z o d a B e R e T a.

The Second Name—
I R O A I A E I I A K O I T a X E A E O H e S I O I T E A A I E.

The Third Name—
L a N u N u Z o d a T a Z o d O D a P e X a H E M A O A N u N u P e R e P e N u R A I S A G I X a.

Ended are the Forty-eight Calls or Keys.

Transcriber's notes

Do what thou wilt shall be the whole of the Law.

Liber Chanokh was first published in two parts as "A Brief Abstract of the Symbolic Representation of the Universe derived by Doctor John Dee through the scrying of Sir Edward Kelly" in *Equinox* vol. I nos. 7-8. The second part bore an A∴A∴ Class B imprimatur on first publication. The alternate title and number (84 = חנוך, the Hebrew name anglicised as Enoch) were given in the list of Class B publications in *Equinox* vol. I no. 10, where it was also stated "Its publication is at present incomplete." In the *Blue Equinox*, a continuation of *Chanokh* was advertised for publication in *Equinox* vol. III, but along with many things in that list it was never published, and quite possibly never written.

The present edition consists of the two published sections. All footnotes are from the *Equinox* publication; all endnotes by the present transcriber. Of course in some senses *Liber Chanokh* is redundant as there are far better guides to both "Dee purist" and Golden Dawn Enochian magick out there; the present edition – part of an ongoing project of producing good electronic copies of the magical instructions from the *Equinox* – was in large measure a reaction to the insanity of attempting to render the complex figures in ASCII or as text descriptions.

It is not clear what was intended for inclusion in the unpublished parts; to adequately deal with all the matters mentioned in Crowley's "prefaratory note" would probably take a few books.

At the time Crowley was writing, the Tables of Soyga were mostly lost (eight of the tables had been copied into Sloane MS 3189) and known mainly by passing references in the Dee diaries and papers by Elias Ashmole. The "Book of Soyga" was rediscovered by Dee scholar Deborah Harkness in 1994; copies exist in the British Library (Sloane MS 8) and the Bodleian (Bodley 908); the former is believed to be the copy owned by Dee. Besides various writings on magick this book contains 36 cryptic tables of letters. These were solved in 1998 by Jim Reeds, a cryptographer working for AT&T Labs (see Reeds' article "John Dee and the Magic Tables in the *Book of Soyga*"; unfortunately, since Reeds left AT&T this is no longer online). Note that these tables predate the Dee-Kelly workings, and Dee does not seem to have known what they were and what to do with them: he repeatedly asked about them and received vague or evasive answers from Kelly and/or the angels.

The Heptarchic system of planetary magick is covered by Turner (1983) and James (1984), and a "Golden-Dawn-ized" version is presented by Zalewski (1990). It is set out in two MS digests by Dee, *De Heptarchia Mystica* in Sloane 3191, and *Compendium Heptarchia Mystica* (Add. MS 36,674). This material is drawn from the skrying sessions recorded in Sloane MS 3188, principally Tertius and Quartus but incorporating material from all the books.

It is not clear whether what Dee meant by the "Book of Enoch" was the "Tablets of Enoch" which are definitely identical with the tablets composing the Great Table (Table of Watchtowers), or *Liber Logaeth*, though the latter seems to be the favoured interpretation. *Logaeth* survives in BL Sloane MS 3189, *Liber Mysteriorum Sextus et Sanctus*, in Edward Kelly's handwriting. This copy has the title "The Book of Enoch, revealed to Dr. John Dee by the Angels", interpolated by Elias Ashmole. To the best of my knowledge nobody has deciphered *Logaeth* to date. Thomas Head (in Regardie (ed.), 1984) claimed to have been able to solve some of the tables and tentatively translate some of the material in the "Angelic language" contained in the book; he did not give further details and as far as I am aware has not published his findings. Some researchers (e.g. Laycock, 1978) are of the opinion that the material recorded in *Logaeth* may be a glossolalia.

It appears that some unacknowledged work in the compilation of the published parts of *Chanokh* was done by James Windram, Crowley's South African lieutenant; and that Crowley later attempted to palm off the work of writing the continuation onto him, but without result.

The first part of *Chanokh* was reprinted as *The Symbolic Representation of the Universe* by Unicorn Press of Seattle in the 1970s. Both published parts were included in the compilation *Gems from the Equinox* edited by F.I. Regardie, the plates vilely reproduced and the number of the work erroneously given as LXXXIX, under which number it has occasionally been cited by later writers. I have adapted as a convenience Regardie's interpolation of "The Symbolic Representation of the Universe" as a sub-title for the first part. It was again reprinted in *Enochian World of Aleister Crowley* (*Enochian Sex Magick*) by C.S. Hyatt and Lon Milo DuQuette (New Falcon: 1991).

The present key entry was made from a facsimile of *Equinox* I (7-8). The Holy Table, Ensigns of Creation, and Sigillum Dei Æmeth were redrawn based on material in Ben Rowe's*Enochian Magic Reference* and Clay Holden's PDFs of *Mysteriorum Liber Secundus* and *Mysteriorum Liber Tertius*. The general view of the Great Table was entered from the version in the *Equinox*; the views of the Watchtowers and Tablet of Union as pyramid squares were redrawn, the letters checked against Plate III and the symbols checked according to the Golden Dawn rules printed in Regardie (ed.), *The Golden Dawn*. The version of the "Enochian" alphabet used in Plates IV-IX is the NI EnochianA typeface constructed by the present editor, closely based on the final forms of the letters from *Quinti Libri Mysteriorum Appendix*, as printed by Laycock (1978). Plate X has been redrawn and corrects a few minor errors (omission of some numbers and direction markers). As regards the text I have only corrected what seemed to me to be obvious typographical errors; other doubtful readings have been left intact and remarked on in endnotes. I would like to thank Frater ᒪ.ᐯ. for technical advice, however I take full responsibility for any errors in the above or in the following notes.

Love is the law, love under will.

T.S.

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Dee, John: *Mysteriorum Liber Primus*

— *Mysteriorum Liber Secundus.*

— *Mysteriorum Liber Tertius.*

— *Quartus Liber Mysteriorum*

— *Liber Mysteriorum Quintus*

— *Quinti Libri Mysteriorum Appendix*

These six 'books' of MS diaries (1581-1583) comprise BL Sloane MS 3188. In preparing the present text I consulted an electronic typeset by Clay Holden of *Secundus* and *Tertius*, online at http://www.dnai.com/~cholden/. Printed edition (ed. Joseph Petersen) of all six 'books' as *Mysteriorum Libri Quinque* (Magnum Opus Hermetic Sourceworks number 20). Felindenys, Wales: Magnum Opus Hermetic Sourceworks, 1985. A reprint by Red Wheel / Weiser has been advertised for February, 2003.

— *Liber Scientiæ, Auxilii, et Victoriæ Terrestris.*

— 49 *Claves Angelicæ Anno* 1584 *Cracoviæ.*

— *Tabulorum Bonorum Angelorum Invocationes.*

— *De Heptarchia Mystica.*

These four MS 'books' are digested from Dee's spirit diaries and together comprise BL Sloane MS 3191 (the third was originally untitled, the title above was added by Elias Ashmole when he acquired the MSS; it is also known as the "Book of supplications and invocations"). Typesets / translations in James (1984); typeset and translation of the first three in Turner (1989); typeset and translation of *De Heptarchia Mystica* in Turner (1983).

— *Compendium Heptarchia Mystica.* BL Add MS 36,674. An alternate and apparently earlier digest of the Heptarchic system of planetary magick, including material not in Sloane 3191. Turner (1983) incorporates material from this.

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Zalewski, Pat (1990): *Golden Dawn Enochian Magic*. St Paul, MN: Llewellyn. ("second edition" 1994).

Finally I will warn the reader that Schueler & Schueler's "Enochian" books for Llewellyn should not be regarded as a reliable source of information on either 'Dee purist' or Golden Dawn Enochian magick, or anything else for that matter.

Endnotes

Part I

1: These talismans, the Ensigns of Creation, are referred to the seven planets (clockwise from top) Venus, Sol, Mars, Mercury, Jupiter, Saturn, Luna. The details of the ensigns are not visible on the graphic of the Holy Table (Plate I). The seven ensigns and an account of their reception can be found in *Mysteriorum Liber Tertius*.

2: The letters on the Holy Table itself are derived from the names of the Heptarchic Kings and Princes. The method is described in Dee's *Libri Mysteriorum Quinti Appendix* and in various secondary sources such as Turner's notes to *De Heptarchia Mystica*, Ben Rowe's *Enochian Magic Reference* and Zalewski (1990). Most printed editions reverse the arrangement of the letters left to right from the design described in the Dee diaries, following the version printed in *TFR* (most likely the result of an error by the engraver). Since in *Chanokh* Crowley simply reproduced the plate of the table from Casaubon and did not treat of it in detail, I have seen fit to reconstruct the figure. Note though that in Crowley's vision of the 15th Æthyr in*The Vision and the Voice* the "Holy Twelvefold Table of OIT" was probably conceived according to the Casaubon printing, *i.e.* reading

O	I	T
R	L	U
L	R	L
O	O	E

so the names OIT, RLU and OOE (LRL is palindromic) mentioned in that vision would be read left to right on the table as printed in Casaubon and the *Equinox*, but right to left on the table reconstructed from the angels' directions (there is evidence in the Dee MSS that "Enochian" should be written right to left).

3: A full account of the reception of the *Sigillum Dei Æmeth* is contained in *Mysteriorum Liber Secundus*. The plate of the seal has been redrawn based on the account in *Secundus* and on Clay Holden's reconstruction: the rendition in the *Equinox* printing, which has been much reproduced, contained a number of errors.

4: That is, four others similar in design; they were to be encased in "hollow things, of Sweet Wood" mounted on the end of each table leg.

5: Most of these names consist of a transliteration of the Hebrew for the "Sphere of the Planet" with "-el" stuck on the end. See Agrippa *De occulta philosophia* tom. III cap. XXVIII, where most of these names appear: ",,, the spirit of Saturn is called *Sabathiel*; the spirit of Jupiter *Zedekiel*; the spirit of Mars, *Madimiel*; the spirit of the Sun *Semeliel*, or *Semeschia*; the spirit of Venus *Nogahel*; the spirit of Mercury *Cochabiah*, or *Cochabiel*; the spirit of the Moon, *Jareahel*, or *Levanael*." A *Corabiel* is cited as one of the "Angels of the First Heaven ruling Monday" in the *Heptameron* of pseudo-Abano, but there has no particular connection to Mercury. Crowley omits to mention the names formed from the letters written along the outer heptagon; the "Seven Angels which stand in the presence of God" mentioned by Agrippa (*De occ. phil.*, tom. II cap. X). These should be arranged by rows, thus:

Z	l	l	R	h	í	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	í	a	í
k	k	a	a	e	e	e
í	í	e	e	l	l	l
e	e	l	l	M	G	+

then reading down columns we get ZAPHKIEL, ZADKIEL, CUMAEL, RAPHAEL, HANIEL, MICHAEL, GABRIEL for the seven classical planets, with the final + signifying the Earth.

6: While there does indeed appear in *TFR* (p. 179) an arrangement of the letters from the black cross as a five by four table, this appears to have been a convenience adopted during the communication of the Great Table (Table of Watchtowers); as the letters were immediately afterwards written into the cross between the four tablets, described as the "crosse of union, or black cross" (*ibid.*, p. 180). The importance it assumed in the Golden Dawn appears to derive from an intermediate source, possibly Sloane MS 307, an edited extract from which became 'H', *Clavicula Tabularum Enochii*.

7: I have transcribed this table directly from the *Equinox* version. It does not appear to follow directly any of the versions of the Great Table in the Dee MSS; that is, some letters match the 1584 Great Table as delivered by Avé, some match the 1587 version as reformed by Raphael, and some disagree with both these but agree with the Great Table that can be constructed from the names of the "Parts of the Earth as imposed by God" of *Liber Scientiæ* using their characters on the Table of Watchtowers (as regards the last, I should note that in the working of 2nd June 1584, a week after the original delivery of the Great Table (*TFR* p. 188), Dee asked Ave "As concerning the diversity of certain words in these Tables and those of the portions of the Earth delivered by Nalvage, what say you?" and was told "The Tables be true."). Possibly it follows a Golden Dawn "correction" of the Tablets.

8: It is stated (see, *e.g.* the working of 26th June 1584, *TFR* p. 180) that this name and the following should be reversed to call forth and compel the cacodaimons (the three-letter names).

9: Examples in this and the two following are taken from the Water of Water lesser angle.

10: The rules for prefixing black cross letters to names drawn from the Kerubic and Servient squares are nowhere stated in *Chanokh*. The rule apparently used by Dee (*vide* the lists of names in the "Book of Supplications and Invocations" in Sloane MS. 3191) was to use the black cross letter on the same row of the general view of the tablets as the name you were working with; thus only the letters E, X, A, R, P, H, C, O, M, A were thus used. These were used to (*a*) generate Divine Names ruling the angels of the four squares above the bar of the cross in each lesser angle, and (*b*) generate the names of cacodaimons from pairs of letters below the bar of the cross.

The Golden Dawn rule, *per contra* (apparently deriving from Sloane 307), was to refer one of the four lines of the "Tablet of Union" to each Watchtower; thus EXARP to Air, HCOMA to Water, NANTA to Earth and BITOM to Fire. The first letter of each row was prefixed to names drawn from the Kerubic squares of each lesser angle, the second to names drawn from Servient squares of the Lesser Angle of Air, the third to names drawn from the Servient squares of the Lesser Angle of Water, the fourth to names drawn from the Servient squares of the Lesser Angle of Earth, and the fifth to names drawn from the Servient squares of the Lesser Angle of Fire. As Crowley gives no examples it is not clear which system he intended.

11: The following is all derived from Golden Dawn teaching rather than the Dee manuscripts.

12: Columns CXXXIII to CXXXVI.

13: More precisely, each square is referred to the Sephirah modified by the element of the Lesser Angle; or to that Sephirah in the Qabalistic world corresponding (thus Fire – Atziluth, Water – Briah, *etc.*). Regardie gives the positions of Binah through to Geburah differently; Zalewski (1990) gives the same reading as *Chanokh*, stating this arrangement appears in Westcott's *Notanda* to the G.D. Enochian papers.

14: In addition the upper six are referred to the Planets according to the scheme in 777 col. CXXIV, "The Heavenly Hexagram," and to the Tarot Trumps corresponding.

15: See Regardie (ed.), *The Golden Dawn*, vol. IV.

16: Suit by element of lesser angle, rank by element of column; so in the Lesser Angles of Water, the square with the left and right sides referred to Fire is attributed to the Knight of Cups.

17: Each square is additionally referred to one of the 16 figures of Geomancy, and to one of the Signs or Elements (Saturn replacing Earth as per the dual attribution of the Path of Tau), and thence to the Hebrew letter and Tarot card corresponding: thus

Row	Column	Attributions			
Fire (Cardinal signs)	*Fire*	♈	Puer	ה	IV – The Emperor
	Water	♋	Populus	ח	VII – The Chariot
	Air	♎	Puella	ל	VIII – Justice
	Earth	♑	Carcer	ע	XV – The Devil
Water (Fixed signs)	*Fire*	♌	Fortuna Minor	ט	XI – Strength
	Water	♏	Rubeus	נ	XIII – Death
	Air	♒	Tristesia	צ	XVII – The Star
	Earth	♉	Amissio	ו	V – The Hierophant
Air (Mutable signs)	*Fire*	♐	Acquisitio	ס	XIV – Temperence
	Water	♓	Laetitia	ק	XVIII – The Moon
	Air	♊	Albus	ז	VI – The Lovers
	Earth	♍	Conjunctio	י	IX – The Hermit
Earth (Elements)	*Fire*	△	Cauda Draconis	ש	XX – The Last Judgement
	Water	▽	Via	מ	XII – The Hanged Man
	Air	◬	Fortuna Minor	א	0 – The Fool
	Earth	♄ (⛛)	Caput Draconis	ת	XXI – The Universe

(If using the *Book of Thoth* attributions, exchange ה and צ and change titles of Tarot Trumps accordingly. The remaining six Trumps and Hebrew letters are referred to the upper six squares of the calvary crosses as noted above).

18: Rather than reproduce the version of the alphabet which appeared in the *Equinox* publication I have substituted a face based on the final corrected forms of the letters from Sloane 3188 (*Quinti Libri Mysteriorum Appendix*), "cleaned up" very slightly; note that the letter ר (X) is drawn with a small dot just inside the angle to clearly distinguish it from a rotated or reflected ל (E), and in the letter ב (C), the stroke in the middle of the right-hand

part of the letter joins the vertical line. Most Enochian typefaces generally used do not reflect this; this is unfortunate, since Dee's angels insisted strongly on the correct orthography of the letters.

19: See in particular the *Book of Enoch*; though at the time of the Dee-Kelly workings this was known only by reputation in Europe.

20: In *Liber Scientiæ* this column is headed "Parts of the Earth as imposed by God." Crowley's gloss is based on the statement in *True Relation* (spelling modernised) that the Call of the Thirty Aires summons the "91 Princes and spiritual Governers, unto whom the earth is delivered as a portion. They bring in and depose Kings and all the governments upon the Earth, and vary the nature of things with the variation of every moment; Unto whom the providence of Eternal Judgment is already opened. These are generally governed by the 12 angels of the 12 tribes, which are also governed by the 7 who stand before the presence of God." (*TFR* p.139-140; working of 21st May 1584). A passage in Latin immediately following appears to indicate that it is the Angels of the 12 Tribes who are the governers of the 91 parts, some having many, some fewer, under their rule ("Per tota terra distributa sub 12 Principibus Angelis, 12 Tribuum Israel: quorum 12 aliqui plures, aliqui pauciores partes habent sub sua regimine ex 91 partibus in quas tota terra hic demonstratur esse divisa."), suggesting that the seven-letter names in this column are the names of the Parts themselves rather than denoting discreet angelic entities associated with the Parts. The names of the 91 Parts were delivered on the 21st and 22nd of May 1584 (*TFR* pp. 141-5, 148-152).

The *Equinox* publication omitted the numbers of the 91 Parts; however as these numbers are used to identify their characters on the Table of Watchtowers (Plate X) they have been restored.

TheAngels of the Tribes are as follows :

Angel	*Tribe*	*Quarter*
OLPAGED	Dan	East
GEBABAL	Asshur	East S-E
LAVAVOTH	Gad	South S-E
ZIRACAH	Reuben	South
ZURCHOL	Simeon	South S-W
ZINGGEN	Zebulon	West S-W
HONONOL	Judah	West
ALPUDUS	Issachar	West N-W
ARFAOLG	Ephraim	North N-W
ZARNAAH	Manesseh	North
CADAAMP	Benjamin	North N-E
ZARZILG	Napthali	East N-E

James (1984) gives a set of attributions of these to the signs of the Zodiac which results in a rather strange arrangement of the signs around the circle of the quarters; as I am not sure what his source for it was, it is here omitted. An alternate arrangement appears in Zalewski (1990), based on some notes by Mathers to a Golden Dawn lecture on the astrological attributions of the 12 Tribes, but this appears to disregard Dee's attribution of Angels to Tribes and quarters; it is thus also omitted.

21: While this reading agrees with *TFR* and Turner's typeset of *Liber Scientiæ* (James' typeset of *Liber Scientiæ* has DIALIOAI which is blatantly wrong at it has one letter too many) the character on the Great Table will read DIALOIA on the 1584 and 1587 tables (or the version in *Chanokh*). James in his table of Ayres gives a slightly different character which will give DIALIOA.

22: "Every letter in *Paraoan* is a living fire; but all of one quality and of one creation; But unto N is delivered a viol of Destruction, according to that part that he is of *Paraoan* the Governour." – Ave, during the working of 2nd July 1584 (*TFR* p. 188). Previously (p. 176) Ave remarked of the reversed 'P' in the first Watchtower, "for beginning there it will make the name of a wicked spirit."

23: Thus in the *Equinox* publication. James' typeset of *Liber Scientiæ* has ORCANIR which is consistent with the 1584 Great Table; however, reading the appropriate sigil off the table as given in Plate III will give ORANCIR (as does the 1587 Great Table).

24: The *Equinox* publication had ORPAMB which has been changed as an obvious typo, since it has the wrong number of letters. The reading given is from James' typeset of *Liber Scientiæ* and also matches Plate III and the 1584 Great Table; the 1587 "reformed" Great Table gives CRPANIB.

25: The *Equinox* publication had TAONGLA which has been changed as a typo: the reading given is from typesets of *Liber Scientiæ*, and is consistent with the 1584 Great Table. The table in Plate III gives TAAOGLA. The reformed Great Table gives TAAOGBA.

26: Thus in the *Equinox* publication; this reading is consistent with the table in Plate III. *Liber Scientiæ* (according to James' typeset) has DOXINAL; this reading, however, is not consistent with either of the Great Table versions in Sloane 3191, both of which give DOXMAEL.

27: More normally given as THAHEBYOBEAATANUN (some of the vowels are interpolations to make it pronouncable; the name as initially constructed – see note below – is ThHBYBAATNN).

28: These names are derived by the Golden Dawn from the perimeter of the Sigillum Dei Æmeth by an excruciatingly complex process which it is not necessary to describe here.

29: The numbers identifying sigils may be a modern interpolation; Turner and James do not give them. The bar across the start of each sigil marks the start point; the arrowhead the finish point. In some of the characters some doubling-back is necessary. Character 59 is drawn making the first stroke top left to bottom right, the second left to right, and the third bottom to top. The character numbered 65 forms the name of LAXDIZI who is not mentioned in *Liber Scientiæ*; according to Turner (1989) this character is the sigil of PARAOAN, 65.

Part II

1: The attribution of the first eighteen Calls to the Tablets is either a Golden Dawn innovation or derives from an intermediate source.

2: This from G.D. pronunciation rules. AC has also adopted, without mentioning it, other elements of these rules: 'Z' is always pronounced extended as 'zod' or 'zoda'; **ᴇ** is pronounced either hard or soft; **ᴙ** may be pronounced as a vowel, 'i', or a consonantal 'y'. **ᴘ** is generally be pronounced hard, although in some of the calls it is transliterated as ç in which case it is pronounced soft. An alternate discussion of Enochian pronunciation issues may be found in Laycock (1978).

3: The following text of the Keys or Calls is a phonetic rendition, inserting vowels where necessary according to the G.D. pronunciation rules. Note that final 'e's are pronounced separately. The English translations have been slightly modified from those in the Dee MSS, in addition to the modernisation of spelling.

4: Thus in *Equinox* printing; in the Dee MSS and most other printed editions the word *vonpho* (*vonupeho*), "wrath" appears at this point. This omission was probably accidental.

5: All other printed sources I have been able to consult (except those deriving from *Chanokh*) give *loholo*. I am not sure where Crowley got *sobolo* from.

6: *Vooan* was originally received, here and also in the Third Key, but Dee was informed at the time by Nalvage that: "Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of the sounds."

7: A doubtful reading; the Dee MSS have "a strong Seething."

8: In the Dee MSS, *avavago* is glossed simply "the thunders" in the Eighth Key; but in the Fourth Key it is glossed "thunders of increase" (as opposed to *Coraxo*, "the thunders of judgement and wrath" in the Tenth Key).

9: The translation in the footnote is more plausible. *ozol* (*ozodola* in the phonetic rendition) is likely to be a compound of *zol*, glossed "hands" in the First Key. *collal* (*colalala*) is not elsewhere attested, but is glossed "sleues" in the Dee MSS.

10: Much confusion in this passage. In Sloane 3191 the translation of part of this sentence is in the margin rather than intralinearly. I am not sure of the source for the "echoing" gloss.

11: There is an apparent lacuna in the Enochian: the translation has English words with no corresponding Angelic (see note below). A tentative suggestion (Tyson, 1998) is *od aldon od noas* (*od aladonu od noasa*).

12: According to James (1984), "and they gathered them together in" was in the margins of Sloane 3191; Denning & Phillips (1986), have "and they gathered themselues together and became." The reading in *Chanokh* is erroneous; the missing words clearly go before "salman teloch" ("the House of Death").

13: *sic.*, should be "reign." *dasonuf* (*dsonf*) is a contraction of *ds* (which) and *sonf* (reign).

14: "be friendly unto me" inadvertently omitted at this point; but the closing formula of Keys 13-18 is identical in the originals; that is, Dee was simply told to repeat the same formula.

15: See *TFR* p. 199-200 (working of 11th July, 1584). Compare also this statement by Nalvage prior to the delivery of the Calls (spelling as in *TFR*): "I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 *voyces*, or *callings*: which are the *Natural Keyes* to open these, not 49 but 48 (for One is not to be opened) Gates of Understanding, whereby you shall have knowledge *to move every Gate, and to call out as many* as you please, or shall be thought necessary …" (working of 12th April 1584, *TFR* p. 177).

16: Disregard Crowley's footnote. There is no indication in the digests or in *TFR* that this name should be varied according to the Aire being invoked, and there is no particular connection between the name IDOIGO, which appears on the vertical bar of the cross in the Air of Air sub-quadrant, and the First Aire; the names of the Parts contained in the First Aire are all drawn from the Water Tablet. There was some confusion in the communication of this name, it was initially gives as IDUIGO but corrected shortly afterwards.

17: Possibly a compositor's error for *moooahe*; other printed versions of the Calls give *moooah* here (the final 'e' is just a product of Crowley's phonetic rendering).

18: A variant translation of this Call appears in *The Vision and the Voice*, Second Æthyr: this includes a few glosses by Crowley as well as some reinterpretations of a couple of phrases (*e.g.*, *orsba od dodrmni zylna*, "drunken and vexed in itself" is rendered "ecstasy and irritation of orgasm").

A
Special Report
from
The Institute for Hermetic Studies

How To Study Enochian Magic

By
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How To Study Enochian Magic

By Mark Stavish

"I will reign over you, saith the God of Justice. O Lexarph, Comanan, Tabitom. Move, therefore, and show yourselves forth and appear; declare unto us the mysteries of your Creation, the Balance of Righteousness and Truth." – The Book of the Concourse of Forces

Report Overview

- The Role of Enochian in Modern Magic
- The Watchtowers and the Aethyrs: A Progressive Study Approach
- Which Rituals? Is This What Dee and Kelly Did?

Introduction

There are few students of contemporary esotericism that are not at least superficially familiar with Enochian magic and its role in the lives of Dr. John Dee, Edward Kelly, McGregor Mathers, and Aleister Crowley. Yet, despite the hundreds of printed and electronic volumes available on Enochian magic many students still seem to have problems with the system. This has given rise to the belief that Enochian magic is inherently dangerous and should be avoided until sufficient development is made. Others have declared it demonic and state that it should be avoided altogether. This Special Report will examine these claims, as well as suggest practical and meaningful ways of *progressively* studying Enochian magic so that it can become a meaningful aid in one's spiritual growth. This Report does not repeat what is said in other works, but seeks to expound upon their ideas and synthesize them with various viewpoints thereby making them easier to understand and use. Several specific works for practicing Enochian magic are mentioned throughout this Report and should be referenced if available.

The Role of Enochian in Modern Magic

In discussing the development of Enochian magic over the last century or so at least two things can be agreed upon: (1) methods of using Enochian in magical operations are as diverse as its practitioners; and (2) there is only the broadest general agreement on when the study of Enochian should begin. We see Enochian magic as an operative system moving from its original home in the Second Order of the RR et AC of the Hermetic Order of the Golden Dawn, into French Martinism, tincting the edges of Wicca, and being re-written to meet the needs of Anton LaVey's Church of Satan, and its offshoot the Temple of Set. Of the modern practitioners several stand out, McGregor Mathers, Israel Regardie, and Aleister Crowley. More recent authors include Lon Milo DuQuette, David Hulse, Pat Zalewski, Jean Dubuis, Christopher Feldman, (a.k.a. Christos Pir), Ben

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Rowe and others who have written of their experiences with Enochian for more private audiences or exclusively via the Internet.

Regarding the first point, there are three common approaches. The first is that Enochian is essentially evil or in some manner dangerous and should not be studied. This is the position of Paul Foster Case, founder the *Builders of the Adytum* (B.O.T.A.). Case was a member of Thoth-Hermes Temple of the *Rosicrucian Order of the Alpha and Omega* in New York City, circa 1920. The Alpha and Omega was run by Moina Mathers, the wife and widow of MacGregor Mathers, and as such, was directly connected to the original Golden Dawn approach to Enochian studies. Apparently Case had two close friends who practiced Enochian and went insane. As a result, Case blamed their mental health issues on Enochian magic.

A more modern authority, Lon Milo DuQuette, deriving his experience from the writings of Aleister Crowley, as well as having a personal relationship with two of Crowley's associates: Israel Regardie, his former secretary and well known occult authority, and Grady McMurtry, head of the *Ordo Templi Orientis* (OTO). The OTO was reformulated by Crowley and became, along with the Gnostic Church, the chief ritualistic vehicles for promoting and expanding upon Crowley's teachings. Crowley is central to the study of Enochian as a practical and workable system of magic, and it is his writings that are constantly used as source materials, often taking primacy over the original materials of Dr. Dee and Kelly.

DuQuette is the currently the U.S. Deputy Grand Master of the OTO, and in a work he co-authored with Christopher S. Hyatt, Ph.D., the authors write:

> *"I have found the Enochian system to be the safest, cleanest and most logical system of practical magick one can perform. But it is an art and as such requires not only study and practice but also inspiration and the love-hate relationship all artists have with their craft."* [i]

In light of Case's statements, the above is clearly a polar opposite position. Somewhere in the middle we find Israel Regardie's views.

> *"Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter (the study of Enochian). It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the Invocations are not to be regarded as conventions or as platitudinous moralizings. They represent a knowledge of true facts, and the student will do well to take cognizance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind, that a glance at the Tablets will automatically start an associative current*

> *which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished, dare he venture to the actual usage of the Pyramids with the God-forms, or the employment of the Invocations in ceremonial."*[ii]

Dolores Ashcroft-Nowicki has taken a similar stance, stating that Enochian must be approached carefully and with respect, and not over zealously, particularly by someone completely new to practical magic. During an interview[iii] she stated:

> "Enochian is very tonal. One of our supervisors, left many years ago, in order to take up Enochian. He's a very, very competent occultist, a very good ritualist. Quite a down to earth person and two years later, he was a nervous wreck. He'd set aside one room in his house as a temple, furnished it, and for two years, almost every day had spent some time in there either practicing a call, or doing a longer Enochian rituals. It started with him going in one day, and finding all of the furniture pilled in one end of the room. He put it back again, and said to himself, this did not happen. It happened again, and again, and finally one day he found his alter upside down. He de-consecrated the entire place and shut it out. And said, "I can't do this anymore." Whatever 'It' was thought well maybe he doesn't want to do it anymore, but 'It' did. He began to find things around the house, all bundled in a corner, standing on top of one another. He came in one day, and found two of his books, one flat, one on edge, and a glass of water standing on top. He tried everything, he blessed the house, cleansed the house, and called in a priest and had it exorcised. One of the things people don't know about exorcism, is that you can't really use exorcism on things that are older than Christianity. In the end he gave up all forms of the occult, sold all of his books, but not before he damn hear came to the edge of a nervous breakdown.

When asked why Enochian magic was so hard hitting Aschroft-Nowicki replied:

> **"**It's sonics. Sound-vibration is the basis of the universe. All those little vortices may get sent going the other way. Sound is really very powerful. We haven't gotten quite to grips with that now. I know for fact that there are defense systems based on sonics. I say I don't do any (Enochian), but I was persuaded by Herbie Brennan, a couple of years ago, at a Masters Class, to join in an Enochian ceremony, which was for invisibility. This was a Saturday night, my daughter was driving up from Yorkshire, the following morning. Now where we held this is in a place called Wellington Park, and it is up on a hill. From the top of the hill you can see six counties. Tammy was driving up. We were saying isn't this a beautiful day, you can see Worchester, and Silvershire, and Linconshire, and

> Tammy was going round and round, because she couldn't find the place. When she finally got there, two and a half hours late. She said the fog was incredible. We said what fog? She said, 'What have you two been doing, making yourselves invisible?' She didn't even know we were doing this particular ritual."[iv]

Jean Dubuis, founder of the French alchemical-qabalistic organization *The Philosophers of Nature* (LPN)[v] authored a course on Enochian magic only to withdraw and destroy it. Some of his concerns regarding Enochian are presented herein. However,, the most often cited is lack of preparation, and the desire to use Enochian for practical (mundane) purposes, before getting a feel for how the system works.

The second point, however, may solve some of the questions and safety issues that some of our authorities have stated. When is the best time to begin studying Enochian magic? Clearly, Regardie is of the opinion that extensive intellectual and theoretical understanding is critical and a prerequisite to actual ceremonial work. DuQuette, et al., does not state anything, but it can be inferred from their position that Enochian is 'the safest system of magic they know of' and it could even be performed by someone with very little actual knowledge or experience in ritual magic.

Tools of the Trade

In order to study Enochian you will need:

1. Copies of the Elemental Tablets;
2. The Tablet of Union;
3. The 19 Calls;
4. The Thirty *Aethyrs*;
5. A copy of the *Sigillium Dei Emeth* is helpful but not required;
6. A notebook for recording your experiences and operations;
7. A notebook for writing out by hand the hierarchies, Calls, list of Aethyrs and their Governors, and related technical notes on pronunciation, ritual tools and considerations, and anything directly concerned with the theoretical or technical aspects of the system.

The above are the bare bones requirements. Some altar coverings can be used to match the Elements being used. A simple black cover is acceptable. If you work with the Golden Dawn or similar system, your Elemental tools should be present and utilized when appropriate for their Element, but they are not essential.

It may sound like a great deal of work to write these things out by hand, but the Calls are short, the lists of hierarchies will be referred to often, and technical notes should be where you can read them when you need them. All of this will aid in impressing the

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ideas and angelic beings into your consciousness, thereby making your practices a little easier. If you are not willing to properly prepare yourself for using Enochian, then head Israel Regardie's advice, and walk away. Even if it is as some say, the easiest and most friendly system they have ever used, a certain degree of technical preparation is required.

Study Plan

Since the publishing of Crowley's *Equinox* and Regardie's *The Golden Dawn*, the Lesser Banishing Ritual of the Pentagram and the Lesser Banishing Ritual of the Hexagram have become common stock in magical practices. For this reason these rituals are not going to be described or discussed as any book on Enochian has them listed, as well as numerous websites. The question arises, however, what should you do if you don't like these rituals and would rather not use them? It appears that Dee and Kelly may never have actually used the material they were gathering, yet during their skrying sessions they also seemed to have ignored a great deal of the standard practices of the day. There is no record of magical circles or the normal means of protection, invoking, or banishing being employed. It very well may be possible to perform these operations in a relaxed and non-ritualistic environment. However, given the additional power clear associations between symbols can offer, it is suggested that these simple rituals be learned and utilized for this particular work.

1. Operation of the 14/18 Days
2. Meditation on the Tablet of Union
3. Enochian Cube of Space
4. Opening of the Tablet of Earth
5. Invoking of the Seniors
6. Invoking Subquarters of the Tablet of Earth
7. Invoking of the Calvary Cross as Sepheroth of the Tree of Life
8. Explore the Vast Array of Association of the Golden Dawn
9. The Aethyrs – A Journey Inward

Preliminary Invocation

According to Pat Zalewski the following quotation from *The Book of the Concourse of Forces* should be said prior to studying or practicing any Enochian work

"I will reign over you, saith the God of Justice. O Lexarph, Comanan, Tabitom. Move, therefore, and show yourselves forth and appear; declare unto us the mysteries of your Creation, the Balance of Righteousness and Truth."

The three names used in the preliminary invocation Lexarph, Comanan, and Tabitom are derived from the Tablet of Union, and can be found in the First Enochian Call, which governs all works of Spirit, and are the Governors in Zax, the tenth Aethyr.

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These names are related to the influences of Chesed on the Tree of Life (when overlapping Enochian with Qabala) and the unique influences of the Three Supernals, or the Holy Upper Trinity, as it impacts this sphere just before one crosses the Abyss.[vi]

At this point it is important not to ignore the subtle suggestions being stated here. (1) Like Qabalistic practices, Enochian requires an invocation of the highest as a preliminary before any additional work is done. (2) The forces invoked direct the energies towards the Pillar of Mercy, as well as the sphere of Chesed, an important point in suggesting the 'incarnation of the Cosmic ideal' which is the purpose of this sphere.[vii] (3) The relation of these names to a specific Aethyr demonstrates that the energies of the Aethyrs manifest through the Elemental Tablets in the same manner that the various spheres of the Tree of Life manifest through material creation (Malkuth).

Operation of the Days

This operation is described in detail in Geoffry James' *The Enochian Magick of John Dee*, and in a slightly different version in Donald Tyson's *Enochian Magick for Beginners*.[viii] The ritual consists of placing the Tablet of Union on the center of the altar, and the four Elemental Tablets either next to it, each in their appropriate quarter, or on the walls of the oratory.[ix] Then over a period of either 14 or 18 days, depending on how the first day's instructions are read, the major parts of the Enochian hierarchy are invoked and bound to serve the magician. This is a very important ritual and often skipped by would be practitioners. The benefit is clear: in a two week period, or so, one will have had at minimum a quick and orderly experience with the entire system in its original context. It is also a very useful exercise for experienced practitioners to undertake on an annual basis to be sure that their use of the system is balanced in some manner.

The directional orientation of the Elemental Tablets given by Dee is different that that used later on in the Golden Dawn and successor movements. This, however, does not matter, as the system works either way. Simply to prove this fact to yourself, it is advisable to perform the Operation using Dee's orientations even if you use those constructed by McGregor Mathers for use in the Golden Dawn. Such an experiment will demonstrate the flexibility of Enochian, as well as be a subtle form of preventative medicine against developing a dogmatic approach to Enochian.

Meditation on the Tablet of Union

The Tablet of Union forms the core, the central piece, of the Enochian universe, and is a synthesis of all the powers represented by the Elemental Tablets. It can even be said that the Elemental Tablets not only respond to the Tablet of Union, they are an extension of it, and without it, they would not exist. Meditation on the Tablet of Union and invoking its primary angel EHNB is something that is also overlooked by many would-be Enochian magicians, much to their deficit. Time spent with the Tablet of Union

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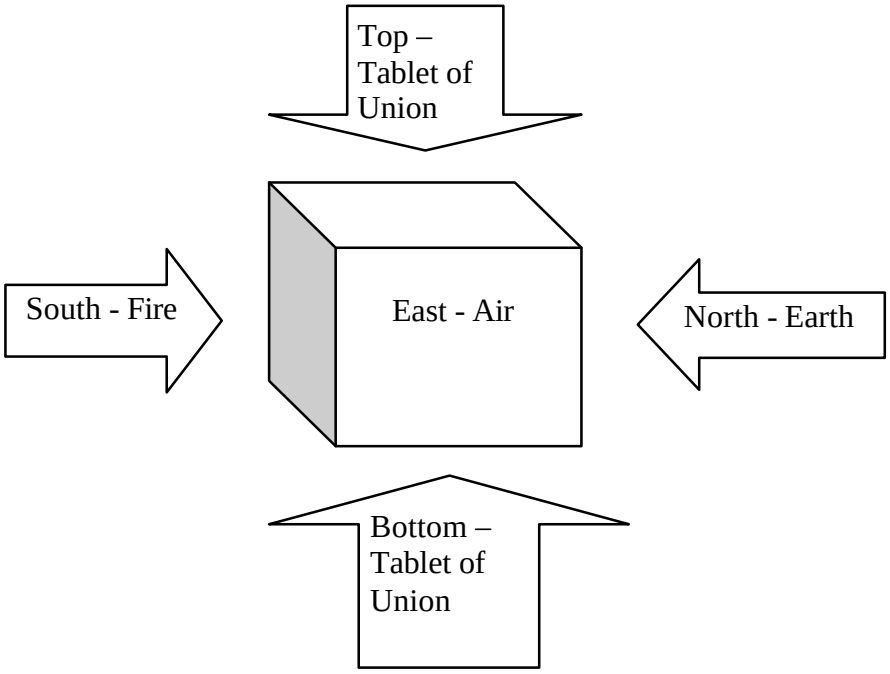
will make future work with the Elemental Tablets easier and more fruitful. One to three months is a good amount of time to spend on this practice.

Enochian Cube of Space

Students of Qabala will be familiar with this concept as it is directly taken from the *Sepher Yetzirah*, where the Hebrew alphabet is used to construct a three-dimensional cube representational of space or the original astral matrix. In the Enochian Cube of Space the ceiling and floor are created by visualizing the Tablet of Union for each and the remaining four walls by the Elemental Tablets. This is also another very important exercise that will allow students to become quickly familiar with the Enochian gateway they are creating and how to access it in a more pure 'holographic' form. Anyone familiar with the Golden Dawn ritual, "Supreme Convocation of the Watchtowers"[x] which uses the first six Enochian Calls to open a ritual space will recognize the value of this exercise. One to three months is a good amount of time to spend on this practice.



Opening the Tablet of Earth

The work done with the Tablet of Earth represents a model to be followed with each of the additional Tablets in turn. When working with the other Tablets the order should be Earth-Water-Air-Fire (ordering in Alchemy and traditional Qabala), or Earth-Air-Water-Fire (Golden Dawn ordering).

Invoking the Seniors

The Seniors on the four Tablets in their most basic form represent the planetary energies as they are directed through the Elements, or Tablet. These energies are aligned

very closely to our psychic centers, and in fact, work through them in coordination with the Elemental energies. It can also be suggested that as these energies increase in density they actually form the Elements. The two work very closely together, but care is needed to not confuse which energies belongs to which vibratory level of existence.

Traditionally the Seniors are invoked using the hexagram. In addition to this, or if the hexagram rituals are not known, imagine the letters of the name flash in the appropriate planetary color as the Senior's name is being vibrated. Despite its simplicity, this adds a great deal of activity to what is a relatively simple invocation.

Starting on Sunday, invoke the presence of the Elemental King, asking for its assistance in invoking the Seniors of the Tablet of Earth and gaining their assistance. On Monday, invoke the name corresponding to the Moon. Trace, or connect the letters, of the name with you wand, lotus wand, or Pantacle of Earth, imagining them light up in brilliant violet or purple. Imagine that part of the Tablet of Earth glowing in clear, bright, purple light. Then sit and meditate repeating the Senior's name to yourself mentally to bring its energy into your '*Sphere of Sensation*.'[xi] After a few minutes thank the Senior for its assistance, even if nothing conscious happened, and banish it. Thank the Elemental King, and using the banishing forms of the pentagram close down the Tablet. Wrap everything and put it away.

Invoking the Subquarters of the Elemental Tablets

The subquarters of the Tablets represent the idea of a microcosm within a microcosm, or that within everything is everything else in some form. While each Tablet is specific to a single mode of expressing energy – Earth is solid, Water is liquid, Air is gaseous, and Fire is dynamic energy – they also have expression of the other Elements intermingled. From this we see Earth has a solid aspect (Earth of Earth), as well as a fluidic (Water of Earth – Virgo), a vaporous (Air of Earth - Taurus), and a dynamic part (Fire of Earth – Capricorn). We often do not think of 'Earth' moving, but in the case of volcanoes, and earthquakes it does. In qabala, these are the forces of Capricorn at work in the material world. Nor do we generally think of it as having a vaporous aspect, but we need only think of the breeze blowing across the rich, ripe fields and orchards to understand how Taurus fulfills this description. The slow silent patience of Virgo, paying attention to details and seeping into every crack and crevice nurtures the seeds growing silently below, just as the Hermit walks in silence and nurtures the inner light. From symbols such as this, we can easily see how the Tarot correspondences come into play, and make the various subsections of the Elemental Tablets richer in expression and practicality. To make these specific sub-classifications more concrete the Golden Dawn gave each of the sub-quarters to a Sign of the Zodiac. So, if you want to invoke the energy of Capricorn to move your professional career forward, use an invocation to the quarter of the Tablet of Earth relating to Fire, for as we have shown, Capricorn is violent, dramatic energy in motion, and an Earth Sign. The Tarot card for Capricorn is the Devil

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and meditation on its teachings and presence in a ritual will add to the vitality of the work undertaken.

Current Enochian magicians, however, are inclined to leave the Major Trumps for Qabalistic Pathworking, and instead assign the Minor Court Cards to the Subquarters, as well as the various squares on the Tablet of Union.[xii] The Major Trump could still be present however, representing its Astrological, Planetary, or Elemental qualities as they relate to the specifics of the ritual's desired outcome, leaving the more general energies to the Minor Court Cards. If you wish to leave the Tarot out completely, the Tattwas, an Indian system of the Elements using simple shapes and colors in multiple combination, are frequently applied and are a suitable substitute. It cannot be states enough that Enochian magic is fluid and *systematic* experimentation will allow each operator to discover their preferred methods.

For those wishing to remember, understand, and utilize the various attributes given by the Golden Dawn to the Enochian components a careful study of the Tablet of Union is indispensable, as each of the Elemental Tablets is simply a detailed extension from it.

Invoking of the Calvary Cross as Sepheroth of the Tree of Life

Each Subquarter has a cross surrounded by additional squares. This is known as the Calvary Cross and represents the influences of the spheres of the Tree of Life in and through that particular subsection of that particular Tablet. Each Cross is controlled by invoking two angels, and in turn, can direct those angels subordinate to it. In general, the Calvary Crosses, their ruling angels, and additional Lesser Angels, and Demons are invoked in a similar manner. For the most part, it is not necessary to spend a great deal of time with the entities below the Calvary Cross, or at most the Kerubic Angels, as they are so very specific in nature as to appear almost inert to our consciousness. It is like talking to the street-sweeper when who you really need is the crew foreman or the head of the Department of Sanitation.

The Cadecodemons

The Cadecodemons should be avoided by all but the most experienced ceremonial magician as there is considerable confusion and contradiction regarding their nature. They are described as being everything from unruly destructive entities to little more than mischievous Elementals. This is a very tricky area of work and should be best left up to you and your Holy Guardian Angel to decide how and when to approach it. In addition, it might be advisable to have some experience in *goetic* operations prior to working with the Cadecodemons.

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Explore the Vast Array of Association of the Golden Dawn

It is important to practice Enochian in a simple form and building on one's personal experiences. It is clear that the system as revealed to Dee and Kelly was complex, yet different than what was produced by McGregor Mathers and others. The most obvious difference is in the various attributions given to each square, and their associated Egyptian godforms.

In the Dee-Kelly system the letters are given for each square and that is it. In the Golden Dawn, however, each square has its letter, as well as Elemental attributes. Since each square by definition has four sides there are four possible Elements in each square, plus the letter in the center. For this reason the squares are often depicted as if one were looking down at a truncated pyramid, so that there are four sloping angles and the 'top' or center square with the letter in the center. This 'quartering' of each square around the center allows it to be seen in precise ratios of energy relationships. When visualized three-dimensionally, the squares are in fact visualized as truncated pyramids, but hollow, with an Egyptian deity standing in its center as if it were arising out of the Enochian letter it stands upon.

The Tablet of Union is the best example of this form of energy ratios. If we look at it in the traditional Dee-Kelly system we have four words of five letters each forming four rows and five columns. *Each row forms a word* – the Enochian equivalent of the Element it invokes. The *first column*, however, takes the first letter in each of these words and unites it into a new word – EHNB. EHNB is the ruling angel of the Tablet of Union.

E	X	H	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

When the Golden Dawn attributes are added we find that the first column not only spells EHNB but is also predominantly made up of 'Spirit' energy. Each letter for each square – EHNB – is three parts 'Spirit' to one part Air (E), Water (H), Earth (N), and Fire (B) respectively. Thus each square is three-quarters spirit to one-quarter its natural Element.

As the other squares are addressed this ratio shifts to fifty-percent Spirit to a twenty-five/twenty-five percent ratio. The remaining two quarters each representing either a pure Elemental co-presence with Spirit, or a mixing of the Elements.

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	Aces (Shin)	Princes (Vau)	Queens (Heh)	Princesses (Heh)	Knights (Yod)
Air (Swords)	¾ Spirit ¼ Air	½ Spirit ½ Air (X)	½ Spirit ¼ Air ¼ Water	½ Spirit ¼ Earth ¼ Air	½ Spirit ¼ Fire ¼ Air
Water (Cups)	¾ Spirit ¼ Water	½ Spirit ¼ Air ¼ Water	½ Spirit ½ Water (O)	½ Spirit ¼ Earth ¼ Water	½ Spirit ¼ Fire ¼ Water
Earth (Discs)	¾ Spirit ¼ Earth	½ Spirit ¼ Air ¼ Earth	½ Spirit ¼ Water ¼ Earth	½ Spirit ½ Earth (T)	½ Spirit ¼ Fire ¼ Earth
Fire (Wands)	¾ Spirit ¼ Fire	½ Spirit ¼ Air ¼ Fire	½ Spirit ¼ Water ¼ Fire	½ Spirit ¼ Earth ¼ Fire	½ Spirit ½ Fire (M)

A simple examination of the chart will demonstrate the logic behind the mixing. Clearly those closest to Spirit are the Aces, and the Hebrew letter Shin, as it is pure energy with the tincture of a pure Elemental differentiation. As we move across the row each Element mixes with each of the other Elements in turn, as well as producing its own pure dense state of pre-matter, or a perfect balance of Spirit with just one Elemental vibration.

Example: ½ Spirit and ½ Air (X); ½ Spirit and ½ Water (O); ½ Spirit and ½ Earth (T); ½ Spirit and ½ Fire (M).

This Elemental attribution continues with the remaining squares of each Elemental Tablet, as well as assigning detailed planetary, zodiacal, and sepherothic attributions, and through them, tarot cards as well.

The Aethyrs – A Journey Inward

Astral experiences of the Aethyrs are the simplest of all Enochian practices to undertake, and in many ways the most important. While the Elemental Tablets address the etheric and material energies of creation, it is the Aethyrs that represent the influences of the subtle spiritual energies that give rise to consciousness, that in fact, are consciousness as we understand it. It is only by ascending the planes represented by the Aethyrs that we can expand our awareness similar to what is done when 'Rising on the Planes.' While exploration of the Elemental Tablets will reveal a great deal, and manipulation of their energies useful or foolish depending on the maturity of the magician, it is Skrying the Aethyrs that gives us the experience of 'Knowledge and Conversation' with our 'Holy Guardian Angel.' This experience must be the focal point of all esoteric operations if we are to grow as Beings, and not simply wander in an astral quagmire of self-created amusement or delusion.

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Regardless of one's experience, working systematically through each Aethyr is important, as simply doing so stimulates some level of response, even if it is not as dramatic or profound as the magician might like. This is the same as working on the higher levels of the Tree of Life. Not everyone will have great insights as a result of working on the Holy Upper Trinity, but all will experience the benefits of attempting to experience the pure Light of Unity. This aspect of Enochian is critical to the spiritual evolution of the operator and should take preference to other areas of work after the initial foundation has been built.

While Aleister Crowley's words on this topic may be a bit harsh, they stress the importance of this, and place all occult operations, regardless of their origin or tradition, in the proper context:

> *The Magical Will is in its essence twofold, for it presupposes a beginning and an end; to Will to be a thing is to admit that you are not that thing. Hence to Will anything but the supreme thing [Knowledge and Conversation with one's Holy Guardian Angel], is to wander still further from it –* ***any Will but that to give up the self to the Beloved is Black Magic*** *[bold original]– yet this surrender is so simple an act that to our complex minds it is the most difficult of all acts; and hence training is necessary.*

He further states:

> *The majority of people in this world are ataxic; they cannot coordinate their mental muscles to make a purposeful movement. They have no real Will, only a set of wished, many of which contradict others. The victim wobbles from one to the other…Nothing has been achieved, except the one thing the victim is not conscious: the destruction of his own character…How then is Will to be trained? All the wishes, caprices, inclinations, tendencies appetites, must be detected, examined, judged by the standard of whether they help or hinder the main purpose [ie., attaining Knowledge and Converstation with one's Holy Guardian Angel], and treated accordingly. Vigilance and courage are obviously required.*[xiii]

Working with the Aethyrs is also a fairly accurate litmus test of one's inner initiation. The Thirty Aethyrs and their ninety-one Governors roughly approximate the spheres on the Tree of Life and their guardians or gatekeepers. While one can get a glimpse of areas beyond their level of initiation (a fancy word for integration) they can't enter it. It is like being able to ride an elevator to the top of a skyscraper but not being allowed to get off when it stops, and only getting to peek as the doors open and close. On levels that we function at we can actually get off and walk around. The Governors as Guardians also act as guides in that they can give us the keys, clues, and outright information we need to proceed into the *next* Aethyr.

Areas of Consideration

The following points are designed to stimulate individual research into the various contradictions that Enochian holds, and possibly arrive at some level of consensus about them.

Role of the Tablet of Union

The Tablet of Union may act as an amplification devise, even affecting talismans or crystals placed upon it, by up to a factor of ten.[xiv] This is important as a crystal ball is often placed on it for skrying purposes.

A Lunar System

Lavanah, the Heberw word for Moon, is inscribed on the reverse of the *Sigillium Dei Emeth*, and the majority of the invocations are aimed at practical and mundane affairs. Enochian, or at least the Elemental Tablets, may be limited to effecting Yetzirah, and in turn, Assiah.

The emphasis on sound rather than visual imagery, at least for the Dee material, suggests a strong Yetziric influence.

"The five universes are often explained in terms of their parallels at the human level. Man's innermost will and volition correspond to the universe of *Adam Kadmon*. The level of preconceptual or undifferentiated mind corresponds to *Atzilut*. The process of thought corresponds to the universe of *Beriyah*. Speech and communication parallel the universe of *Yetzirah* and, finally, action corresponds to *Asiyah*."[xv]

Further on we also read:

"The term Yetzirah comes from the root *Yatzar*, meaning 'to form.' Yetzirah thus denotes the formation of something from a substance that already exists..something from something…In general, thought is said to be on the level of Beriyah-Creation, since thought is 'something from nothing.' Speech, on the other hand, emanates from thought – 'something from something' – and is therefore on the level of Yetzirah-Formation."[xvi]

Monday, therefore, would be the Enochian 'Sabbath' or 'Holy Day' of the week, and all initial Enochian practices should begin on a Monday to maximize this influence.

An Air System

Esoteric systems can be categorized according to their Elemental bias. Alchemy seeks to release energy, and thereby affect consciousness through working on matter. Qabala seeks to affect consciousness through symbols that stimulate the emotions, thereby Water. Astrology and forms of natural magic based upon astrological timing seek to capture and utilize the pure energies of solar system, and thereby affect consciousness

in a pure and immaterial form, via nature's Fire. Systems like Enochian, that affect the fundamental organization's structure and relationship between things is an Air system, and is approached mainly through sound, vocalization, and complex charts or hierarchies of relationships.

This explains a great deal, as the Element of Air is the cement that binds the invisible and visible universe together. It affects the brain, nervous system, and intellect. Yesod, or the Lunar influences in the Golden Dawn are also attributed to Air, and the first Senior listed is a Lunar Senior.

Rituals of Air are the easiest to work with, as we can see with Enochian, but also the most dangerous in that a healthy balance of our Air Element is essential for life and consciousness. For this reason, 'Make Haste Slowly.'

Thoth-Hermes, Lord of the Word

A close look at the Golden Dawn material demonstrates that in the higher grades of 5=6 and above, the lower grade material was the area of study. In the 10=1 or Zelator Degree, the candidate hears the *General Exordium.* This Exordium is a general invocation of Thoth, along with Assumption of the Godform, that is to be used in work of the Order. In fact, given Thoth's role in Egyptian cosmology and as the namesake of Hermeticism, it is to be done prior to all work, and particularly during evocations and the creation of talismans. Given that most of the material derived from the Golden Dawn, Enochian included, is taken out it its initiatic context, failure to include this precise altars the rituals considerably. A context that is particularly important if the student seeks to embark on a practical application of the complex Golden Dawn symbolism attached to the Enochian squares.[xvii]

> *Above all the invocations, there is one that is fundamental – the Formula of the Enterer. This is the invocation of Thoth where the adept forges a magical link between his or herself and the godform. Thoth is the link to our spirit consciousness and the adept must assume his form at the start of any [advanced] rituals, as dictated in the Exordium.*
>
> *By drawing upon the power of Thoth we can draw from a type of spiritual gene pool of everything that Thoth represents, that in turn gives us the power to command any entity invoked through him. Thoth gives us order in chaos, and he has the power to 'accumulation' (for Thoth has recorded everything since the dawning of time) and it is that is what we draw upon in our ritual. In psychological terms, Thoth becomes the archetypal doorway to Jung's concept of the 'Collective Unconscious'. Within the Golden his power is almost unlimited and transcends that of Osiris.*[xviii]

Enochian Supplies

The tools needed for Enochian can easily be made by anyone, and consist simply of black and white charts. However the color combinations found on the Tablets is quite effective and many students suggest that they easier to work with than black and white versions. Whatever the case, many soon find that making multi-colored Tablets by hand is a tedious and time consuming task. Fortunately, large colored Elemental Tablets are available from several suppliers online, including New Falcon Press, publisher of many books on Enochian; see their webiste at: www.newfalcon.com. Smaller color plates of the Elemental Tablets along with a color rendition of the Sigillium de Emeth are in *The Ritual Magic Manual* by David Griffin. Copyright law allows the production of one copy for personal use. A search on the internet will reveal additional sources as well. In addition, students will benefit from viewing *Enochian Magick: The Practice of Angelic Evocation*, a one-hour video on the history, theory, and practice of Enochian magic complete with several ritual demonstrations.[xix]

What To Expect – Journaling is Your Friend

A complete record of your Enochian experiments and practices is essential. Unlike other systems of magic, Enochian seems to take on a very personal bias, yet still retains characteristics that set it apart from other systems; and this is reflected in the dream life of the operator.

If symbols are the key to our inner world, then our dreams are our first steps on the porch of invisible temple. Themes will very quickly appear in your dream life, and repeat themselves in a manner not always seen in other systems. It is important that these themes be recognized as they act as guides or clues to the next area of operation.

While it is not possible to say for sure what will happen, as Enochian seems to act more like a psychic steroid or vitamin rather than as an independent system, some general statements can be made about its effects. When used in conjunction with other systems Enochian seems to add to their potency and impact, when used alone, as maybe it was intended when initially revealed, it stimulates each magician's own inner symbol set and personal mythology.

Here are some of the broad generalities that have taken place and unite the various experiences of Enochian researchers. These include, but are not limited to, the following:

1. Enochian entities often appear very thin, are striking in their contrasts of light and dark, and seem indifferent to human presence.
2. This indifference has even been described as 'snobbery.'
3. Dreams often involve motion and transportation.
4. Structures are often present such as buildings or streets, or more abstract, involving squares, rectangles, and cubes.

5. Dream life is amplified considerably.
6. Right angles and directions are often encountered, possibly suggesting actual movement on the Tablet or sub-quadrant being worked with.
7. Verbal communication, often involving the Enochian language but not always, is encountered.
8. Erotic dreams are encounters or heightened.

Additional Forms of Enochian Magic

In addition to the Elemental Tablets and the Aethyrs several other forms of Enochian magic were revealed to (or devised by) Dee and Kelly. These include, but are not limited to, working with the forces inscribed upon the Sigillum Dei Aemeth, opening the Twelve Gates, the planetary Angels of the Bonorum, or the *Heptarchia Mystica*, and the use of the *Tabula Sancta*, or Holy Table described in Dee's *Heptarchia Mystica*. Each of these areas of operation would constitute a paper or book in its own right. Students wishing to further pursue these studies should consult Pat Zalewski's *Golden Dawn Enochian Magic*, and *John Dee's Five Books of Mystery – Original Sourcebook of Enochian Magic*, edited by Joseph H. Peterson, compiled from the collected works titled *Mysteriorum Libri Quinque.*

Conclusion

By now the average student should have grasped the fundamental idea that while it is possible to present information on Enochian magic for beginning students of the system, Enochian is not for beginners of magic. Dr. Dee was well advanced in his studies of theoretical and practical Hermeticism by the time he and Kelly began receiving the Enochian messages. McGregor Mathers placed the material firmly in the Second Order practices of the Golden Dawn or the RR et AC. Crowley was already firmly established as an exceptionally skilled ritualist when he began his romance with Enochian. Even modern authors who write on the subject in order to clarify and simplify the material for a new generation of ceremonialists all have had years of experience in Qabala, the Golden Dawn, or related forms of structured instruction prior to their foray into the Elemental Tablets and the Aethyrs.

If individuals have problems with Enochian it is most likely that Enochian is not the source of their angst, rather their own ill-preparedness for operating it. All systems of magic operate in and through the operator. If the individual's subconscious is relatively stable their experiences will reflect this. If they come to magic, as many do, seeking a short-cut to solving life's problems without changing anything within themselves, this will be reflected in the pathological response of the system. As Regardie has hinted at, too many students seek to find practical applications for Enochian, or magic in general, before they understand the theory. This lack of inner groundwork is a clear demonstration of a thinly veiled materialism covering their reasons for study.

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Enochian, like all systems of esoteric study, is undertaken so that we can 'become' more, rather than 'have' more. If your goal is to grow in the Light then you will have fewer issues. If your goal is to escape the problems of life and its material concerns you will be damning yourself to potential and serious problems. As you become more whole and complete within yourself, more will be available to you in the world. Remember the axiom of Jesus, "Seek ye first the Kingdom of Heaven, and all things will be added unto you."

Enochian is an extremely fluid and adaptable system that responds to the intention and true inner desire of the operator in a manner that becomes extremely clear after even the slightest experience with it. In many ways it is comparable to a kind of high-octane fuel, or high voltage energy source that is layered onto an existing system as the Golden Dawn has done. In this case, however, the vehicle and the driver are one in the person of the magician. If the vehicle is not stable enough to handle the increased power and available speed it is their own fault and not that of the fuel they use.

It is easy to see why many people ask, "Why study Enochian magic at all?" Its apparent complexity and dubious reputation are enough to make one walk away. However, after reading *How To Study Enochian Magic* it is hoped at each reader will be able to answer the above question enthusiastically, even with a hint of proselytizing in their voice as they point out the three main benefits of Enochian. As we have seen, (1) the system works simply and easily as a stand alone method; (2) it adds considerable energy to whatever other system it is paired with; and finally (3) for those looking for a 'grand synthesis' of Western magical techniques and symbols, Enochian offers a practical and useful filing system that embraces the known ritualistic arts in a practical manner.

The rituals in their most basic form are little more than templates, or 'Chinese menus' in which the same basic pattern is repeated with minor variation or additions. This kind of 'cookbook' magic was often derided, but in contemporary society where time is precious and results needed, it offers substantial benefits over having to reinvent the wheel every time a ritual is performed. In addition, by repeating the same formula over and over, it embeds itself deeper and deeper into our subconscious thereby creating a powerful and useful link that is unmatched. A careful reading of the examples given below, as well as in the various texts referred to will demonstrate the sheer simplicity and adaptability of this peculiar and mysterious system of magic.

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Summary

1. There are several conflicting views regarding Enochian magic, despite this, it has been used by a variety of systems ranging from the Golden Dawn to the Temple of Set.
2. The Golden Dawn tradition states that Enochian is a very powerful system of magic and potentially dangerous, thereby requiring substantial preparation. Other modern practitioners are of the opinion that Enochian is not dangerous but instead quite user friendly to novice magicians.
3. The fundamental power of Enochian comes from sound, and the pronunciation of the various calls in the Enochian language.
4. There are several schools of pronunciation, but none are in agreement. In the end, each magician must practice vibrating the sounds until they discover their own method of saying the words.
5. Enochian requires few tools and can be practiced with few or none of the standard magical devices.
6. Enochian can be practiced as a stand alone system or as an adjunct to existing practices.
7. Enochian is deceptively simple, but still requires a solid and methodical plan of study to understand how it is arranged, and more importantly, how the magician will respond to the various operations.
8. Modern Enochian magicians focus their attention in two areas: the Elemental Tablets, and the Aethyrs.
9. The Elemental Tablets have been revised several times by Dee and Kelly, as well as by several modern authors.
10. The Elemental Tablets affect the material world as well as our inner 'landscape.' The Aethyrs are closer to the Qabalistic practice of 'Rising on the Planes' and directly expand the magician's consciousness in a series of thirty distinct planes or levels.
11. It is important to balance out one's personal work between the Elemental Tablets and the Aethyrs. They interact with one another, and assist in developing a balanced understanding of the system.
12. A notebook containing detailed information must be kept, particularly since the most immediate impact will be on the magician's dream life.

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Appendix One – Simple Opening For The Tablet of Earth

1. Perform the Lesser Banishing Ritual of the Pentagram.
2. Perform the Lesser Banishing Ritual of the Hexagram.
3. Invoke the Three Fold Name tracing the Grand Cross over the Tablet, vertical bar followed by the horizontal bar. Imagine the letters flashing as you trace over them and recite the Names.
    a. "In the Name and Power of the Three Fold Name on the Banner of the North (trace line from top to bottom of tablet as you recite) Emor Dial Hectaga (trace line across the Names from left to right as you recite), I invoke the power of Earth through the presence of Iczodhecal (trace the invoking swirl as you vibrate the King's name)!"
4. Recite the Fifth Key.
5. Meditate on the nature of Earth using the name of the Elemental King as a focal point, reciting it slowly and vibrantly inwardly.
6. When done, stand, and give license to depart. "I now release any energies and beings bound by this ritual that they may return to their sphere of habitation, and return quickly, reliably, and be friendly unto me when called. Go in peace." Trace the invoking swirl in reverse, sensing the presence of the King departing. Trace the lines of the Names in reverse, horizontal line of the Grand Cross first (right to left), followed by the vertical line (bottom to top), and sense the Tablet closing down.
7. Wrap the Tablet.
8. Perform additional banishing rituals if needed.

Appendix Two – Standard Opening for the Tablet of Earth

Crowley's *Liber Chanock*, transcribed by Bill Hendrick and available online from several sources is the main source for most modern Enochian material.[xx] The following ritual can be found in *Liber Chanock*, and is based upon the Golden Dawn Elemental Grade initiations. It is simple, clear, clean, to the point, and very effective. This invocation in particular is slightly longer than the ones for Spirit, Fire, Air, or Water, and for that reason is being given.

1. Perform Lesser Banishing Ritual of the Pentagram
2. Perform Lesser Banishing Ritual of the Hexagram
3. Purify with Fire and Water and announce, "The Temple is cleansed."
4. [Knock Once] "Let us adore the Lord and King of Earth!"
    a. "Adoni ha Aretz, Adoni Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!"
5. [Sprinkle Salt before the Tablet of Earth] "Let the Earth adore Adonai!"
6. Make the Invoking Hexagram of Saturn.

7. [Make the Invoking Pentagram of Spirit Passive] pronouncing these Names: "Ehieh, AGLA, Nanta."
8. [Make the Invoking Pentagram of Earth] pronouncing this Name: "Adonai Melak!"
9. "And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the fowl of the Air: and over every creeping thing that creepeth upon the Earth. And the Elohim created Aeth-Ha-Adam: in the image of the Elohim created They them; male and female created They them. In the Name of Adoni Melak, and of the Bride and Queen of the Kingdom; Spirits of Earth adore your Creator!
10. [Make the Sign of Taurus.] "In the Name of Auriel, Great Archangel of the Earth, Spirits of Earth, adore your Creator!"
11. [Make the Cross.] "In the Names and Letters of the great Northern Quadrangle, Spirits of Earth, adore your Creator!"
12. [Sprinkle water before the Tablet of Earth.] "In the three great secret Names of God, Emor, Dial, Hectaga, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!"
13. [Cense the Tablet of Earth.] In the Name of Ic-Zod-Heh-Ca(l), Great King of the North, Spirits of Earth, adore your Creator!"
14. "In the Name of Adonai Ha-Artez, I declare that the Spirits of Earth have been duly invoked."
15. [Knock – 4444-333-22-1]
16. Recite *The Fifth Key*.

The Keys should be recited in Enochian, although it is permissible to follow it with the English translation in order to become familiar with its meaning, as well as to evoke the required emotional atmosphere for the ritual.

The total time to perform the above ritual, is about 15 minutes. It is then followed with a period of meditation, and a closing ritual. This may be a banishing of the Tablets, followed by the Banishing rituals of the Hexagram or Pentagram. It is also common to do a simple banishing using the 'License to Depart' and the Rose+Cross, and not repeat the banishing rituals a second time.

Appendix Three – Simple Invocation of a Senior

Perform all of the steps in either Appendix One or Two. After the recitation of The Fifth Key recite the following invocation (Step 16). This invocation is used extensively and acts as a template for future invocation. All that is modified is the name of the angel being invoked and the selection of names being used by the magician for that purpose.

Enochian:

"Ol vinu od zodakame, Ilasa, Gahe (insert name of Angel) od elanusahe vaoresagi Iaida, gohusa pujo ilasa, darebesa! Do-o-I-ape _____ od _____ od _____ od _____ od _____ (use as many names as deemed essential) Ol vinu-ta od zodameta, Ilas, Gahe (insert name of Angel as used initially)."

If you are not sure which Names to use, simply repeat the Names used in the initial invocation of the Element (Earth for example):

"Do-o-I-ape **Ehieh** od **AGLA** od **Nanta** od **Adoni** od **Auriel** od **Emor Dial Hectaga** od **Iczodhecal** Ol vinu-ta …"

These Names do not have to be used, and other Names can be used in their place. There is no requirement that any Name or Names be used at all as one could just as easily use, 'In the Name of my Holy Guardian Angel,' simply that the Senior, or angel, being invoked be named specifically in the appropriate places.

English Translation:

"I invoke and move thee, O thou, Spirit (name of Angel) and being exhalted above ye in the powers of the Most High, I say unto thee, obey! In the Name of _____and _____ and _____ and _____ and _____ I do invoke and by invoking conjure thee, O thou, Spirit (name of Angel)."

Sit, meditate, and be receptive to what comes your way.

It is that simple.

Now, it is essential that the operator understands the invocation being used, and create within themselves the proper emotional resonance. Spend some time developing a commanding, yet compassionate and just sense within yourself so that when invoking the various Angels through this formula you may call them up from within yourself. This is part of the basic formation of the 'Magic Personality' and will go a long way in ensuring the success of your operations.

Appendix Four – Opening of a Sub-Quarter

When the angels of the sub-quarters are being addressed, it is important to pay attention to the hierarchy of Enochian. Invocations start at the top with the Three Fold Name, followed by the King, but then, ALL SIX Seniors are invoked, and two Divine Names from the Calvary Cross are used. Since there are several relationships of angels in

the Sub-Quarters, additional angels can be invoked by adding their names. However, if you've taken the time to work with each of the Tablets, their Kings, and Seniors individually, the addition of the Calvary Crosses, Kerubic Angels, and any of the Lesser Angels will be easy to perform. It is simply a matter of tacking them on at the end in the order they belong.

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[i] *Enochianworld of Aleister Crowley - Enochian Sex Magic* by Clrowley, Duquette, and Hyatt. New Falcon Publications, Tempe, Arizona. 1991 p.59.
[ii] *The Golden Dawn* by Israe; Regardie (5th Edition). Llewellyn Publications, St. Paul, MN. 1986, p. 627.
[iii] "An Interview with Dolores Ashcroft-Nowicki" by Mark Stavish. First published in *The Stone*, the Journal of The Philosophers of Nature 1996. Available at: www.hermeticinstitute.org .
[iv] This ritual can be found in *Magick for Beginners* by Herbie Brennan, Llewellyn Publications, St. Paul, MN.
[v] "Le Philosophes du Nature" (LPN) was founded in France in 1979. It is no longer active, but its course materials on qabala, alchemy, spagyrics, and general esotericism can be obtained through Triad Publishing, Wheaton, Ill.
[vi] *Enochian Magic of the Golden Dawn* by Pat Zalewski. Llewellyn Publishing, St. Paul, MN. 1994. p. 45
[vii] For more information on the role of Chesed in spiritual development see: *Wisdom's Bliss – Developing Compassion in Western Esotericism* by Mark Stavish, available through www.hermeticinstitute.org .
[viii] Both are published by Llewellyn Publications, St. Paul, MN.
[ix] An *oratory* is where spiritual practices are undertaken and is derived from the Latin word *ora* or speech, from where we get the Latin word for prayer; it is the personal temple of the hermeticist.
[x] "Supreme Convocation of the Watchtowers" is an expanded version of Israel Regardie's "Opening by Watchtower" and can be found in *Secrets of a Golden Dawn Temple* by Chic and Sandra Tabatha Cicero, Llewellyn Publications, St. Paul, MN. 1992. P. 312.
[xi] The Sphere of Sensation is the Golden Dawn term used to refer to the aura.
[xii] See: *Tarot of Ceremonial Magick* by Lon Milo DuQuette, Samuel Weiser, Inc., York Beach, Maine. 1995. This book is very useful for its charts that quickly and easily allow one to know which cards and correspondences go with what parts of the Tablets, as well as the rituals to invoke those forces.
[xiii] *Magick* by Aleister Crowley, Samuel Weiser, Inc., York Beach, Maine. 2000. P. 62
[xiv] Zalewski, *Enochian Magic*, p. 170.
[xv] *Inner Space* by Aryeh Kaplan. Moznain Publishing Corp., Brooklyn, NY. 1990. p. 22
[xvi] Kaplan, p. 26
[xvii] For more information on the role of Thoth-Hermes and practical use of the godform see: *Wisdom's Bliss –Developing Compassion in Western Esotericism* by Mark Stavish at www.hermeticinstitute.org.
[xviii] *Talismans & Evocations of the Golden Dawn* by Pat Zalewski. Thoth Publications, Loughborough, Leicestershire. 2002. P. 198.
[xix] This video is by Lon Milo DuQuette, and produced by Hooded Man Productions, Claremont, Ca. 1994. It can be purchased from Mr. Duquette's website: www.lonmiloduquette.com.)
[xx] *Enochian Sex Magick* has little to do with sex magic or Tantra, and is a fine book for clearly and explicitly describing simple and effective Enochian operations. While it is simply an explanation and clarification of *Liber Chanock*, it is essential reading for beginning students.

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Michael on Channeling, Guides, and Other Topics

By T Sullivan

Cover photography by TA Sullivan

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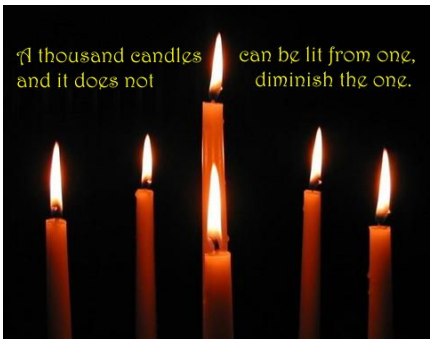

An IM Light Book
Edited and Published by the IM Light Publishing Company

Preface

This book is a compilation of readings and insights offered by the channel, IM-Light, who originally communicated the readings from the entity calling itself Michael. The readings offered here were culled from the hundreds of readings accumulated by this channeler because they offered the most comprehensive and insightful information.

To protect the channeler's privacy the initials 'IML' were substituted for her own. All other initials referenced in the readings were also changed.

The opinions, comments and suggestions given by the entity Michael appear in sans serif font and do not necessarily agree with the attitudes, opinions, convictions or beliefs of anyone else connected with this book.

For purposes of space, Michael's name has, at times, been abbreviated to simply 'M'.

Asterisks (* * *) have been used to indicate where a time lapse has occurred between various readings relating to the same topic.

T Sullivan

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Introduction

> *"Channeling is the merging of energies of one who is not upon the Earth plane with one who is. Usually this requires that the personality of that one upon the Earth plane be moved aside, so that the essences can more easily merge and communicate.*
>
> *To bring the information through to the physical, that is, make it a physical object, do you need to allow the manipulation of the physical form by that energy essence not normally incarnate. For when focused upon the physical as you, does personality control the body. But when the discarnate one controls the physical form, there is no personality unless the energy is that of one who is upon the astral, and then the personality is 'milder' and easier to control."*

That is the Michael's "brief" definition of channeling. However, they had a lot more to say regarding channeling, including the what, how's, and even the why's.

In the course of their discussing channeling, other topics came up, including what exactly are psychic talents, what other planes exist besides the physical and the astral, and what types of information can we physical beings get from "speaking" with these entities existing on the other planes.

Within this book, we hope to answer some of those questions and perhaps give you even more to think about and ponder.

As always, Michael and I bring you this information in the spirit of loving acceptance with the hope that it can help you along your life's path.

Channeling

I've always channeled Michael, but I was nearly twenty-five before I realized what the ability was called. Now, I won't say that what I "channeled" when I was a child was as clear as that message in the Introduction. When I was young, the Michaels primarily came through while I was writing my poetry or short stories.

When I truly attempted to go into a trance-like state, I needed a prop (like Tarot cards) to get me started. The shuffling and rhythmic motions helped me move myself aside and let Michael come through.

However, when I was nearly thirty I finally caught up with my essence twin (refer to Michael's Teachings and Philosophy and the story of Karma and Your Essence Twin*)*. The combined energy allowed me to let go of personality without any props, because my twin's energy gave me the necessary feeling of safety and comfort I needed to prove to myself that I could do this—channel freely.

Once I let Michael through, and felt the full power of their energies flowing through me and the full power of their truths flowing through me, I realized that I wanted to continue feeling like this. The fear that had tried to keep me from experiencing this was finally released. I no longer needed any type of prop or preparation; I simply needed to *slip sideways*—at least that's sort of how it felt to me—like I was slipping sideways out of the way, and allowing Michael to come through.

Now, I know that some channels say that they can speak while channeling, but I find that using the voice keeps me (my personality) too close to the body. I've been told that this is due to my centering (moving part of the intellectual). So because my body needs to be in (some type of) motion in order to communicate, we (Michael and I) use automatic writing. The motion of writing, combined with a slight rocking motion, allows the communication to flow that much more smoothly.

When I asked Michael about our relationship, this is what they said:

M: If we confine ourselves to this life in which you are known as IM Light, then we have been channeling with you for 47 years; however, we have only been writing our answers to your questions for 37, although you realized it not. For always did you suspect, but not completely would you release self. But we have channeled information to you through 7 other lifetimes, so it is not completely unknown to you. Also do you have little to fear now that you have reached the level of awareness that you have, and for this reason does the channeling come easily and almost "automatically".

Q: *How would someone else channel either you or some other teacher or guide?*

M: As to how someone would channel, we could explain the mechanics, and yet still would there be those who could not master it. For they are driven by fear and cannot let personality go, even for a moment. For them there is only awareness of fear and so do they find what we say frightening and beyond belief. This is their choice, and is not to be taken personally.

To channel or communicate with one not of your plane, do you need to shift focus from the physical plane to that of the energy levels of astral or causal. To shift the focus requires that the personality be shifted or its attention "diverted" (if you will), so that essence may be forefront. Once this occurs, it becomes easier for those guides to communicate or make contact with you.

As to how this communication would occur is dependent on each individual. For each would respond differently. Some would "hear" internal voices, where others would see pictures or "movies", and still others perceive mathematical symbols or musical compositions.

The communication methods used depend on the role of both the guide and the channeler, for if both are scholars then might the information come through as words or mathematical computations. If one is artisan then might it be in the form of music or artistic endeavors. If of the leadership roles (king, warrior, or priest), then might the information come through as a plan of action. So each will receive the information in their own way, but only if the path or channel is cleared, and the energies allowed to merge.

For that is how the information is exchanged, by the merging of energies between channeler and guide. How the information is interpreted depends on the grouping of fragments and how they perceive the information.

To shift the personality must you sometimes occupy it with other things with other actions or thoughts. Then will it be "distracted" and the focus not on the objects and 'reality" of the current here and now, but rather will it be on the beads or cards or mantra with which it is focused. This allows then for the essence to control and lead, and for awareness to move to the other planes where the communications can then occur.

These then are the mechanics.

* * *

Anyone can channel, this is merely a way of opening oneself to and listening to one's "higher self"—the part of self not focused on the physical plane.

The term "higher self" is misleading, for it is not that that portion of your self is better than the rest of you. Rather it only indicates that it is the portion of you not focused on, not encased in, not constrained by the physical world. Therefore, the perspective is broader and the "wisdom" more clear, for the memory is unimpeded by personality and fear.

However, to be brought "forward" to the physical realm, requires that the information be "filtered" through the personality to the physical being that you are. If personality is

strong, then the information may never come through. If personality is that strong, then the channeling will probably never occur.

However, if personality can be moved aside and a channel for information created, then wisdom can be communicated. If, however, the information creates fear or conflict (conflicts with the chosen personality), then either the information is blocked or the personality becomes radically changed.

These then, are similar to your life-altering situations. For they are little more than essence contact. A contact of a fragment with itself, which frightens it so much as to cause the "instant" removal of personality and the fragment then operates only from essence. This causes the lessons and karmas and tasks to be abrogated, for personality is chosen to facilitate the learning and the experiencing. But if personality is "lost" through some life-shattering experience, then the "play" is interrupted and will need to be set up and experienced at some other life time.

Those who would channel some "thing" or some "one" other than their higher selves, would need to seek out one of their guides, or to have had an agreement in place. You have had an agreement with us for the past 7 of your lifetimes, for it has taken many of your lives for us to develop a good enough rapport that channeling then becomes possible. For the understanding of language is not easy. We think and communicate in terms of thought, you use words, music, mathematics, emotions, and all manner of communication methods. Therefore, for us to communicate easily and distinctly that which we wish to say becomes a learning experience for us both.

We do not "influence" your thoughts so much, as we do direct you toward those ideas and concepts that facilitate the learning and communicating. Most would channel astral guides, for these require no agreements, nor do they require extensive preparation. For those in the astral are still close enough to the physical that communication flows easily and with little blockage. It is only as you move toward the causal and buddhic planes that communications become more difficult and so requires the agreements of several "life times" so that the links and connections can be created that aid in the communication process.

Q: *Who can channel, anyone? And what does it take to do so?*

M: As we have stated, all can channel, if they learn how; however, if they do not have agreements, then the only voice channeled will be their own[1]—this is not to say that channeling one's higher self is not good works, it is just that we know the question will arise. For you must understand that no entity would think to "invade" another's space without that prior agreement.

Most common, are agreements between an astral guide or host and a fragment. For these require no long preparatory work, nor do they require translators or interpretations. Therefore, most will channel either themselves[2] or a guide or host from the mid-astral

[1] they refer to a person's higher-self.

[2] they refer to a person's higher-self.

level, for they are attuned to the physical plane and will readily respond to those whose questions/thoughts/essence push into their realm.

These discourses require no prior contact for attuning or adjusting, nor do they require "translators" or an establishing of a compatible "language", for these guides are already familiar with all physical plane methods of communicating. Those with agreements to contact others "beyond" the mid-astral have probably already been doing so, but not in a conscious way. Rather are they doing so through sleep, day-dreams, and creative pursuits, such as art, poetry, storytelling, and similar activities. For these allow the ego/personality to be "moved" aside and a type of communication to take place. It is during these times that the establishment of a common "language" and symbology emerge, so that the communication, when addressed directly, can be more clear and precise, and not 2 entities trying to communicate in differing terminologies.

Some can have agreements with causal entities, others with messianic entities, and some with mental plane entities. Few (perhaps 1 or 2 on your planet) have agreements with entities on the buddhic plane, for they have little desire to communicate with those still in "kindergarten". Even those from the messianic plane are few, for they are not expected to teach those not yet free of physical constraints, but it is their nature to do so if they find it challenging or creatively stimulating. So, there are approximately 12 messianic entities willing to communicate with those in the physical. Of those, 4 do have agreements to "speak" with fragments on Earth, though not all are human agreements. Some are with cetaceans, for they more readily communicate in those frequencies anyway.

We on the causal plane also have many connections with those still on the physical and these may last through many of your lifetimes. For our teaching agreement may start in your life 200 and conclude after you have cycled off to the astral.

The differences in teachings are the perspective. We have a broader/wider perspective than do those on the astral, and those on the mental plane have a greater perspective yet, than do we. However, the "further" away in frequency the plane is from the physical, the harder it is for communication to occur, for our concept of "language" is not very similar to yours, just as those on the buddhic plane have a different concept of communication than do we. This is why "pathways" or gateways must be "built" and maintained, and why precepts and concepts must be shared via this gateway prior to actual "communication" taking place. For without a common starting point, all communication becomes meaningless gibberish.

Centering, Colors and Channeling

***Q**: I would love to channel, but am not sure this is possible with my overleaves...I understand that those with an intellectual centering find it harder to channel than someone with a different centering.*

M: It is not the centering so much that would preclude the meditating or the channeling, but rather is it the attitude. For this one would we see the need to first access self before moving on to those guides first astral, and then, perhaps, those of the lower causal.

That the questioner has guides on the astral and the lower causal, as well as the mental and the physical is true. That he recognizes them and their works, is not. For most often

do they work during sleep cycles, for that is the only time that this scholar is free from those filters/traits that would keep their information from being "heard".

All can meditate, and all can channel. However, some are more adept then others, for their fears are not so strong. Who one channels depends on those agreements made. For not all have agreements to channel any others than those within the astral, while others have agreements to channel only those upon the mental. For the questioner do we see primary agreements with self and those who would be astral guides. Also is there one who would come through from the lower causal if the agreement to create a channel were invoked.

The mechanics of channeling are merely a shifting of focus, so that the physical world no longer predominates the life. Then rather is the attention or focus on the astral or other level. It is through this shifted focus that the information comes. For us (IML and ourselves), the connections grow stronger and her (IML's) attachment to the physical less, so that the shifting of focus becomes almost automatic—something she can do without thought or awareness. For others does it require more practice and concentration, for giving up the physical focus causes much fear and so becomes a struggle rather than a natural act.

The warrior (JM) especially, is one such. For she fears the loss of control that occurs when personality is set aside and so does she fight herself so as to retain her focus in the here and now. When she does achieve shifted focus, her questions and concentrations are still on those matters of a physical nature. Her guides would assist in these issues, but she listens not. She must allow the mind to quiet, so that the guides may speak. However, she creates so much inner noise that they become lost in all that confusion.

Q: Can colors or certain frequencies of light help us channel?

M: Silver will raise ones vibrations, but gold is a more harmonizing color and raises the vibrations ten fold of all within its light. Gold is the color used by those who would contact us, while silver will aid most to raise their vibratory levels enough to easily contact those within the upper astral levels.

White light is the color of the Buddhic plane and so does this color help raise ones vibrations enough to reach those upon that level. To reach the Tao do you need to reach beyond the physically visible spectrum of light, for the Tao contains all light and all sound and all aspects of everything.

Using Props

Q: *Is it okay to use props like tarot cards or runes or other such items?*

M: We would see the using of props as the means of moving aside personality and allowing the essence that is you to come forward. Whether it be the counting of beads or the chanting of prayers, or the using of tarot cards, or the tossing of dice or bones, all of it helps occupy the physical side of the body, thus allowing the essence to move forward.

To use the props as a means of communication can be done, but it limits greatly the communication. For the tossing of bones may give you a symbol or other meaning, but relating that symbol to the question or concern requires that essence be allowed to speak.

You (IML) used Tarot cards, and the meanings given for those cards were then expanded on by us. But even then did you find the information limited and not easily interpreted. When the prop was released and the channel opened completely, did we all find the communications more satisfying and more easily accomplished.

For you, the shuffling of the cards gave you the practice you needed in laying aside personality so that we could communicate. Once this was learned, the prop was no longer needed. So it is with mantras or bead counting or any manner of repetitive motions or sounds. They are simply ways in which those in the physical move aside personality so that they may speak with their higher selves or with their guides.

Q: *So are you saying that the I Ching is no good?*

That the symbols on the I Ching do not clearly reflect the modern world is true. Therefore, cannot the messages gained through its use be wholly and fully expressed in a clear manner.

It is the same with what we teach and what Buddha taught and what The Christ taught. For the language shifts and the message is transmuted.

The energy behind The Christ was more important than the words spoken, yet the words were spoken in a manner understandable to those first, second, and third cycles of his day. That those words spoken are the same as exist in your Bibles today, is not true. For The Christ's words have gone through many iterations, and many translations.

Q: *But isn't the Tao perfect and unchanging?*

No, the message of the Tao does not change, but those receiving it do. Does the Tao change? Yes. For all things living change. If they did not, would they become stagnant, and that, to us, is worse than death. For in death do you simply cease to exist—something impossible to do—but in stagnation do you simply cease to grow.

That the I Ching has benefit is not in question, for many props have benefit. Tarot cards, playing drums, or even rhythmic rocking are all beneficial, yet the messages gained through such actions must be weighed against the amount of personality present at the time, as well as the motivations of that one bringing forth the message.

The I Ching was developed by a warrior race and its messages are geared toward that civilization. Therefore, do they (the symbols) have little "truth" behind them anymore when used within today's various societies.

If there is one message that the Tao would impart, it is that all should live. For that is the purpose of what we all do—live, experience, enjoy.

Q: *So are you saying that those using tarot cards or runes are fakes?*

M: We did not say this. There are those who use these items to move aside ego so that they might better communicate whether with themselves or their guides. In this way can they then answer the questions put to them. Other times do those who use these props simply read the questioner's auras thereby "seeing" the path or paths available to the seeker.

Not all who claim to be able to read tea leaves, tarot cards or other devices are without guile. For many would simply make claims in order to obtain payment. What they tell the questioner is usually contrived to appease the questioner based on an insightful reading of human nature or through downright trickery. It is up to the questioner to determine who is truthful and who is not.

This is true of anything. For always is there a need to validate for self whether someone is "good" or "bad". That we do not perceive good and bad as you do, still do we understand the concept of deceit and honesty.

Therefore, if you would seek a fortune teller or tarot reader, then we would recommend seeking within yourself whether there are any links between the two of you, and whether those links constitute a lesson or an agreement of aid.

The use of cards, runes, bones or other objects, while not particularly useful for most, is dependent upon the reader. For if the reader is one capable of seeing auras and skilled at the interpretation of same, then will it seem as if their reading of the cards, runes or other object is most accurate. Therefore, it is not the object but the reader and their abilities that matter.

You may attend many tarot readings and find none useful, yet you may attend one session wherein the person reads chicken bones, or tea leaves and find the information completely accurate. It is not the tea leaves nor the chicken bones, but the person who has read your energies that has made the difference.

Having no knowledge or understanding of this, however, will lead someone to believe that tarot cards are not believable while tea leaves are. Neither viewpoint is accurate, however, it is the person's perception, and we find that nothing will change that if they do not wish it to be changed.

To read auras is not a skill learned so much as it is a choice made prior to birth. For this is an ability that must be blended into the reader's energies when they create the body. By linking their brow with the mental plane can they then always connect to the higher mental center and "channel" the information regarding the person presenting the questions. That most would also connect the communications center so that the loop is complete is also true. For without the full link can one know the information but be unable to communicate it to anyone.

Channeling is merely the linking of the higher centers to those corresponding planes so that a fuller more intense connection is created. Not all centers need to be linked, just those from where the information would come. If you would channel emotional or astral beings, then would you link your higher emotional center (heart chakra) to the astral plane along with your communications center so that which you feel and experience can you also communicate.

If you would channel us, or one like us, would you link your higher mental center along with your communication center. To channel those of the buddhic plane, would you connect your upper four chakras, for you need to use them all in order to reach those who dwell there.

To use the lower centers allows you to communicate not with those of other planes, but rather does it open your being to experience those creatures that dwell on your own. Those who are most in tune with those creatures of the Earth—dogs, cats, birds, fish—do have their higher physical centers connected (thorax, root and base) for this then allows them to more easily sense what these creatures are experiencing/thinking.

The Power of Prayer

***Q**: Does saying prayers really work; such as for healing or improving a situation or whatever?*

M: We see the art of payer as accomplishing two objectives. The first is that it helps those who would pray to focus their energies. The second objective met is that of clearing ego and allowing a clearer communication with essence.

That this can help bring about the desired change is true. For much can be gained through a focusing of energies, and from a clearer pathway that allows essence the opportunity to make its choices known to that physical mind and ego.

By indulging in a group prayer, can much be accomplished. For the focus of energies causes a clearing of the pathways, thereby allowing essence a better/less encumbered opportunity in directing the situation towards that goal which they seek.

Most often does the prayer(s) move aside ego, thereby allowing essence to move easily follow those choices most sought by essence. That the pathway may suddenly seem smoother, easier, less troubled is because ego no longer is leading, attempting to direct the life in opposition to the goals of essence. That most attribute the "sudden" ease to the interventions of God, angels, or other deified bodies, is true. However, the truth is merely that essence has control now of the life.

Those indulging in a group prayer for another whose life seems troubled, do also create a "difference". For through their focused energies can they affect enough of a change to allow (again) essence to move forward and aid the troubled one toward that goal/path most wanted to follow. Or if the one being prayed for is ill, can the focused energies create a vortex in which essence can decide whether the lesson has been learned and so will allow the body to heal.

If however, the lesson would continue, then the focused energies bring about calm, insight, comfort, and feelings of loving support to that one who is sick. That this is good works is true, and always greatly appreciated by essence, whether it would be healed or not.

We see the use of "negative" prayers as also holding some power. For again, is it a focusing of energies. That the energies directed seek to harm or frighten another, makes little difference. For energy focused at another can, if allowed to do so, create much hurt

or much good. It is based first upon the intentions of those who would direct the prayer(s), and secondly on those toward whom the prayer(s) are directed. For if they refuse to accept either those energies of a positive or negative intent, then will the energies create little or no impact. For it always is the choice of those involved as to how or what their lives shall be.

If the one at whom the energies are directed, is weak of body or physical mind, then might the energies focused upon them override their choices, thereby affecting further their physical condition. If it was not their choice to be healed, yet a healing focus was given, then might a debt be incurred. Also is it true that if a death was not intended, and the focused energies do indeed inflict more harm, including death, that this might also engender a debt. For when weakened while within the physical plane, is it possible to override another's energies and choices with your own. However, this is to take responsibility away from another without their choosing you to do so. Therefore, does it make you indebted to them.

For you, by giving them health or illness/death, have gone against their choices and so do you now owe them. So, although prayers are little more than focused energies, care should be taken before invoking them for any purpose, unless sought by the one who would be focused upon.

Palm Reading

Q: *What about those who supposedly read palms? Are they really just reading your mind or your auras or something?*

M: We see the reading of palms and hands as a valid talent, if the reader is well-versed in their craft. For the details of the life are not contained thereon, but the overall milestones planned are. There is indeed the number of agreements for mating shown on the palm, as well as, major interactions and monads. To ascertain the nature of the relationships or monads, one must look to the aura, but the fact that they were planned is noted on the palms. This information is also "noted" on the soles of the feet, but few were ever schooled in the reading of these.

It was thought to help the individual "remember" by making a visual representation of their plan. But as societies and cultures changed, the ability and knowledge was lost to all but a few, and for those few it is still looked upon now, as something of an oddity.

This is not to say that what is on the palm must be adhered to, anymore than that "plan" in your root and base must be. It was simply a means of communicating the plans you had made, so that you could better make your choices on life. There are those who, when they read someone's palm, are also reading the person's energies. This is not wrong or right, it simply is. For if more information can be gotten that would aid the person whose palm was being read, then what matter what part of that person the information comes from?

Those who read faces or bumps of the head or other similar things are either reading the person's energy field or inventing information. For there is no valid information "written" on the body other than the palms and soles. Therefore, to tell someone that because they have thin lips they are a cruel person, or because there are 3 bumps at the crown of their head that they will marry 3 times is, to us, a most amazing fallacy.

Of course, all readings done by someone other than oneself means that the information must be weighed and evaluated, for only the person being read can decide what is valid and true. The reader may or may not be honest, knowledgeable in their craft, up to par (balanced, centered and healthy), and unbiased. For most all have an agenda of their own, which will color the information. This is to be understood.

If one is not knowledgeable in their craft, whether it be reading palms, energies, or thoughts, then again, the information may not be completely valid. This is why only the person for whom the information is intended can decide.

The "reading" of tea leaves, or bones, or dice, or rune cubes, tarot cards, and all manner of devices are simply that—devices to aid the diviner. Some use it to mask their inability to read the energies, others use it as a way to get to a state where communication either with their higher self or other off-plane entities can take place, while still others use them as the means of communicating because they do not "channel" any other way.

Again, it is not the method of communication that is questioned, but the channeler's/reader's ability to "decipher" and "interpret" the message. For if the message is interpreted incorrectly or from one viewpoint only, then the information's value will be questionable. Therefore, the clarity of perception in the communication whether it be through autowriting, tarot cards, vocalizations, or bone tossing, is what matters.

This then becomes a matter of how well the reader/channeler can move aside personality so essence can communicate with essence. For if personality is strong, then the information received is more likely to be "shaded" in some way. This can vary on a day-by-day basis, as the channeler/reader may find that they just cannot clear personality on one reading, when the next day they have no problems. This is why we say that even the best channelers/readers have only about an 80% accuracy rate.

Does this clarify things?

Q: *What does it mean if your life line has a break in it?*

M: A breaking in the life line can indicate several things. It depends on how the life line restarts and breaks. For if the line is forked when restarted, then a major choice faces the one with the break, and they would do well to think hard about what they do.

If the life line restarts with a chain, then a major illness is the result of some major crises or event in the life. If the life line breaks with a chain, then restarts cleanly—then the illness will cause the life to dramatically change.

If the life line ends cleanly and restarts the same way, the life is abruptly changed through some action that may or may not be the choice of the one whose life line is being analyzed.

If the life line ends in an X and restarts cleanly, then a rescue of someone will cause the change in the life. If the reverse—clean break, starting in an X –then someone will rescue them causing them to restart their life.

If the life line fades out, then fades in, there will be a gradual changing leading to a point whereat the person may spend more time off plane than on, before resuming their life in a more spiritual way.

It is only if the break resumes not, that a death occurs.

The branching of the life line where both lines are of equal weights, indicates a point where two choices of equal importance and equal chance/probability await selection. Once one is selected, it is usually found that the line/path not chosen, will begin to fade on the palm.

Remember the palm is an indication of the life's plan, not a definitive "road map". For everything in the life is still choice, and the individual may decide to go in totally different directions than those originally outlined on the palm.

Astrology

Q: *Is there any correlation between astrology and the planetary terms used in discussing body types? And if so, would you see the body type represented somewhere in a person's birth chart?*

M: That the various body types are named for the planets within your solar system is true. For the body type also reflects the same energy pattern as those astrological bodies. That this gives an affinity to certain configurations within the heavens, is true also; for you would pick a moment wherein your vibrational pattern and the vibrational pattern of the physical world are most compatible. That this would include the configuration of the planets around Earth and the sun is true. Therefore, is the astrology of the birth period reflected in a condensed version by the body selected.

Q: *Can astrology predict your life?*

M: That astrology can actually “predict” what your life will be like is no more true than to say that we (Michael) can predict what will happen. For your life is your own, made up of all the choices that you make.

However, astrology, like palmistry, if done correctly, can tell you what your life’s template is—the milestones that you decided on for the particular life you are living. That any of these milestones *must* be met, is not true. They are simply guidelines established by you while discarnate and in preparation of the life you now lead.

There are some methods of astrology more precise than others, which can also show the path on which you travel and can, therefore, pinpoint more accurately those agreements, vectors, and meetings that are coming into play.

However, most practitioners of astrology know not the nuances to see beyond the global template that each person creates, so can do little besides identifying the major milestones originally set up.

Astrology is a valid way in which to remind yourself of those tasks and debts that you would try to complete within the current life. That it can tell you that you will wed

someone tall, dark, and loving is not true, for only the basics are “recorded” on your aura at your inception (birth).

What you carry inside is more precise than any information that can be gleaned from those who read the heavens. For what you carry inside is imprinted on your energies (auras) at that precise moment of entering the physical plane. However, those that use astrology can give a broader, less detailed, outline of your life’s goals. Their range of time, and therefore their precision, is affected by the physical plane and its measurement of time.

For while you may truly have been connected to your physical form at 11:31a.m., the recording of your birth may not have occurred until 11:50a.m. or even 12:20p.m., if complications arise. Therefore, can you see that those who practice astrology must allow a greater range of flexibility in their interpretations of your goals to allow for the fallibilities of those involved in the birthing process.

The confluence of stars and planets at the moment of inception—not conception—also influences the type of body one selects. For if one selects a mercury body, but is born when mars is high, will they find themselves struggling against energies that seem determined to hold them back.

At certain times when mars is predominant, will they find themselves unable (or seemingly struggling) to do those tasks that usually come so easily. This is true for many of the body types, except solar. For solar can adapt to any cosmic configuration.

If a mercury/mars body was chosen and mars is predominant in the cosmic orientation at birth, then will it ease the tensions during that cycle and allow the body to operate normally.

So always is it best to allow the child to select when it would be born, rather than forcing the labor as is often the practice. For by forcing the labor, do you not allow for the proper confluence of energies—the confluence sought by the child fragment when the body types and life goals were planned.

It is also wiser for the fragment being born to select a combination body type, for this would stave off many of the poor confluences that might arise otherwise. However, there may be lives in which a singular body type is to be experienced, and this is also fine.

Q: *What is astrology, though? How can the motion or position of the stars and planets affect us? I mean, is it real?*

M: The placement of the stars and planets within your galaxy is an indication of the cycle of energies within that particular area of the physical plane. For each “section” of the physical plane has its own cycles and rhythms, just as each has its own forms of sentient life.

Your world and all those who dwell on it align themselves to the cycles within your entire reality—that this includes all those stars and planets within your galaxy is true; that it includes all those stars and planets within the galaxies next to yours is only partially true. For their impact is only moderate for you; while for those living within those galaxies is it more important.

That is not to say that you live within a closed universe, for that is not what we mean. What we identify is that the astrology of the universe is structured in a way that flows first around that galaxy most affected, then outward, like rings on a tree, to affect others.

Therefore, do you align yourselves with your own heavens, then with those heavens of the other galaxies.

The more “in tune” one is with all the energies—astrological, world, planal—the more easily do they manifest that which essence desires.

If one were to travel from galaxy to galaxy, would they note anomalies caused by the shifting or realigning of energies. For the energies from one galaxy flowing into another do create “ripples” where they meet. These “ripples” create anomalies that you perceive at times to be black holes, tears or rips, or even shifts in time and place. That these same anomalies do occasionally impact the Earth itself is true, but it is rare.

That that area known as the Bermuda Triangle is such an area is only partially true. For there are occurrences of these types of anomalies there, but primarily the odd energy fluctuations experienced by those so affected, are due to the residual effects from those experiments conducted both by those called Atlanteans by you—though that was not their true naming—and by those of the current government of that nation known as United States.

The rotation and placement of stars and other “heavenly” bodies is part of the “template”. Therefore, has it always been used as one of the markers to indicate not only the passage of time, but also the cycle of realities.

The “patterns” created within the stars are similar to those patterns within each entity. An entity chooses its passage into physicality based on the configuration of those energies comprising the heavens—or what you (all) term the astrological chart.

Part of the “game” is to be born within those patterns most in tune with your own, and those most out of tune with your own. For when you choose to be born within an astrological configuration not attuned to your own energies, do you need to work harder in order to make the simplest tasks a reality.

When you use the expression that “…the heavens are against me…” it is true. For if the energy alignment of the heavens is “off” in relation to your own energy pattern, does it impede the flow of your own energies, thereby impeding your abilities to manipulate your own reality.

Remember, you are comprised of energy, just as the world (on all levels) is. Therefore, when you choose your moment of birth, you are choosing that moment when all energies—physical (and that includes all planetary and astrological energies), astral, causal, mental, and Buddhic energies are as you want them to be.

If you choose a point at which the energies astrological are in opposition to your own entity energies, will you find that your life is a most difficult one. For if you attempt to

manifest a specific job, but the energies oppose this, then you must either expend more energy or manifest a different job.

If the astrological, as well as the physical, energies are in opposition to the entity's energies, will you find the life short and problematic. For it will be most difficult for any fragment with that much "opposing force" to maintain a presence.

The configuration of the stars and planets do contain valid information for those who can read them. However, few are adept at this. We find that those following the Veddic method of astrology do the best at understanding the nuances of the energy fluctuations caused by the shifting planets. That is not to say that other astrologers are not adept—we did not mean that nor did we say that. Only that those using the Veddic methodology show a higher percentage of accuracy than most others.

Once a configuration is selected and birth occurs, can the astrologer use the knowledge of your birthing configuration to try to determine other configurations coming up and how they may affect the life based on the energy pattern chosen for birth.

That the best astrologers are also readers of energies is true. For they will not only determine which cycle of planets you have chosen to live in, but also what your personal energies are like. Therefore, can the astrologer compare the two and determine more accurately just how the planetary configuration will affect you.

Those who give general astrology information are rarely accurate. For they have little to go on except the overall configuration of the astrological energies. While for some an interpretation of those general energies might mean joyous tidings, for others will it mean a death in the family. It depends on the combination of personal energy and planetary configuration energy.

Is astrology real? All things are real—even those things only conceived within your own mind and never expressed. For even thoughts are energy, so that makes them real. So, yes…the affects of the planets and stars upon your lives is real.

Numerology

M: We see this as a way to determine a mathematical formula to explain a person's behavior. That certain numbers carry specific vibrations is true, just as it is true that a person's name carries specific vibrations.

If you wish to designate a vibratory frequency with someone's name, then would we suggest using the numbers 0 – 7.

0 = null; that is, it has no vibration at all.
1 = is the lowest vibratory frequency and corresponds to the root chakra
2 = base
3 = thorax
4 = heart
5 = throat
6 = brow
7 = head

For us, do we associate the name and its vibratory rate with the overall vibratory rate of the fragment. The channeler is the sum of all her energies (frequencies) including her birth name. Therefore, do we see her as a seven. That this corresponds to a particular body type or personality type is not true, rather is it simply one number out of several hundred that defines you to us.

If you were to use a type of numerology to define a person's characteristics, would you need to know more than just their name. For you would need to know their birth month, body type, role, cycle, level, and connection point.

We refer to the point of connection between them and their guides. For those whose connection point is the brow (mental) are a high 6, while those whose connection point is the root (grounding/physical) are a high 1. Each role and cycle has a primary connecting point inherent in them, but a person may select another connection point if they have set agreements to channel (a teacher from one of the other planes), or act as energy manipulators, or otherwise change their vibratory frequency. That many would do this without having selected energy manipulation or channeling is not true. However, there are those who would experience having an elevated vibratory pattern based on one particular connection point.

A third cycle sage with an elevated communications center (connected at the throat chakra) would experience the ability to convince anyone of almost anything. They are the fragments that can sway entire towns, states, countries to do what they want them to. Hitler was one such fragment, although not third cycle, he was, through elevated communications and mental centers, able to convince entire countries to do his bidding.

Others, through connections to the base or root, can work seeming miracles when it comes to healing the Earth or those creatures that dwell there. They will have a seemingly uncanny ability with animals and plants.

By raising their frequency in that way, do they change their overall frequency, so that the normal configurations no longer apply.

As we stated, this is an uncommon occurrence, and usually leads to many imbalances, but it is also something that does occur.

In terms of the numerology that is used on common practice we must say that it offers little other than amusement. For it holds little truth to it.

What's in a Name

Q: *How can you figure out who is being referred to with just a name?*

M: We see the name as having a particular vibration. We then locate that vibration in your timeline. This is verified by the thread from you to the one who contacted you. This is a very fine filament, but gives us confirmation that we have located the correct fragment. We use the Akashic records when searching for more details regarding pasts and lessons and karmas. For only the emotional and/or basic details are contained in the base of the individual. If more information is required, then we come here to retrieve it.

The name is a vibration both in written and verbalized form, for the thought always precedes the action or event. Therefore you must think the name before writing or saying it, and this is what we "see". We see not the letters you scribble, rather we see bursts of energy that indicate similar bursts inside your mind. This is the closest we can come to explaining.

For we are not physical and the world you live in is perceived by you (global you) at only one level. We see not that level. Rather do we see the energy levels that actually comprise your reality. So we see the individual lines of energy that go into building your world and you see the whole construction. This, then, is the main difference.

Those seeking photographs or telephone communication are seeking to "feel" the energy or create a link with the individual in order to "read" them. It is what you would do, also. For it is only when you can actually view someone in person that you can see the entire person present here within the physical realm—you understand what we mean by "entire person"?

IML: *Yes, Michael....you mean their physicality as well as their energies that reside in the physical plane.*

M: Exactly. Otherwise you, too, must link to them and either view their energies via what you term remote viewing or simply through "feel" once linked. We are not limited in that way, being outside of the physical frequency.

Q*: What about those people that have names that are the same and/or common, like Harry Jones or Peter Smith?*

M: Those individuals who share names do not share energies. Therefore, we look to the source of the name. If it is not the bearer of the name, but another who has requested, then we follow their link to the person who bears the name. Once the energy is identified, do we then dispense the information to the scholar (IML). For all persons despite their name or lack thereof, are individual in their energies/vibrations. Even twins (essence) do not have identical energies. For they come from different entities.

Remember, we do not have the limitations that are placed upon you as part of the physical realm, so we do not see the person/fragment as do you. Rather do we see a particular collection of energies and vibrations that signify that fragment. And it is within that vibrational field that all the individual's information is stored—such as role, cycle, pasts, and goals. It is this then that we read. Does this clarify it for you?

* * *

We prefer to have the entire birth name and not the "nick name" for this then allows us to identify properly the fragment that would question us. There are instances wherein a child’s given name is "incorrect". That is, the energies match not the name given. Usually then has the child/youth abandoned that birth name and taken on the one that is more appropriate. You, questioner, are a good example, for the given name was not "you", and so did you change it appropriately.

There are those who use their middle names rather than first given name for that same reason. For the second given name is the one that more accurately reflects the energies and so is the one used and adopted by the fragment.

Still others may adopt a name that is of none of those given. Those that would adopt names as affectations are primarily those with energies that are unbalanced and chaotic, or of a sage or artisan type. For both seek attention or to create a "stir" or atmosphere, and the taking of an unusual name would cause/create this.

Therefore, do we need to know the full name given you at birth when asking us for information. For if the name is Robert, but we are told Bobby, are we likely to obtain incorrect information. If, however, the name is Robert Anthony, and Anthony is the name used, then would it (the information) be more accurate if we were informed of that, but still would we require the full name first.

The name of the fragment identifies the fragment in as much as it shows the location—the reality and time line, being experienced by that fragment. For another fragment of that same essence would hold a different name and so be located in a different reality and/or a different time line. This is why we need to know the name so as to identify the appropriate fragment and the appropriate time line and reality.

If given every permutation of each person's name, would we then be most accurate in our identification; however, not even the fragments themselves know each and every name that is assigned to them. So the best we can do is to work with that name assigned at birth or assigned to self while a youth. For that is what will resonate most closely with the fragment and allow us to review their experiences and choices "thus far".

Rituals

Q: *Is it important or necessary for someone to chant or create symbols (such as pentagrams and the like) in order to contact their guides?*

M: The chanting or repetitious vocalizations of a name or phrase or even meaningless sounds is not what makes the connection. But rather does this practice cause ego to be distracted. Then can essence "commune" with self (higher) or any of their guides.

The same is true of any truly repetitive action or device. Beating a drum in a slow rhythmic manner would assuage the moving center and allow ego to step aside while essence then came forward to commune with those it needed to.

Meditation is the focusing of energies, that this can occur through the chanting of names or phrases, or through the beating of drums or cymbals or bells, or through the rhythmic breathing of yoga movements is true, for the result is the same—the distraction of ego so that essence may "drive".

Some would focus upon crystals, or listen to the sounds of water flowing, or breathe in rhythmic ways, or continuously toss dice or runes. The rituals are used to aid in the distraction of ego, they are not always needed, nor is it necessary to follow them exactly each time by all participants. For some may find the beating of drums distracting not quieting. Others may find the sounds of the ocean stimulating, not meditative. Each must find their own way in which to move aside ego, and allow essence its guidance.

Those who follow rituals without knowing why they do so, will rarely achieve that which they seek. For without understanding the purpose for the ritual, will the energies not be focused except on the ritual. The ritual is **not** the focus. The focus is the allowing of essence to commune with self or those guides or teachers not of self. So focusing on the ritual will teach you much about memorization and repetition, but it will gain you little in terms of awareness.

If, when given a ritual to follow, the only reason offered for following same, is “that it has always been”, do we recommend analyzing the pieces that comprise the ritual so as to discern what it was the originators were truly trying to accomplish. For the pieces of rituals can offer guidance as to their purpose, even if those perpetuating the rituals no longer remember or understand why they do them.

To stand in a circle or star and move hands up and down is but a way to distract the moving center. The sitting and staring upon a candle or fine crystal, is but a way to distract the intellectual center The repetitious vocalizations of names or phrases is the distraction of the emotional center. Those that would practice ritualized breathing techniques are also looking to distract both the emotional and the moving centers.

So, there is always some purpose, but most times has it been lost in the zealousness of preserving the ritual itself. So rather than follow a ritual, do we recommend finding those techniques of distraction that tend to work for you, and to use the one(s) appropriate for the moment and the need.

Psychic Abilities

Q: *Do you need to be psychic to channel ?*

M: What you term "psychic senses" is to us normal precepts. All will follow the pull of threads (vectors) whether awake or not. Those who are awake enough may begin to understand what the "pull" means, while others may even have an "inkling" of it before it happens. This is a natural process of being—of becoming aware of oneself as more than just a physical being.

As to emotions, all those considered empathic, and many who know no better, send links from the heart to everyone around them, thereby allowing them to experience and know another's emotions. Others may leave their heart chakra too open, putting themselves out of balance and allowing everyone else's emotions to override their own.

Thoughts are energy, as are the emotions, and as such they can be "received" by others who are either in complementary vibration with the thoughts and the one sending them, or by the receiver linking to the other's thought center.

What we mean by psychic talents are those talents that allow one to consciously and with awareness on all levels, go in and manipulate the energies—not only on this, the physical plane, but on all other planes, as well.

It is this awareness combined with the ability that gives one the talent for healing (whether it be physical, spiritual, mental, psychical, or emotional), and it is this same combination that allows one to "look" at other's lives and see the threads that cause the vectors and to "read" when the vectors will most likely become active. They were at times called sorcerers, wizards, magicians, and witches. Whatever term is used, matters not to us. More is it important that they exist, for they are the ones that put balance back where the energies flow unevenly or are blocked—whether in some one, some thing, or some where/when.

We do not mean to imply that they are better than the man who builds bridges or the person who cares for flowers. For all talents and all skills are needed. For the experiences gained are what adds to our overall creativity.

However, the talents you (the questioner) speak of as psychic could be taught to anyone awake enough to learn. But the psychic talents we speak of must be chosen and honed throughout the lifetime.

Psychic Powers in your terms are the reading of thoughts, accomplished through either cording or auric reading; but since most cannot read other's auras, it is usually done through cording.

Precognition is the awareness of events based on cords or energy broadcast. Those not to be part of a "death" will be "warned" to stay away so they will not board the plane, bus, or go to a certain location. Sometimes these signals are picked up by others on the "frequency" or those who truly are psychic. Other times it is a matter of knowing before they make it "real". They may try it in the astral first, then go ahead and make it happen. So it seems precognitive.

Empaths are those that are cording other's emotional centers, or being overwhelmed always by other's auras. Balance and a closing down of the emotional centers to some degree will stop this.

Remote viewing can, in a limited way, be done by cording, but usually requires one who can manipulate all energies not just their own.

Psychokineses requires a real psychic, though some with only "psi" talents have manipulated objects within their sphere of influence slightly—usually, however, they do not know what they have done or how, and they cannot do it if the object is outside of their aura.

To be “psychic” in the sense of knowing another’s thoughts or emotions, or seeing another’s place or location, requires that the auras or energies be linked. This requires that one create an attachment of their energy to another’s. This attaching then lets you sense or know what another does.

There are different types of links, for those who would marry or have children together, do they create an agreement to do so usually before incarnation. This agreement is present as an energy link, one to the other, so that when they meet the desire or need to be together is “recognized” at least at an essence level, if not by the personality.

For others are there also links or cords that connect them due to an imbalance between them. What we call karma. This link creates an “urge” within the players/fragments to come together so that the balance may be re-established. They may choose not to re-establish balance, and this is their choice, but the links will cause them to at least meet and confront that choice.

Then there are links of lessons or monads. These again are created prior to incarnation and indicate a very special type of agreement. These are agreements to share a particular type of experience or “lesson” with each other. These lessons are a segment of life in which two people—you and another—are the primary or key players. For the focus of the drama is yours and your partner’s.

The final type of linking is that which you create when you wish to know what someone thinks or how they feel or when you wish to control that other person. For these are the links that create what you term psychic bonds.

You reach out with part of your energies and connect yourself to another's brow or heart or thorax or base. In doing this, you can "hear" what another thinks (brow), or send thoughts to them thereby controlling what they think. Or you can "feel" their emotions (heart) or make them feel what you want by sending them your emotions through the link. You can take from them their energy (thorax) or add yours to theirs, or you can influence their creativity or sexual desire or feel theirs by linking to their base.

This then is what you call psychic abilities. It is merely the reaching out of self at an essence or energy level and connecting to another's essence or energy level. We do not recommend this behavior often, though. For most remember not to remove these links, nor do they accurately know how to control them. And by leaving them too long on another's energy can it cause problems for the other person's physical form.

Therefore, do we suggest short probing extensions rather than full links, and only if agreed to by the other you would connect to. For never should you simply link to one without their knowledge or approval, for again, the balance between the two can become skewed and this then would create a karmic debt. Always is it balance that is sought, so always must you give and take, not just take.
Is this then more clear?

Linking to Others

Q: *So, are you saying that anyone could link to someone else and hear their thoughts?*

M: The "mechanics" of hearing thoughts or knowing emotions of another are easily done and commonly done. However, few know on a physical mind level what or how they do it. Not all connections are "clear", some will be filled with "static", and others seemingly unreadable or silent. Most times this is caused by the fragments being of such varying vibratory frequencies that they cannot easily match the frequencies enough to make the connections clear.

A warrior may link to a king's brow and either "hear" the thoughts or control the thoughts with little distortion or effort, but when tried with a sage they may "hear" only noise. This is because the range of frequency between warrior and sage is so distanced that it becomes difficult for the warrior to "match" and, therefore, obtain a clear connection.

All things are energy, you and all those around you, as are the animals, trees, couches, and houses. And each fragment (person) vibrates at a particular frequency. Some frequencies being more compatible than others, are therefore more easily linked and the energies of the thoughts or emotions more clearly transferred. With others, are the frequencies so dissimilar that the energies of the thoughts or emotions do not transfer well and the "messages" are not received.

Sages work well with priests and artisans, while warriors work best with kings and servers. Scholars are the most flexible and can more easily shift their frequencies to become more in tune with the other roles.

In physical plane terms, you are literally reaching out with part of yourself and attaching it to another. For the "hearing" of thoughts do you reach out that part of self nearest your brow chakra and "attach" it to the other's brow chakra. You can then "hear" or direct the other's thoughts.

To know their emotions, do you reach out with your brow and attach to their heart chakra. To feel their emotions or control their emotions, do you reach out with your heart energies and attach to theirs. To obtain total influence or to obtain of their physical energies, do you attach your thorax to theirs. For this then allows you to merge energies or take of theirs or give of yours.

To control the creative or sexual energies, do you connect at the base. This is all done through the “front” of each fragment, for that indicates that both are aware and agreeable to the exchanges at least on an essence level.

If the connections are made from your “front” to their “back” it indicates that they do not agree to your control and linking. For to attach to one’s “back” is to indicate a reversal of the “normal” energy flows for the physical plane, and this is detrimental to the physical form. Therefore, would essence not often agree to this type of connection.

We would see this type of intrusive behavior as one that could and would most likely create an imbalance, and would therefore create what you term karmic bonding or linking. These links (to the back) more than any others are done by those who would control someone else, dominate someone else, and yet are there no agreements or acknowledgment of acquiescence by the fragment being controlled.

The physical mind does not “control” these intrusions and linkings, so much as the thoughts and the intensity of focus of these thoughts does. For the mind may have no awareness of these actions, yet the thoughts and focus are there and the intensity of these both “cause” essence to respond. Thoughts, like everything else, are energy, and energy can and is manipulated. For we are all energy, just in a form you do not recognize.

Q: *What is the biggest difference between a regular channeler and one who is also an energy manipulator—or is there a difference?*

M: We see the primary difference as being the clarity with which the messages come through. For those who channel and also manipulate energies can more easily clear, and maintain a conduit that allows the information to flow more freely and clearly. Whereas, those without that ability are usually more limited in their communications abilities due to their "inability" to clear the conduit.

If, however, they have an agreement with one in the causal or buddhic planes, then they (the causal or buddhic entities) can usually create and help maintain the conduit and use it as a link, as well as an information channel. That is why so many without agreements or without the abilities to manipulate the energies limit themselves to contacting those guides on the astral. For the "barriers" and interference is not so great, and so makes it that much easier to gain contact. This is not wrong or right, it merely is.

Accessing Information

Q: *You said once that "...Information helps you make wiser choices..." How do I access the information from myself to help with these choices? How do I actively remember past experiences where lessons learnt may be pertinent to the decisions now? Before, I have just asked my guides for it, or for help, and either I get the information I need, or my life just seems to "fall into place".*

M: Those who would access or "remember" their own "records", their own experiences, whether from the life of the fragment they are now, or from other fragments of self, need to gather about themselves their energies. We mean they need to retire to a place wherein the body is comfortable and feels safe and secure, then do they need to shift their focus from the here and now to the two most southern chakras. For within those two energy centers will they find those memories most pertinent to the events of the current life.

That the questioner has asked the guides for assistance in this endeavor is fine, for it is her choice whether to seek the information for self or to rely on other's assistance. Neither is better than another—all or any is sufficient if the questions asked are answered.

When one is unaccustomed to working with guides, however, then do they need to seek within their own energies for the answers. For each fragment, each person, carries within their own "record" of emotional experiences.

To look within the root is to find those experiences that have taught you—the whole you (essence and ego), that living near water is dangerous (this could be because in several lives you drowned), or that darkness should be feared (perhaps because in darkness were you murdered, raped, or mauled by wild animals), so it causes the body and physical mind to react in ways of fear. That is, either the mind creates such an extreme block of fear that you would not conceive of moving near any water, or does the body create a reaction whether in the form of hives, bloating, sneezing, wheezing, or other what you call allergies.

To observe the base, will you find those pasts that have some impact on the current life. We see in the questioner a need for security in a relationship because those pasts most prominent show abandonment and desertion by those trusted and/or loved. Therefore, will the predominant fear/need most often be reflected in the base with those pasts "showing" why the fear/need is so predominant.

So, always are those previous experiences that have a direct influence on the current life most prominent in the base and root. That those in the root most often show themselves as mental fears or physical form reactions is true—what you call phobias and allergies. Whereas those from the base do show in both the types of situations in which you continually find yourself as well as in the way you respond/react to those situations. For many will they find themselves repeating the same fear-driven response over and over, until they can finally recognize or realize what and why they do act in that manner. At that time will they then adjust the behavior to one that is different. We will not say better, for all responses are right for what they are, but some are more fear-driven then others.

This is each fragment's choice. For they can respond through fear or love or any variation thereof.

Therefore, whether one asks the guides or seeks within on their own, the answers are there if you truly wish to find them.

***Q**: Michael can you restate the order of the chakras for us?*

M: Of the chakras, once again will we indicate that they are the thorax—center chest below the closed ribs. This is the energy center and vital to all living physical things.

The second is the root and it is located near the belly button. It is the monitor for the body, preventing (if it can) anything untoward from happening to the physical form.

The next is the base. This is located an inch or two below the sexual organs, and is the creative center for all physical beings.

The fourth is the heart. Located near the heart, it is the emotional center and healing center.

Next is the throat. This center is located mid-neck and is the communications center.

The sixth is located at the juncture of nose and forehead, and is often referred to as the third eye. This is the intellectual center.

The tao is located one to two inches above the top of the head, and is the spiritual center. This is the link to all—to all other realities, planes, essences, entities, all.

Akashic Records

***Q:** Do the Akashic records just hold our pasts and futures?*

M: Since there is no "future" anymore than there is a "past", then we must state that this is not what the Akashic records contain. But rather are they records of all the experiences of every fragment, essence, and entity in all dimensions and all worlds and all realities. When viewed by you, would you find them showing only that information that impacts the life you know as yours, but without the advent of conclusions. For there would be still all choices available to you. You might see that in 10 years (of your time) were you to meet someone with whom you have agreements to marry. This in no way changes your life or limits your choices. For you do not have to partake of the meeting if

you do not wish to. Nor do you need to marry the person after meeting them if you decide to meet them. The choices are always available to you to make. Knowing what is planned, does not alter that, it only aids you in understanding why or what and so perhaps making wiser more essence-driven choices, rather than reactionary, ego-driven choices.

The Akashic shows you, from the physical plane, those pasts (experiences) already had, and those experiences "planned", but not encountered. But more than that, they cannot do. For there is no destiny or fate, there is only choice; and until the choices are made, there is no way to "predict" what a fragment will do.

Even we do not "predict". We merely point out the choices made, the choices possible, and the paths you have built or started to build based on those choices. That is not "prediction" it is a stating of what is "obvious" to any who would observe the aura. So, no, the Akashic does not show past and futures, it only contains those experiences had by any and all as they participate in their various nows.

Focusing Energies

Q: *What exactly is "focusing" your energy? How do you do it?*

M: We see the art of focusing one's energies as that not unlike any other activity requiring intense concentration. That this concentration can take place both in a physical, mental, and spiritual sense all at the same moment is what confounds most of the fragments in the physical realm. For they presuppose that we speak of something mystical and secret, when we merely indicate a flow or direction in which the energies are "turned" or "aimed". If you think of yourself as a creature composed of many layers of different energies, then perhaps you can more easily visualize how and what we speak of. For the physical mind is free to do whatever it needs and wants in regulating the physical form, for it is not part of what occurs when the energies are focused. Thoughts are generated by essence, not the physical mind—this is why we/you/all those in the physical form are "different" from other animals. For without the incarnation of essence, the physical form would be just another animal.

So to focus or direct your thoughts to one point, requires that you manage to maintain concentration on that one focal point for longer than your normal "two seconds". To create an image of almost physical reality with your thoughts is to build the energies toward a particular focus. This is why if you truly desire to experience some event you can, by thinking of it over and over, whether for days or weeks or sometimes years. The depth of your commitment to this particular thought, the determination shown in imagining or creating the image will or can eventually create the "reality". Many times you change your life because your concentration on one aspect or point of the life becomes the all-consuming focal point. This is why it is often said that you will always experience your greatest fear. For many are drawn again and again to dwell on that fear, and what might happen. If one is constantly afraid of being alone, they may think of this constantly until they find themselves that way—whether through having driven all others away, or through their own machinations in creating a life of total isolation. You, IML, refused to be any height other than 5 4", and so grew to that precise height. Just as you always saw yourself with eyeglasses, and so changed your eyesight by focusing on that image.

Thoughts are physical objects that are not visible to your physical eyes. They are however, able to affect the energies that comprise you and your world. To think once that you are fat is to have little or no affect on your physical form. If, however, you repeat that thought a 1000 times, you will soon find yourself growing larger in ways you had not considered. You truly are what you think.

For one without the "abilities" to see or manipulate energies, do they need to create repetitions or moments of meditation wherein they concentrate or focus on one particular object, event, image, or person. A mantra, chant, or repeated phrase works to channel the mind/thought of the fragment so that the energies can begin to be bent or shifted in the direction sought. One who can see and move energies, merely does so, for the ability to focus the energies becomes as "natural" to them as breathing does to the physical form. This is why the path may seem fixed in a positive way, but is then noticed to begin shifting, perhaps, to a more negative "setting". For someone or someones may be concentrating/focusing on some action that, given enough time or focus, will cause the energies to change.

If one is not an energy manipulator, but would cause some change to occur more "quickly", then would they join with others in a focusing of energies. This is the reasoning behind rituals and group prayer. For to have many repeat the focusing phrases over and over, creates a large and powerful effort causing the energies to shift in the direction desired. Therefore, if a group would wish to harm another or several others, could they, through ritualistic repetition of phrases, concentrate their energies to cause the other(s) what could be perceived as a spell of ill luck or accidents. It is merely the creation of a pocket or small vortex of negativity that they have located on or around another. But also can it be used for positive means. For to wish someone who is ill, health, could you group several and have them invoke repetitious prayers and phrases of health and wellness for the person. This time creating a positive vortex around or on another.

The laying on of hands is an immediate manipulation done by one with the abilities to shift energies on their own, whether they "consciously" understand what it is they do or not. But it is also possible to be healed by those wishing you well, if they continue to do so over time, if it is a serious illness and if the person wishes to be healed. For no one can or will be healed if they do not wish to be. If this is what you call magic and voodoo, then yes, it does indeed exist. But remember too, that to manipulate another's energies without their knowledge or consent (essence level) is to incur/create imbalance. There are those whose awareness levels allow essence enough "freedom" to "protect" themselves. For if essence wishes not to be intruded upon by others' energies, it merely refuses to allow it. There are those that can create energy cords and bonds and vortexes despite all of essence's protections, though, and these are usually those with which you already have karmic or monadal bonds. For if they have links to your auras already, it is quite difficult to keep them from breaching the aura in other ways.

Most, what you would call psychic attacks, are those attacks made to one's energies by someone with whom there is already some debt owing. Others may occur through a misuse of "power", for there are instances of those whose abilities to manipulate the energies is used not for positive reasons, but for reasons of power, greed, and money and fame. That this occurs often, though, is not true. For most with this ability are either first cycles or fourth and fifth.

For those who have no conscious knowledge of how to shift energies, even though they have the ability to do so, do they oftentimes perform their "duties" and use these talents while astral. That many of those energy manipulators spend much time astrally is true, but not all "remember" this upon conscious thought. It is not necessary for the physical mind to know and understand, as long as essence is aware and retains enough control of the life to accomplish what it seeks to.

But what is important is that all understand that emotions, thoughts, actions, these are all capable of changing the energies, not just around you, but around those near you, too. That is why we say to focus your energies (both mental and emotional) when you encounter others who are hostile or angry and violent. For to reflect back what you see only creates more of the same, increasing the hostile environment and potential for violence exponentially. Rather should you attempt to focus through the energy and intellectual center. For to reflect through the emotional center only causes more possibilities for trouble. If the fragment is confident that they can maintain a loving or calming focus, then using the emotional center to answer an emotional situation would be most beneficial. For when most are reacting through the emotional center, they do not respond well to logic or rhetoric. Just as those who are reacting through the intellectual center respond not well to emotionalism. So, if focus of a proper type can be maintained in the same chakra, then will the situations resolve themselves more easily. But when fear is prominent, then are the reactions less controlled" and more prone to disharmony.

Astral Projection

Q: *What can you tell me about the conscious, willful projection into the astral. I'm very interested in this topic, and Michael's take on it.*

M: We are unclear as to your exact question, but if it pertains to what you call having an out-of-body experience then it is a matter of shifting focus and re-sequencing your frequencies. You must make the astral frequency primary rather than the physical vibrational pattern as primary. It is the same with any essence-type communication or contact.

Currently all on the physical plane use their root and base centers as their primary focal points. It is these frequencies and the focusing of awareness through them that "ties" the fragments to and allows them to interact with the physical plane and all that it contains. To shift focus to the next plane(s) closest in vibrational frequencies, the lower astral planes, would require that essence generate its main energies through the base center and thorax. This forces the energies to focus on the next level of energies and allows the essence to move through the lower astral realms.

It is rare that while still physical, someone could shift vibrational frequency enough to completely release the body. This would almost assuredly result in the destruction of the physical body due to "neglect" and burn out. For time being so distorted and with no link remaining, it becomes too easily forgotten that essence needs to return to the physical to re-animate the physical body. Yet, if you were to shift focus and try to visit any other plane beyond the lower astral, releasing the physical body completely would be necessary. Most can learn to shift focus for limited periods, and most usually only become adept at shifting focus to the lower astral. But it is not without precedent, nor is it beyond the capabilities to learn to shift focus enough to contact the other planes—not visit, but contact.

All fragments in the physical plane spend some time each night in the lower astral planes. For this is where they meet with those they have agreements, or with those portions of themselves from the different realities, or even with those from other planes.

It is many of these travels that you bring back as dreams of wonder and awe, if you remember them at all.

If one seeks to go to the astral planes on an aware basis, we must caution them to remember that although astral matter has little or no impact on physical matter, you are not in physical form, and all emotions you take to the lower astral planes with you become yours. That is, they become your reality while there. So, we urge those who attempt this to do so with caution and care.

The reaching of any of the planes requires the same technique as reaching the astral planes—the re-tuning of the frequencies until you are aligned with whichever plane you wish to contact. To contact—not visit, for again this would cause possible harm to the physical manifestation that is you—the lower causal or the akashic records, you need to shift focus from the base and thorax centers to the thorax and heart. This will connect you to the frequencies of the akashic records. To reach the upper levels where we dwell you must add the focus of the Tao, or the 7th chakra. This becomes true for all levels beyond the akashic. For to reach the mental plane requires the focus be through the heart and throat and tao; the messianic requires the throat, brow and the tao; the buddhic requires the brow and the tao.

Most on the physical plane, we find cannot maintain the focus long enough to verify the experience, for it is difficult to neglect the body for longer than 5 or 10 minutes before the root begins to send interruptive thoughts in an attempt to grab your attention and cause you to re-focus back to your own physical plane and your own reality.

Many that we work with and through, spent much time in learning to either re-direct that "little voice" within themselves or to ignore it, so that it would not be able to interrupt us while we communicate. We have earlier given this scholar (IML) information explaining meditation techniques which help you identify the different tones or frequencies of each of your energy centers. This should help you then identify within yourself when you are focused through the proper centers to accomplish what you wish to do.

Guides

M: As to the guides, all have guides, but not all commune with or partake of the information that the guides would share with them. For not all are in tune with the spiritual side of their nature, and so do not accept the presence of their guides, nor do they choose to perceive those who would guide or advise them. Some have many who would guide and others only one, but there are none in the physical who have no guides.

Those with many, are usually those whose other fragments, having finished, now await them on the astral and so would act as guides and advisors until all fragments are united.

For most, do they share guides. For one of the tasks selected to do by those in the astral is to guide and advise others. They do not, however, just guide one, but rather do they guide hundreds because for them on the astral, the time felt by you is not the same. They can, by your standards, spend 50 years with one person and yet also be with another 40 (people) during those same years. That is because your time is not the same for them, although they understand your time sequencing and can abide by it. But also can they place themselves outside of it and therefore, seemingly appear in many places at what appears the same time.

The warrior (JM) has 1 guide and 14 fragments that would act as guides. She has, however, never attuned herself to listen to them, except through sleep and dreams. While meditating does she still focus on the physical and so hears not the advice her guides would offer.

Q: *At a recent visit to my energy healer she claimed she could sense the presence of what she called four or five aides, and one guardian angel. Who is he (this guardian) and who are the helpers? How do I contact them directly?*

M: What she calls your guardian angel do we call your astral guide. For he has agreements with you to be there whenever you have need, whether it be for emotional or spiritual support and comfort, or physical life intervention.

That he can and sill supply "directions" or advice is true, for if asked would he "direct" you toward that path most beneficial for what you would accomplish in your life. Those with him are those who would "train". For they learn how to be guide and guardian.

Often will there appear more than one guide for a fragment, and this is fine. But most times will the presence of one, more so than others, be primary. For it is with them that the agreements are strongest, more "compelling".

All have a primary guide/guardian, for all would make agreements for such. However, often are there secondary agreements made both by you and by that one who is primary. This ensures that you are never alone at any time. For always is there at least one who would guide or guard you, and always is there one to offer support or comfort when it is needed.

Some do not invoke the agreement and so do not realize that they do indeed have recourse or help. Rather do they struggle on their own never realizing that there are those who would help if they were but allowed to. It takes little to invoke the agreements. For most is it a matter of saying a prayer and asking for someone or something to help you "find your way". Then will your guide/guardian act upon the agreement and begin their assistance. It can be as simple as stating that you wish someone would love you, help you, comfort you, care for you, etc. For once asked, will they then come.

Astral Guides

M: That there are 7 levels of guides, is true. But not all “guide” those on the physical plane. For the first two levels do pertain more to those tasks on the transitional plane—directing those coming and going, as well as making sure that all links, agreements, ribbons, cords, and choices have been taken care of. That any of those essences or fragments passing through these stages of the astral must work with these guides is not true. For again it is each fragment’s and essence’s choice as to whether they would work with those available to them.

The third level of guides, are those who would watch over those on the physical plane in a general way. For they are not “assigned” per se to any one in particular, but rather do they watch the global choices being made so as to determine whether alternate realities need to be created. If this occurs—on a global level only are we speaking now—do they connect with those oversouls whose energies do direct the reality and planet in which you all dwell, so that a “duplicate” reality can be made. That this is an exact duplicate is true. For it is the guides who then introduce those changes necessary to meet the choices being made.

That this is nearly—in your terms—instantaneous, is true. For to them (the guides) can they “manipulate” the time stream interjecting changes as necessary to meet the choices being made.

Of those within the third level, are there many “groups” of guides, and each “group” does monitor a particular world. For there are many worlds within the physical plane. Therefore, are there many groups of monitors (or guides) within this third level.

The fourth level of guides are those who monitor more the people. Each guide watches over a small section of the population of a particular planet, rather than the entire globe. For they are “assigned” by way of agreements and astral meetings to monitor those who they are linked with.

These guides do communicate with those they would guide primarily through dreams, for most upon the physical plane do not have enough awareness to be contacted any other way. However, some do achieve a modicum of awareness, and so are able to perceive the “whispered” instruction or caution. For those unable to divine this perception level, then do the guides rely on those ephemeral contacts that you call dreams. Using symbols do they then inject “messages” into your dreams.

The sixth level is that level wherein those of each entity do begin their own lessons. It is as part of these lessons that they also might “reach out” and occasionally “touch” on your awareness. That many take this as the “touching of angels” is true. However, it is merely the touching of entity mates.

The fifth level is where essence begins to re-integrate. Again will you feel (at times) as though you have been “touched” by something wondrous. For as the fragments blend together do you begin to feel the pull towards “home”.

The final level is where those of each entity have completed their lessons and so do need to teach. To do so, do they again create agreements to be of assistance and inspiration. For it is easier for entity mates to work with one another than for those not within the same frequency band.

So, always are you not alone. For there are always those who would aid, support and guide you.

That you can request that one or more fragments act as guides is true. For they can, from the transitional planes attempt to give you guidance. That this guidance is limited is true, for without integration do they offer only that knowledge gained through their own physical plane existences.

Those considered by most physical plane dwellers as “guardian angels” are primarily those entity mates that would act as counselor, guide, instructor and supporter, or those of the causal or mental planes. For these integrated beings (to your standards of integration—for to us is there more integration to be done) do offer greater insights and wisdom than do any of those on the other astral levels.

Of guides, do we state that always is there a one for one ratio. For if you are extant with one astral guide (an agreement made between entity mates) then do you always have one guide extant upon the planet with you. That you must “know” this person is not true, for they can always work through the transitional levels of the astral to reach you. For the cords are there, and if you call for guidance, and that is their role, then will they come. If you call for support, and that is their role, will they come. For always does the call “echo” through the cord “pulling” them to you. So it matters not whether you seek guides “out there” or “up there”, a guide will come.

Those of the second and third cycles do not recognize their guides as such. For most are too involved with the physical plane. However, they are there. Those of the fourth cycle are more perceptive but inclined to “see” aliens or “angel” rather than guides.

We would think the terms guide, counselor, and monitor the most accurate, for these are their roles in essence, and these are their functions.

The 7 roles in the astral plane are: counselor, monitor, guide, student, supporter, guardian, teacher. That these roles in essence correspond to those roles of king, warrior, artisan, etc. is true. For each of the roles of the physical plane does carry over for the first three levels. However, these roles are blended with their essence level roles for the astral, until soon only the astral-level role remains.

That these roles are taken on only after one has completed all their lives on the physical plane, is not true. For many already function as counselor – helping those who are transitioning, or answering the calls of those who are also still extant upon the planet – or train as monitor. The channeler here does both, for she would, upon completion of this life, move on to work as monitor, therefore, has she already learned much during those astral intervals as to how this process works.

Causal Plane Guides

Q: *How do Causal plane guides, or more specifically—mid-causal guides—differ from one another? And do their variations affect the way they communicate with humans?*

M: We vary in frequencies, which causes our interactions (with those on our plane or your plane or any other plane) to vary. For we are of warriors, priests, and kings (primarily), and you are a scholar. We and you both shift our energies in subtle ways to make this interaction possible.

That mid-causal guide known to us as Thomas, is primarily kings, artisans and servers. Therefore, do we relate easily at the king energy levels, but not so easily at the other energy levels. That guide known as Charles is primarily warriors, priests and scholars. So, again do we interact well on some levels, and not so on others.

That our interactions with each other are different than our interactions with you and your energies on the physical plane is true, but it still requires a tuning of energies to make the interactions compatible or possible.

Those whose energies are primarily artisans or sages would be more apt to communicate with those in the physical plane through art or music, whereas those whose primary energies are warrior or priest might be more apt to communicate through actions. King and scholar energies are more prone to use words or science/mathematics to express themselves.

So the difference is in the energies of the mid-causal guide, and in those of the one(s) they would communicate with.

When guiding, do we all have the primary focus as being one of advisor. That again, some would use pictures to convey their advisement is true, while others would use "conversations". For remember, these occur almost exclusively on the astral planes, and so are not "attended" by nor understood or known about by the physical mind, unless those images brought forth as a dream are "remembered". For advice given to essence is then taken or ignored by the fragment.

If the fragment wishes to heed one of their guides, whether mid-causal, astral, or other, then will essence seek a way to communicate its choice to ego (if ego is the "driver", which (again) is true most often). Ego can then heed the advice or ignore the advice.

If ego ignores the advice and essence truly wishes to heed the advisement, then must essence override ego. This is not always easy, and at times, is it not accomplished. But then that is why the experiences are but yours and yours alone. For often, even you, as self, are unaware of what path you will take until you take it. For essence may create a path that leads toward marriage and children, but if ego refuses to follow that path, and essence cannot lead, then the path will not be taken. Even with self, is there a need for balance. For otherwise the pursuing of paths becomes a truly experiential and almost random occurrence.

Naming Conventions

Q: *Why Christian/Western culture names? Why several names for the same causal being? Why names at all? Why are the names all male, are causal beings male?*

M: We are Michael, or so we are called by you and others that we teach. But Michael is but a name or title given to make the communications easier. We are a blending of entities and essences and that portion known as Michael to you is but about 1/8th of all of us. Other "parts" of us are involved in other lessons and other agreements, and other tasks.

For those parts of us that interact with those on the physical plane of Earth, do we maintain variations on the name Michael. For one part of us is Molekai, another is Malechai, and still another Mikhael.

That portion known as Michael is teacher. That portion known as Molekai is guide. That portion known as Malechai is creator (of ideas, realities, musics, colors, etc.) So do you see that we are multi-faceted?

To us we simply are—all of us as one doing many tasks and learning many things. However, to you are we more easily understood in "smaller portions". For you (as a whole) struggle with the concepts of oneness and unity and of a whole being also aware of and capable of completing many tasks and functions.

We, like all mid-causal beings, are united but also "separate". For we have learned from our experiences upon the physical plane how to focus energies in such a way as to seem a separate functioning being, yet while remaining wholly part of who we are. Therefore, can we focus our energies into various tasks all occurring now, and either keep that awareness universal (meaning all of us partake of the experience as it occurs) or make the experience more focused, thereby allowing many experiences to occur all at the same now.

Therefore, can we as Michael, teach and guide you and our other physical plane students, while Molekai guides and support those with whom those agreements were made, and so on.

You (IML) channel about 1/8th of the entities that is the overall us. That the knowledge we share comes from the entire being that is us and not just that portion being

channeled is true, but we need only focus a fraction of what is us toward those who would be our students, while we focus another portion of what is us toward those who would seek guidance and/or support, etc.

For that being known as Timothy, is it the same. For they too, would focus only a portion of themselves into channeling, and a portion into support and guidance, etc.

We (all of us within the causal planes) are all multi-dimensional beings capable of more than one focus or one task for any given now. Therefore, do we take on many agreements of various types and so work toward fulfilling those agreements with those who seek us (all of us) out.

Not all seek to have guides on every plane, and not all will seek their guides once the agreements are made. That is their choice. But if sought, we do respond.

That warrior (mlv) does indeed have guides on all planes. That she has sought aid from all is not true. For most times does she remain within the astral realms seeking their comfort and their advice. Twice has she contacted us, for she, too, would seek aid from that part of us known as Molekai.

That the scholar (stm) first sought us via the teacher in Canada is true. However, it was Timothy (the mid-causal guide) he contacted, for it is with them that the agreements for aid and guidance abide.

We are not all male, nor are we all female. The energies vary and play little part in the choosing of names. The names are conveniences for our communications with you when you are not in essence. For in essence, do we all merely locate the frequencies we and you wish to commune with.

However, being incarnate limits this ability to only those times when essence can step outside the restrictions of the physical, such as during sleep cycles. For those times when ego would contact one of the guides—whether mid-causal or other—are names used.

That these names reflect the energies of the essence or entity they call is not true. They are merely a means for you to indicate to us or others who it is you would contact and/or which portion of that being you would commune with.

For those calling for Michael would we—that portion of us that is Michael—respond. If they call for Mikhael, would that portion of us then respond. That there are those of us on the mid-causal that respond to names such as Mary, Maria, Marisa, and Marie is also true. Just as there are those who respond to Ann, Ahnna, Annya.

That the names seem Christian or American or of a particular type or nationality, do we say that we (all guides, teachers, advisors) on all planes, except those of the astral, attempt to let you select names that are comfortable and familiar to you. If you were from Russia, then would we have Russian-sounding names. If from China, then would we have Chinese names.

For those we teach who are cetacean, do we respond more to vibratory frequency of inquiring thought patterns rather than a name. For those we work with on other planets

do we have "names" or as close as they come to your "naming" criteria that suit their culture and their communication style.

So, again, it is a convenience for you, not us. We merely attempt to put you at ease and make the communications of whatever type they might be, more easily accomplished and more "comfortable" for all those involved.

The variations of the names for our differing "portions" allows us to better respond. For if one were to call for Michael but it were not one of our students/channelers, then would we search for the agreement link through the whole of us. By giving you a "name" to hearken to, do we need only search a smaller "portion" of self to locate that link that is you.

At essence level, this "naming" is not necessary, for both essences (yours and us) would know and recognize the links and respond easily. But for you (any of you) to contact us while ego is "front", works more easily if a name is used. For it placates ego and makes it comfortable, and aids us in finding the proper essence fragments.

Essence needs, and uses not, names. Names are a contrivance of the physical plane, for ego is incapable of direct communication. Therefore, does ego need to create words or names for all things, whether they be objects, people, or ideas. All must be identified and labeled. That is your nature, that is your way. We simply abide by your rules while interacting with those of your plane that we have agreements with. As do all those from the mental, buddhic, etc. planes.

Those of the astral, tend to use the name of the last incarnation remembered. Therefore, if they were last a Native American, might they contact you with the name of Isti Xtoli. If of the Asian area, might they use Ye Wah or whatever their name had been. So, another way to identify the level of your guide or the plane from which they participate is to determine the "name" by which they are identified to you.

Those who actually channel the mental plane, may find their identifiers as being numbers or symbols rather than "names", while those of the buddhic planes tend to use colors. The fact that these planes are rarely contacted through means other than direct essence-to-essence contact makes their need for "names" very unnecessary. That they are, or still can be, guides is true, but their ability to connect through ego is very limited. For they communicate not well with those of the physical, "remembering" not much the complexities of vocalizations and vocabulary. So 99% of them will only be contacted directly by essence.

Does this help the understanding any?

Influencing the Physical Plane

Q: *Can Michael give other examples of causal teachers or entities influencing humanity in unique ways? Are artistic or cultural movements like impressionism in art or the Renaissance within our history influenced by planal guides?*

M: The causal guides or teachers "influence" only their students. That their students then have an impact upon the reality in which they dwell is their choice.

Those that influenced or impacted greatly upon the society and cultures during what you term the Renaissance of Europe were those of a 4th and 5th cycle nature. That they had causal guides is true for some, but not all of influenced were students of anything more than human nature and the human condition.

That one called Michelangelo was himself a 4th cycle scholar, 5th level, unable to stay with any one idea for longer than a "minute". He tried to manifest as many as ideas as he could. That he was student of anyone anything else is not true. He understood much and simply tried to express it.

Many were that way. For the predominance of 4th and 5th cycles, especially artisans and scholars, in positions wherein they could create a change was the driving force behind this seemingly out-of-place band of time.

For the predominance of populace were 2nd and 3rd cycle, and it is this that is reflected in the politics and societies of the time. That the culture was expansive enough to allow most of those with 4th and 5th cycle sensibilities to express themselves was true, but also was it true that intrigue, back-stabbing, and struggles for power and wealth and position were foremost.

We see the church as extremely forceful in that time, using their position to influence those in the ruling classes and the poorer classes. Also was there much skullduggery within the church in the transitionings of power and wealth. For the church more than any other was the great political arena of the time.

The painters and sculptors were primarily 3rd and 4th cycle artisans. The musicians, 4th and 5th. That this (term ‘musicians’) also includes thespians and troubadours is true.

Those speaking with or seeking guidance outside of the church or other "approved" methods, risked much, for the power bases were still held by those of 2nd and 3rd cycle, and the need for conformity was great. It was only in terms of "art" that one was allowed to be "different". This was permitted as they were creative and so something apart anyway; but those suspected of any type of activity not sanctioned by the church risked punishment befitting those accused of witchcraft or conspiracy with the devil.

We see Nostradamus as a great manipulator of energies and one who often sought advice from guides. The artist Raphael was very "close" with his causal guide, as was the musician Wilhelm Ter???? (Teutonic name). Mozart, although driven, was very in touch with essence, but his chief feature of self-destruction was stronger than his love of life. This period of time lasted until those within the power structure became too frightened, so required all to become more conforming to the "rules".

Incarnate Guides

Q: *You stated (in another reading) that everyone has at least 1 guide incarnate and 1 who is discarnate. How can we figure out who the incarnate one is? And what kind of guidance or support can this person give?*

M: There is always a balance. Therefore do we maintain that you (each of you) always have at least one guide incarnate and one discarnate for every life you experience. This balance helps ensure that essence can fulfill its desired goals and/or have some

recourse in the event that events are more than the fragment believes they can handle. For they may need someone to give them emotional or physical support, or someone to help them find their path. Also do they sometimes require additional insight as to why events work out the way they do.

This is what a guide will do. For they may be friend, lover, spouse, mentor, boss, co-worker—anyone who, when needed, will come to the aid and support of the fragment that "called" them.

Those that require more spiritual or essence guidance, will usually be guided or aided by those guides that are discarnate. Of these is there usually one in predominance—one who tends to be the primary contact or guide.

They will respond to events not planned by the essence/fragment, events such as that of a drunk driver headed toward their charge. For this will they attempt to either warn the fragment, or to manipulate the energies to alter the course of events. Whether that means getting the drunk to alter their course, or their charge to alter theirs, matters little, as long as their charge is not impacted by this unplanned incident.

It may also mean that they aid in the arranging of the energies so as to facilitate a meeting or union. For there are times when the energies are unstable and their talents are needed to try and maintain some stability so to ensure the meeting of their charge and another with whom they have agreements or karma. So do you see, there is a need for guidance and support on "both sides" of the reality.

To determine who is your incarnate guide, look to those around you whose dedication to your welfare is most primary with them. For they are most likely the guide for this life. It may be the grandfather you turn to for advice, or the hairdresser you can tell anything to, or the brother or friend to whom you always turn for consolation or advice.

No fragment is ever completely alone. They may not recognize their guide/advisor, or they may not listen to them, but that is their choice. However, it does not change the fact that the person exists.

The role of guide/advisor/guardian is a choice and an agreement. For one must choose to take on the role, and then seek agreements with others to perform that role and those tasks for them. If the agreement cannot be maintained, then will the agreement be fulfilled by another. But always is there at least one who will be guide/advisor while incarnate along with or in "partnership" with that primary one who is discarnate.

It is a subtle position and not one that most recognize right away, but it is also an "important" one as it can aid tremendously those fragments who have made poor choices either in location/time line/realities or in overleaves. But never is any role more important than that of the life and experiences. For that is the whole purpose of your being upon/within the physical realm.

Teachers, Guides, Ascended Masters, or Archangels

Q: *What or who are these 'Ascended Masters' or 'Archangels' that people keep referring to?*

M: These are, for the most part, a way for their conscious minds to cope with and connect with us and our truths. Many would "speak" but few would hear. Now do they find it palatable, when told it comes from those angels and archangels. Two others so "named" (as angels or archangels) are also causal teachers, but again, the message becomes couched in terms easily digestible to those who are "tuned" in.

The origins of those angels and archangels was, again, a way of dealing with facts that did not easily fit with the paradigms of those that observed the phenomena. Therefore, were the occurrences placed within the context of God-events (those events created and guided by God and merely observed by man). For man would take no responsibility for these occurrences. The stories of beings described as devils, angels, and other terminologies through the eons of your time, are most often used to describe either encounters with astral guides/guardians or those encounters with essence/self that can be comprehended in no other way. For the archangels especially, do you find them connected to either encounters with essence or encounters with causal beings. For both are beyond the comprehension of many in the physical plane.

Those quoted or sought today and called archangels are causal teachers that were either contacted directly and can only be acceptable by translating the contact and data into a format acceptable to their limitations and boundaries, or others are simply taking the information gleaned from other sources and "creating" a format that is acceptable to others. We see the one brought forth by the warrior as an example as being a 3rd cycle interpretation of a causal guide's contact, placed within a context that is compatible to those whose imprinting and/or soul age inhibits them from accepting the information any other way.

There is truth to be had in the teachings, this is true. But it is a more moderate/watered-down truth, for the terminologies and concepts must be even more "perverted" to conform to the rigid narrowness of the Christian edict and tenets. That does not make the truth any less valid, it simply makes it less robust/wide in its overall perspective. For some data will be excluded as it will fall outside the accepted limits. This is as it was with the tales of The Christ—for any information found frightening, threatening, or otherwise incompatible with the motivations of those presenting the material, was eradicated.

Of those that present the information in terms of angels, are those who have little motivation outside of fear, for altering the information. But there are those whose motivation is greed—either for power or money, just as there are those whose motivations are seemingly altruistic, but again, are driven by a need to control. So do they "retune" the words to suit their purposes. So always, must you gauge for yourself what is true and what is not. We do, however, recommend this advice: *That if someone asks for "angels", that they not be given "causal entities", but rather give them angels.* If the information is valid, then it matters not where it came from.

Q: *Who or What are Angels?*

M: Angels are like ghosts, more a matter of perception than anything else. For those who "see" angels are usually in tune with and able to visualize their own guides. The guise in which they see them is colored by the person's conditioning and imprinting. For if they expect to see someone with wings and long robes and haloes, then they will. If they expect cherubs and innocence, then that is what they will see.

Others will experience only a voice or a warm loving feeling. For all are truly experiencing the acceptance of either their guide(s) from the astral or others of their essence or entity. Most ("angels") will "step" in when the entreaties are enough that intervention is called for, or when it is perceived that an obvious "path" will lead to some horrendous, and usually not directly chosen, outcome—such as turning down your usual route to work will cause you on this morning, to encounter a drunk driver—therefore, your guide or another from your entity may intervene and "urge" you to change your route (just enough to avoid the "disaster").

These are then termed as heavenly interventions or the hand of God or having a guardian angel come to your rescue. It is much easier for the majority of human's to accept angels than it is for them to accept spirit guides or entity members, etc. For it has to do with terminologies more than anything else. Angels, after all, are accepted by all Christians as they exist throughout the Bible, but spirit guides conjure images of psychics, mediums, and palm readers. Therefore, it becomes easier to accept and explain by saying it was an angel than it was a guide from the astral plane.

We have no quarrel with any term other than the fact that one perpetuates a mythical stereotype, and another is more valid for it is closer to truth.

Connecting With Your Guides

Q: *How do I connect with my guides? And are guides the same as guardian angels?*

M: We see the questioner as using the meditative periods for the calming and soothing of the soul, as well as for the learning and expanding of the perspective. Of the contacting of the guide, she would do well to seek that one through the brow, for he is aware and does come during her sleep periods when the energies are needed and the links not intrusive.

Some do call the guides guardian angels, as they are the ones who have chosen to aid you in your experiences on the physical plane. They do not answer prayers so much as they help you with your "lessons".

Most prayers come from personality and are structured to relieve one of responsibility. Rather do the guides work to help you seek the most balanced choices. If a danger not of your choosing is pending, do they try to alert you so as to help you maintain that path which you have selected.

They do not make your choices, nor do they influence you in your choices, but rather do they attempt to keep you safe (from those objects and accidents not chosen) and calm and knowledgeable about life, truth, and the choices and options available to you. Most

insights are gained by a merging of energies. For much knowledge is gained when knowledge is shared.

Does It Matter to the Guide if There Are Agreements?

Q: *Is there a difference between being an astral guide when you have agreements with someone and when you don't? If so, what are the differences?*

M: Being a guide, astral to physical, or astral to astral, is a unique and interesting experience. The needing of agreements applies, though, for otherwise would the guide be trying to respond to everyone.

Rather do you (as guide) always have agreements with those in your essence and entity to be there for them should they require or request your intervention. That you will choose for them is not true, but that you bring to bear your influences to aid their "soul's" desire is true.

The ego may ask you to "rescue" them from poverty, but if essence truly wishes to experience this condition, then will the guide lend support and comfort, but no more. For it is only when essence cries out that this was not their choice, that the guides will influence the reality to shift it, but never will they interfere with other's choices.

They (guides) advise, support, comfort, and offer information, and at rare times, do they even offer influence on the energies. But mostly do they function as those that would aid you in your goals or in attaining your "best" path.

Guides "watch" 100's and 1000's of fragments in many realities and many time lines, but since they can manipulate time it is never difficult for them to seem to be with you 100% of your life.

Some would call them guardian angels, and in a sense we understand; however, never will they interfere with essence's wish/choice. Therefore, if danger approaches and it is a chosen experience, will they not "save" you, for that would interfere with your choices and they do not wish to cause any imbalances.

Only if the choice is not yours and would interfere with other choices of yours, will they attempt to "warn" or alter the energies so as to cause the danger to avoid you. However, if they can only shift the energies to prevent death and not injury, without harming or killing others, then that is what they will do, for they will take the path of least imbalance. For they are not gods, simply advisors, helpers, and guardians.

Any with whom you interact as guide to your self, are those with which you have agreements. A guide, like any other "person" may abdicate an agreement if it becomes impossible or too difficult to maintain. But without the purely physical realm to interfere, the abdications are less and the interactions more prevalent.

That some fragments do not recognize or acknowledge their guides can be due to many reasons; although the primary ones are too deep of an involvement with the physical world, or the fear that will not allow them to "recognize" or acknowledge this type of "interaction" or "interference".

Some can couch it into terms of Bible or Torah or other religious trappings, thereby side-stepping fear and allowing some of the advisements in. Others, however, cannot, and so all communication except that during sleep cycles is cut off.

These are some of the challenges the guides must deal with and what gives each of them such unique joys.

Astral Guides

Q: *What about these astral guides you spoke of?*

M: This is a task taken on by some of the fragments on the astral levels. They "greet" those that newly arrive and try to acclimate them. Since we (all of us in essence) have no true physical form, the guides are perceived by others as someone they expected to see—grandmother, brother, husband, etc.—and the surroundings are those that they also expected.

Therefore, if they expected heaven then that is what they see, if they expect St. Peter, then that is who will greet them. If they expect nothingness, then that is also provided. The transition is made as easy as possible, for many do not yet know or understand that they are not the physical form they just vacated—that they are truly more than that, that they are more like the form they currently are—though that is not quite it, either. But the point is that they usually have some notion or idea of what they will see, sense, and feel when they die, and the astral level does all it can to accommodate those expectations, as do the guides.

The guides also facilitate the transition back to the physical plane, if that is where the fragment is bound, though the guides do try to get the fragment to "pause" and examine the last life just completed. If this is not possible, and with some it is not—then the guides merely try to help the fragment make the best choices for their return. Again, this is not always possible, for some fragments are determined to take the first available body regardless—they make no plans and only desire to return as quickly as possible, forgetting that they will not be able to return to the "game" they just left, for it continues to progress without them and their new body may be on the other side of your world, let alone not fully grown. But these are concepts and choices the fragment is unwilling to deal with, so must deal with once they return to Earth.

Other fragments are more willing to listen to the guide, whether it resembles Aunt Mary or St. Peter, and so participate in some reflection and review—studying what they did and why, and perhaps, gaining insights and new ideas for the next incarnation. They are then aided by the guides in their choices of parents, sex, location, socio-economic status, and major key points of the planned life. The "friends" they made while reviewing the previous life or from other incarnations are contacted and agreements and lessons set up. They decide what karmas (if any) they want to resolve or if they might try to do some lessons which may bring about new karmas—hard lessons that may really cause them to struggle and learn.

When all this is done, the guides help the fragment decide on the best overleaves—personality traits, to accomplish all these tasks that they have set themselves.

Then the fragment is eased back to the physical plane just as the new infant is born. For as the baby takes its first breath, the fragment finds and situates itself in its new home. The fragment does not join with the body until birth, though they may watch or guard the mother and fetus and family in preparation of their arrival.

They watch and get to know the parents and any siblings. This helps them become acclimatized more quickly once they rejoin the physical world, for now they have an inkling of the characteristics/traits of all those that they must immediately rely on and interact with.

It is then that the guides move on to help someone else.

Planal Studies

Q: *How many planes of existence are there? And what are they called?*

M: There are seven planes, each with seven levels. The physical plane is that in which each of you dwell. Beyond that is the astral—both lower and upper. Then there is the causal plane—three low, one mid-causal where we exist, and three upper. Next is the mental plane, on which is kept the akashic records. This is a complete record of all that has occurred, is occurring and will occur for each fragment and each entity on each plane. On the messianic plane, which comes after the mental plane, resides the Infinite Soul. Beyond this is the Buddhic plane; and beyond that, the Tao.

Since the soul, between lives, is without a physical form, it remains within the lower three astral levels, primarily that of the transitional level.

Q: *You've said that you study different things on different planes, can you be more specific?*

M: We on the causal plane study truths—personal, global, universal, and pandimensional truths. This then is also what we attempt to teach you—the recognition and validation of truth within yourself and within the physical plane, as well as for all other realities and planes. For it is only once truth is recognized do the choices become more clear.

On the mental plane they study thoughts in all their various forms; forms you would not recognize or conceive of as thoughts. But thoughts, like everything else, are energy and so can be used to create art, realities, trouble, and beauty.

In the messianic plane they study dreams—the creating of, connecting of, and manipulating of all other realities. It is on this plane that they experiment with reality and perception, with putting thought and emotion together to get something beyond words to describe.

The buddhic plane, being closer still to the Tao, uses lights, sound (music, tone) to experiment within and in the creation of the different realities of that plane. They combine these with the creations learned while on the previous planes.

There is a certain joyousness to be found in just being that much closer in frequency and to blending to the Tao. So for them to "look down" and watch the "plays" taking place on the physical plane is not common. It draws their "attention" only when the balance within

your plane and those physical realities become so off-key that they must somehow intervene and re-establish that balance across all the planes, and all the realities.

This then is when either the infinite or transcendental soul comes to the physical plane. For through their vibrational frequency, they shift the focus and increase (raise/heighten) the vibrational frequency of the physical plane and all things within it, thereby bringing balance to that plane and all planes and realities.

Astral Plane

Q: *Could Michael talk about the astral interval for incarnating fragments. What usually is done and how is this experienced? How are the choices for the next life made, what happens when you die, etc?*

M: When a fragment opts to incarnate, do they work with those guides in "designing" the life. For they must decide what experiences they seek to have, what lessons they would work out, and whether any debts will be paid. Then they must decide in which timeline and which now they could best learn and experience that which they seek to. Also, to be considered, is the placement of their entity mates. For if they (the entity mates) congregate within a reality that is not conducive to that which you would learn, must you decide whether to alter your choices, or to make agreements with those "new" to you.

Then do you seek out those with whom you wish to make agreements—agreements for monads, for karma rebalancings, for marriage/joinings, for children, for employments, for learning, for support, for aid, etc., and any other types of agreements you may wish to establish.

Once you have agreements for parents, do you then need to decide on your "character". What traits will help you best experience those lessons and aspects of life that you wish to?

Again, the counselors will advise if so desired. Also can the various traits be "tried on" and practiced with before a decision is made. Various body types can be "tried out" as can the genders.

Once decided, do you again check on those incarnate who agreed to be parents. For there is a desire to know whether they are still agreeable to the idea, still capable of complying, and still within the socio-political and economic culture/society that you wish to participate in. For many changes may have occurred that can make these potential parents, now not the most viable. If so, will you observe those others with whom you have agreements, provided you made agreements with more than one set (of potential parents). Then will you decide on those that will be your parents.

Once this decision is made, do you begin your "schooling". For now you must educate yourself in the time line's history and "rules". For in this timeline you have chosen, perhaps magic is the science and science considered forbidden knowledge. These must be considered before you make your entrance.

Also do you begin to manipulate the energies so as to start the process of conception. For it is your responsibility to determine sex, coloring, and other genetics (such as body

type). Also do most remain (within the physical plane) for intervals to acquaint themselves better with the family into which they will come.

During the creation and growth of the fetus, do you begin to adapt your energies to that infant, perhaps by changing your appearance to that of a child, by "growing younger and younger", until at the moment of birth you are ready and prepared for the merging of self with the infant form.

There are many guides and counselors upon the astral planes. Some would counsel those who are incarnate, while others counsel those seeking rebirth, and still others work with those newly arrived, or with those seeking understanding of lives just lived.

For there are counselors or teachers who would work through various scenarios or variations of events that occurred during a physical life time to aid your understanding of those choices made and the reactions given to those choices, by others, by self, etc.

Many will do these sessions before deciding to return to the physical world. Others when newly arrived, need guidance for they may realize not that they are dead, at least in a physical sense. So do they continue seeking to communicate or interact with those still physical. The guides then attempt to calm and explain and allow them to fully understand who and what they truly are.

Others arrive and expect heaven, hell or some other after life. So do the guides provide this for them until they, too, can be made to accept and understand the truth of who and what and where they are.

Most transition from physical to astral and understand not where they are or why they cannot return to that solid form they are familiar with. Still others transition and cannot understand why there are no white-robed angels with harps and cherubs, so these are provided them by the guides. Still others expect to see their sister, husband, uncle, grandparent, etc. So, does the guide take on that appearance for them. For many times has this person they seek already moved on to either another life on the physical plane, or to some "training area" where they prepare to become a guide or counselor.

So always are you greeted with that which you seek or wish upon death, and then are you guided and counseled as to what you would do next.

That some partake not of the counsel or the review is true. For upon finding themselves unable to return to their physical body, do they seek the next immediate replacement that they can. For they would return almost immediately, gaining little or nothing from the previous life, since they take not the time to review and understand. That they will eventually, is true, but until they do, essence may continue making the same or similar choices without understanding why the reactions also remain so similar. So little progress is made until review and understanding takes place.

Those that counsel have access to and viewing capabilities of all realities on every planet within the physical world. For the astral is part of the physical, just as it is also part of the causal, and the mental, and all other planes. But the "view" is limited by the vibratory frequencies of the astral plane. Just as your view is limited by the vibratory frequencies of the physical plane. Only the Tao can see all, perceive all, and understand all, for it is all.

Q: *When we're on the astral between incarnations, do we see and hear and have astral body sensations? Or does perception happen in a different way, and, if so, how?*

M: The "astral body" is whatever you wish it to be. For once on the astral plane does the energy focus more on emotions, not physical form. However, if you wish to create a form similar to that used while in the physical, then can you do so. For this is your choice. You can create a whole "world" or reality in replica of a physical life and work through various options of emotional responses.

The form used while in the astral is one of choice. For most, the initial "reaction" is to create a form replicating the human bipedal form that they are familiar with. However, as separation becomes more pronounced, then does the need for a human shape fade. The form most often used within the astral realms is one of light and color. You would describe them as glowing orbs or streamers of lights. Many guides assume the human form, for this makes it easier for those they guide to accept them.

The sensations garnered from the astral relate to emotions not tactile senses, for those cease being when essence no longer inhabits a physical form. Sight, as you know it, exists not. For those on the astral, as the rest of us do, perceive the true form with the whole of us. There is not enough equivalency to any reference point on the physical to explain it.

We "sense" the energies that are you with the energies that are us. We know the vibratory frequency that is unique to you, and so know "who" each fragment or essence is.

When physical incarnation is no longer desired, then does the fragment move to the second level of the astral plane. If it is the final cycle of all fragments of this essence, then will the integration process begin. If other lives are to be lived, then only those abstaining from further incarnations remain within the second level. There they will act as guides, advisors, and teachers until they either rejoin the physical or until all fragments agree to end their cycling through the physical plane. Once integrated into one essence, do you move to the third level.

The first level is that level where those who need to experience heaven or hell or purgatory or any other between life scenario will create that experience. It is also the level wherein those still within physical forms can move to while meditating or are for any reason out of focus with the physical form. For the first level is the transitioning level; the level where all souls/fragments transition between physicality and non-physicality. It is also the realm wherein most dream encounters occur, and where some "dreamers" actually create situations that appear to them as real occurrences—whether these are alien abductions or the conversation with the dead grandparent.

For this is the area where all emotional thoughts and fears become manifest. So if you find yourself there with fear of aliens, most often will you then "encounter" those aliens.

The third level is for various interactions between both astrally-created realities and yourself. For you can recreate any emotional situation from your physical "pasts" and try different approaches.

The integration of fragments back to essence is not so much the blending of character traits, as you associate with self. For self is truly all that you have experienced as the person you are now, and as all the others you are in all the different nows, as well as the sum of all your other fragments' nows. When integrated you merely remove the artificial barriers that the physical plane has instilled and allow all the yous to be. Always are you the sum of your parts. Essence/spirit knows all that each fragment knows, it is only the physical form and the barrier of the physical mind caught in the physical "rules" that keeps all the nows and all the "memories" separate. So integration is more the removing of the last of the physical plane barriers that keep you from yourself. We would liken it to a room filled with dividers that have created 100's of smaller rooms. By removing the dividers, you have now allowed the energies to flow freely again on all levels and have removed all the barriers.

OBE

Q: *Can you explain or define or whatever what an out of body experience is?*

M: These occur when focus is shifted from the physical to the astral. What happens is the focus causes you to be "released", that is no longer restricted by the confines of the physical form. That is because you are no longer focused on the physical form. The energies are still there, as is the fragment that is you, however, your focus, your awareness is now on the essence that is you, that part of you not confined within the body you created. However, the physical mind or ego or thought patterns still exist, so forms and shapes and familiar objects are created.

You will see yourself in a body, but it is astral matter and ghost-like. And you will see rooms and people, but again, they are astral matter and ghost-like. Most are created by you for your interaction. For instance, if you go to the astral to meet with someone specifically and "arrive" first, the setting is probably contrived by you, but the other participant creates his own form, as do you. If, however, you go there simply to go there, then the participants and other figures are most likely those created by you to populate your experience.

All have these experiences every night, but most do not remember them. To "consciously" create this occurrence, requires a shallow meditation, wherein your objective is merely to shift focus from the here and now and the current physical form, to the astral. This means raising the vibrations of the subtle bodies and focusing energies through the heart, throat and brow. This then will cause or allow you to shift from here and now, to the astral.

There is no real "separation" of a body from another. There is no ghostly form that freely "walks" away or floats away . That is merely the physical mind's interpretation of what it "sees" or senses. For it comprehends not the shifting focus and so attempts to understand the best it can.

The sentience that is you merely shifts its attention from the physical plane and the physical body that it created to inhabit that plane to the astral plane and the astral "body" that it created for no purpose other than the comfort of perception. For a body is not needed except on the physical plane.

What may seem to be hours, are usually only seconds or the blinking of an eye in your world. For time distorts very easily once focus is removed from the physical plane. Time on the physical has no meaning here in the causal, and little meaning on the astral. So although they (those on the astral plane) can see all times and all timelines, the "moving" of time does not really occur.

This is why it is wise to have a guide present, so all time is not forgotten and the physical body does not suffer from dehydration or lack of energy/nutrients. For it is difficult for those merely "visiting" from the physical plane to comprehend the lack of time and so remain too long, thereby causing "harm" inadvertently to their physical form.

Does this help?

Q: *Why would one want to visit the astral?*

M: One would visit the astral for information, lessons not done in the physical, or to work with others (whether as balancers or cleansers, or guides or interpreters). For all are aware, and when the body "shuts down" (sleeps) focus of only a minimal sort is required. The energies that are you do not require this shutting down, so go on to work on other things—whether it be lessons or guiding—they are desired by the fragment to grow and gain in the experiences.

Ghosts and Echoes

***Q**: What are ghosts?*

M: We are here, we will start now. There are several reasons for the perception of "ghosts" as you call them. Some of these apparitions are the residual personality and energies of someone recently discarnate. Other times, it is the crossover of other realities or other planes (usually the astral), and the energies and the lives taking place therein become "viewable".

You may suddenly find yourself confronted with a scene from 1793 (from your "past"), as it seeps through into your reality into your "now". For it is taking place at the same time and for whatever reason the vibration sequences match up and the realities seep through and are visible to each other—for yes, they that are participating in that "past" can see you, too. They also find it just as disturbing (if not more so) and just as inexplicable. This would account for a great many of what you term ghosts and hauntings.

Another instance is a seeping through of astral lessons into your reality. This again, would appear to be ghostly re-enactments of lives and scenes inexplicable to you, but which are merely "lessons" being learned in the astral plane. This most often occurs where a point on the energy matrix that covers the planet and which we discussed previously, causes the energies to vibrate so similarly that those attuned to the nuances of such frequencies will see parts of the astral and those in the astral will see parts of the physical plane.

Dramas that seemingly play out for years, over and over are usually astral projections and lessons. Other historical or "period" re-enactments that appear randomly are points at which the frequencies of different realities come close to being identical usually in a cyclical fashion, so that in both realities the seeping of images seemingly occurs every 30 days, or only when the moon is full, or other similar incorrect measurements. The moon has no influence on the frequencies or their vibrational cycle—it is just that when the event happens is the type of time measurement being perceived by those who even notice the anomaly. Rather than conclude that other realities exist, or that time is simultaneously happening in the same space, people assume that "ghosts" appear every time the moon is full.

It is similar in what happens with the images from your own "past". The frequencies are so similar as to allow the events of each "time period" to be seen by those in the other "time period" if they are so attuned or adept.

Rare indeed, are the occurrences where an astral being actually tries to contact a physical plane being, but when it happens, it could be misconstrued and mistaken for ghosts. These occurrences are usually taken on by those not willing to remain astral for long, who have strong emotional, and/or essence ties to the physical plane. These are usually 2nd or 3rd cycle souls.

Some 3rd cycle souls are so fixated on the physical plane that unless they stay within the body when it actually ceases functioning, they will not realize they are without physical form and not understand how people can ignore them or why they are not perceived or understood. These are the ones that must be helped by those guides of the astral planes. These are some of the tasks taken on by other essences and fragments. They remain "nearby" and watch and observe. If they perceive that an essence fragment is having trouble understanding and perceiving the fact that they no longer have physical form, that they are no longer incarnate, then these guides step in and try to assist that fragment to understand and learn to "cope" in their new environment.

Many of these types of fragments return almost "immediately" in your timeframe—having no desire to learn to cope and no willingness to spend time reviewing the lessons just learned. For them, they are in purgatory—not heaven, not hell—and they only understand their need to return to the physical plane and the world they know and understand.

If a 'guide' does not step in quickly—but remember that time has different meanings on different planes, so what to you might be a year or more, may be a short period of time on the astral; and for us it is not a concept we even have here, so we must measure by your standards through you—but if the 'guide' does not come "quickly enough" in physical plane terms, the fragment may be perceived as "haunting" a place or person as they continue to try and interact with the physical world and people they know. These are not common or are usually of short duration.

Have we answered your question sufficiently?

Q: *Are ghosts then merely the images of the next reality—the reality layer closest to ours?*

M: In some instances this is true, for in some points upon your reality are there “thin” spots—places where the vibrational frequencies of your world and the alternate reality or other reality next to yours overlap or meet. This, then, allows a “bleeding through” of realities one into the other. Those in the other reality can see into your world and you into theirs. That most do perceive this as ghosts is true, for it seems the easiest way for them to explain it (to themselves).

Other instances are actual astral plane viewings. For again, the frequencies do coincide and so will a portion of what is occurring on the astral be visible. These are usually reviewing moments—flashes of previous or planned lives by a particular essence that becomes viewable to those on the physical plane.

That a “spirit” or soul would linger for extended periods of time (centuries) is not true. For always are the guides there to explain and help them move on. That some “spirits” do remain for awhile is true, for in some instances it is beneficial for both those incarnate and discarnate to remain in contact. Mostly these are essences whose lives ended suddenly and unexpectedly.

The transitional plane is very close to the physical plane and many fragments do linger here either coming or going. For this is where all would pass when dying or being born. That a particular fragment would remain for “centuries” of your time is not true, for always would the guides move them along.

That some do remain long enough to be sure that all loved ones are connected with and closure given, is true. For even if the mind knows it not, the essences will connect and closure and acknowledgement is given.

That there are haints who can and will harm those on the physical plane is not true. For essence seeks not to harm anyone, and although some retain a type of modified overleaves when astral, there is not enough remaining to allow them to seek out and hurt anyone.

Rather, are most haints projections from the viewer based on fears and then manipulated from the energies around them. That this type of “ghost” could harm them is true. For they would be harming themselves and it would be their choice to allow this.

Again, however, there is no reality except that which you create. Therefore, if you wish to see ghosts—malevolent or friendly—then you will. For always do you create your own reality.

* * *

The most common occurrence of ghostly sightings are what we call “bleed-throughs”. These are those areas wherein the energies of your reality do overlap with the energies of the lower astral planes. This then allows those on your plane to view those scenes being created for review by those on the astral plane.

That these seem (appear) to be the same scene replaying again and again, is not true. For in reality <grin> variations of the scene so that the reviewer may see all those permutations of how a particular scene may have been handled. The variations are so subtle that to those within the physical plane, do they appear the same.

Other occurrences that are common, are those of echoes (your term). For many do perceive the emotional energies left behind by those who did die or were extremely emotional in a particular location. The person leaving behind the echo may be “alive” (in your terms) but merely living elsewhere. However, the strongest echoes are those left by those people who were usually killed or died suddenly or who were tortured, or died from extreme measures such as burning, hanging, rape. Those are just a few of the occurrences that most often leave echoes.

Those in your reality will sense the anger, hurt, or pain and call it ghost, haunting or paranormal, when it is merely the residual emotions having embedded themselves into those object nearby the original incident. That this can be a house, barn, or other

structure is true, but also can it be the ground itself, a tree or gravestone, boulder or other inanimate object.

Rarely do these echoes last beyond a decade or two, but there are extreme cases where the abuse was continued for long periods, and so does the echo then resonate for a millennia or more. Other times is there so much grief, hate, jealousy or other negativity created that this will also cause the emotional echo to last for many hundreds of your years.

Those places of internment and mass death during your World War II are such places, as are several of the castles within Europe and especially France and England.

True “hauntings”, if one would use that term, are those fragments so attached to physical life that they do not realize they are dead or do not wish to acknowledge that they are. That the etheric spirit remains behind in these cases is true. For the fragment does not wish to relinquish their hold on the physical. It might be just one place or one object that they refuse to release, or it might be the entire reality of physicality. Sometimes, they are so enamored of a particular person that they will attempt to remain with that person. To that end, will they sink cords into that person’s energy layers as a way of remaining within the physical realm. For by drawing on that other person’s energies, do they retain a semblance of contact more real with the physical plane than when purely astral. However, doing this (cording another) not only incurs karma, but can often increase the energy drain on the other person thereby leaving them vulnerable to illnesses or psychic attack.

If these types of cordings are not removed, they can actually cause the other person to weaken and die. That this then becomes a debt, is true, for they may have hastened the other person’s death by several years.

That astral beings do cord those on the physical plane on a regular basis, is not true. For most have no reason to do so, and most would see no purpose to it. It only prolongs the transfer of essence from physical to astral, and impedes the growth. Therefore, do only those unwilling to relinquish their physicality seek such a way to remain “human”. And then only with those they are trying to remain with, whether out of love (or what they think is love), or a misguided sense of loyalty, or the belief that they must protect this other person.

That cording between astral beings and physical beings is necessary for communication, is incorrect. For they need not link to your energies to make their presence known or their thoughts “heard”. Rather do they simply “flow” into your energy layers at least in part, for this creates only a moderate disruption and allows them to be easily “heard”. It does not create any “damage” to the auras or the physical body.

Primarily, is it their thoughts that they “project” into your aura and your mind so that they can dispense warnings, or reassurances.

Q: *What are the echoes that I can see in houses, or furniture or letters or other objects? Are they the same as ghosts?*

M: We would say that what you perceive as echoes is what most would call ghosts. For many do not know the distinction between an actual presence and the emotional turmoil left behind. They sense something, and to them that which they sense is a ghost. It matters not that the energy that remains is static and unchanging, rather than living and sentient. It is enough that they are able to perceive the energy thereby "proving" to themselves (and sometimes to others) that ghosts do exist.

Echoes are real, yes, but they are not ghosts, although they are often thought of in those terms. That it is possible for these resonances—for what you are sensing is truly the emotional resonances remaining of those now deceased—or echoes to be seen or to register on those measuring devices used by some calling themselves ghost hunters, is true. For these echoes, as you call them, are energy. They are primarily the energies of the emotions coloring the energies of the object whether it be house, ground, locket, stable or other. Echoes occur constantly, but most are weak and so dissipate quickly, in your terms, while others are extremely strong and so do remain for many years.

That most of these resonances are volatile and perceived as hostile is because that most of those emotions that are released in sufficient volume and force to remain are those of a violent nature. It is those emotions of happiness and contentment that are ephemeral and so do not remain for long, while those of hatred, anger, guilt, and depression do linger.

What most perceive as hauntings are those emotional left-overs that linger within the confines of a particular dwelling or within the very ground of where a dwelling once stood, or simply within the ground of an exceedingly emotional event.

There are areas where those burned as witches that even now hold the anger, despair, guilt, and hatred of those involved. That these resonances can be removed is true. But most would refrain from doing so, for they enjoy the notoriety of having a "haunted" place.

If one would remove the extraneous emotional energies that linger, whether it be within a building, the ground itself, or some other physical object (desk, chair, table, etc.) then would one need to override that residual energy with positive flowing energies. This can done either through chanting circles—multiple chanters sitting in a circle around the object and issuing calming and balancing energy towards it—or through the numbing effects of extreme cold. For cold will nullify those energies remaining, as will pure white light. Golden light will enhance its effects—its vibratory resonances—making it seem more pronounced and more perceivable to more people, while blue light will calm it and slow it. Green can help to "heal' it, although it is not truly an illness.

Using crystals or light or a combination of same will also help to nullify the energies, or increase the perceptability of them. Those who are strong, emotionally, can absorb the negativity and bleed it back to the Earth. This "washing" of the energies through yourself, will help to nullify it; however, most are not strong enough to do this. For many times the emotional residue will affect their own emotional center causing them to become as angry, guilt-ridden or depressed as those who left behind the original echoes. Better is it to use the other means mentioned.

If the event was repeated, that is many hangings took place over a long period of time, or many torturings, or many debasements, then will the echoes be extremely strong. At

these times can those so tortured or hung even be seen, for their echoes will take on not only their emotions but also their human shape. Although, amorphous, they will at times be recognizable especially by those so wishing to see.

While these are not sentient or in any way “alive”, they are enough to convince most that ghosts are real.

Those who would write or send letters while in an overly emotional state, should note that those emotions will become embedded within the message. As long as the words remain readable—it matters not whether the words are written and read on paper or computer screen—those sensitive enough can discern the emotions behind the message, thereby alerting them to nuances not spoken.

Even those not highly sensitive, can discern anger even if it is couched in the most eloquent of terms. For the emotions that flare brightest are also those most easily perceived even by those still in the walking sleep.

Even the most common of objects if handled on a regular basis will be imbued with the echoes of their owner. For always will objects, which are neutral to start, take on the energies of those around them. So, if you handle a particular key ring every day, will someone sensitive to echoes be able to perceive certain information about you through the handling of that object. That they will know everything about you is not true, however, they will know enough about you to be able to link to you. Once linked, will they then be able to better read you and know about you.

Hive Souls and Pets

M: The hive soul is a fragment of soul that is “programmed” to react in certain ways. For it does not function as an individual element but as a piece of the whole collective. Unlike humans, the hive-souled creature, whether plant, animal, insect or amphibian, reacts in a manner suited to their species for that is what is recognized and “programmed” into them.

That an individual unit within the species may develop other reactions is possible, yes, but only if the collective “brain” (what we term an oversoul) determines that this is okay. (There are more “rules” and structures than this, but we are attempting to put this as simply and succinctly as possible so that you (all) can understand.)

If an aberrant behavior is found to be beneficial, then is it added to the whole, and all within that species will now “grow” to incorporate that bit of programming. Whereas, if the aberrant behavior is found to be non-productive or even harmful, will all receive the “programming” to avoid such behavior in the future.

Pets, because they interact with humans are slightly different. They are allowed a bit more latitude in that they are not only programmed, but have (in computer terminologies) a “learning chip” imbedded in them. This then, allows them to continue repeating those behaviors taught to them by their owners. This does not mean just those “tricks” such as sitting, standing or chasing a ball or catnip mouse. We also include those learned behaviors where an owner leaves the dog for too long of a period with no means of evacuating the bowels, so it does do so on the floor. When the owner returns and becomes angry, the dog then “learns” the best way to react to the owner—cowering, playfully ignorant, angry and aggressive, or even combinations of these reactions. If the dog finds the behavior gains what is wanted—access to the yard where it can evacuate the bowels properly—then will it “remember” and continue the behavior.

We use the dog because they are more pack/group-oriented, and so more prone to react to the owner’s behavior in a way recognized by man, since he, too, is a group animal.

The feline, although willing to associate with humans, is not particularly group inclined, being a solitary predator. Therefore, will their reactions be much more subtle.

Fish react very little to the humans who keep them. That they can, if motivated, ”learn” is true, but most follow the instinctive center so do not “learn” much beyond survival.

Birds use both instinctive and emotional centering so will congregate in groups and can, again if motivated, learn individualistic behaviors.

The behaviors may or may not be added to the collective. It is dependent upon the oversoul's determination as to whether there is benefit from a "learned" response. If it is found to be beneficial, then will the oversoul include this programming for all those of their species, thus allowing them to "grow".

That all do function this way is true. For that is the nature of a hive soul.

Those that observe the "etheric remains" of a beloved pet that has died, are usually creating the image from their own astral energies so that they may gain the closure and solace that they need. For once dead, do the hive souls depart. They do not linger, for it is not necessary for a piece of the collective to be apart from the whole once separated from the physical container.

There is no "review" on an individual basis, for the individual unit cannot and does not have the capacity or ability for contemplation and review. Rather are the "tapes" of those years (days, weeks, months) "played" back while within the collective so that the oversoul can determine what behaviors learned can remain and which cannot, and whether the owner(s) should be allowed another such pet or even whether a lesson or imbalance involving those owners is needed or occurred.

So do you see, that like your central computer with its peripheral computers, that is how a hive soul and the collective function?

Those apes and gorillas that show "true intelligence" are those that are being allowed the freedom of growth. They are now almost completely free of the collective having shown great aptitude for growth and spiritual awakening. Now do those of the astral who do not wish to partake of the human bodies and follow the human cycle of life on your planet, use said apes to experience life. So it has always been, and most likely will always be. For this allows them the experience without the massive repercussions that becoming human entails. For in experiencing life through the apes, do they refrain from the monads and karmas (most of them), yet do they bring greater awareness to the species.

Will they continue to help the apes evolve into a sentient species? This has not yet been decided. The path is there, but it has not been determined whether it will be followed.

Q: *So are you saying that animals don't reincarnate? I know my cat has returned, I can tell it's the same animal just in a different body.*

M: Animals are hive souls. This means that the essence used to create them is run by those called oversouls. These are rejoined entities even larger than ours, residing on the high mental planes.

Oversouls are the "creators" of the "templates" that comprise the different physical worlds. Therefore, when a species is agreed upon, do the oversouls retain the "memory" of that template so that when more are needed, such as for an alternate reality on a global scale, can they refer to those templates.

The essence used is that of the Tao. For it is drawn forth to create all that is. All creatures that exist upon your plane, then are ensouled only as much as the oversoul monitoring that species is ensouled—which is to say, not at all.

This is hard to describe, for it is beyond your awareness – all of you. But the oversouls do, by using what we term “a hive soul”, maintain how a species is doing. They can “see” a particular herd, flock, pod, group, or they can “see” the entire species. That is how, if a human continually abuses ants, the oversoul monitoring those insects can then determine that rebalancing is needed. So does the oversoul then “instruct” the ants to attack that particular human.

So it is with trees, birds, oceans, and all manner of living, but non-sentient, objects and creatures upon your world and all other physical plane worlds.

Do animals reincarnate? That would be asking whether the oversoul reincarnates. But since they have not been incarnate, then they cannot re-incarnate.

If you perceive more than just a basic “personality” within a certain animal or pet, is it most likely that one of your entity mates or those with agreements to guide or comfort you has used, or is using, this animal to house a piece of self. For this gives them access to you without actually reincarnating into another life.

Also, does this method allow a fragment to work through left over issues pertaining to chief feature. For you may find that a particular pet has developed a sort of “impatient” attitude, or a severe stubborn streak. While another is always leaping into traffic or harm’s way. This is another way in which a discarnate soul may finish a lesson regarding chief feature. For if they, perchance, departed with all lessons learned save chief feature, then can they use this method to complete that lesson.

* * *

That animals, insects, fish, plants and all manner of non-sentient life have hive souls is true. For they are grouped by species into units (hives) and managed by those called oversouls.

Managing of the various hive-souled species within the physical plane is a task chosen by those of the high-causal plane and lower-mental plane. That all would choose this task is not true, for others are there different ways to expand their experiences.

Those with hive souls do react according to their “programming”. That the programming can adapt and change is true, but more is it a growth throughout the species rather than on an individual basis.

If, for example, it is found that there is a need to adapt to smaller feeding ranges, then will the oversoul adjust the “programming” of the species so that they no longer need such a vast range to graze upon. Rather will they be content with smaller fields.

The hive soul allows some flexibility and at the same time does it also allow each individual creature within a set species to develop characteristics unique to itself. That these characteristics are remembered at the hive level is true, for the oversoul will take note of these individualistic character traits while also noting whether the response from other species (including humans) is positive or negative. If positive, then might the

oversoul allow these traits to become part of the regular programming. If the response is negative, then will the oversoul create a record within the hive that those are traits to be avoided.

Some would see within their pet a specific, perhaps peculiar, trait, unique (they believe) to their animal. Then when that animal dies, do they see this same trait manifest within the next similar animal obtained. This is because the hive soul manager—the oversoul—has noted that this behavior pleased the owners and so having retained the memory at that “global” level, do they then feed it back to the new animal.

Create an image of one large computer with many smaller ones attached. All these peripheral computers will behave in any manner dictated by the main computer. This is—in very basic terms—what the oversoul and the managed species is like.

For if the oversouls determine that the species (those peripheral computers) need to adapt to a new situation, will they feed that information to all those that they monitor and maintain. Does it then appear to your scientist that the species is growing and learning. In a way this is true, but not in the same way that you would learn. For those with hive souls do not question their existence, they do not question anything. They do not think in the same way that you understand and perceive thoughts. They are primarily instinctive or emotionally centered. They simply accept that they are and that they must survive. They do not name objects—they do not know a tree from a rock by name, yet they do know how and where to find food, how to avoid predators and where to build their homes, though they do not call it a “home”. They respond to hunger, thirst, and the need to procreate, and many also know to nurture their young. But they do not know existence, or love (agape) or truth or lies. They recognize pain and they recognize basic pleasure, for these are functions of the body.

They do not think beyond survival, and they do not grow beyond their programming.

Patterns and Pets

Q. *What are the purposes of patterns in a person's life and does it happen on other levels of existence, not just earth level?*

M: First we would ask the questioner exactly what they mean by patterns. For if they mean the continuously repeating patterns of ones relationships with others, would we say that this is a lesson that has yet to be understood. If you would say that it is the patterns of types of plays in which you find yourself, then we would again say that these are the lessons or experiences that you have decided to try.

Man, by nature, sees patterns in many things. But those within the instinctive center will see the patterns much faster, for they have only the instinct of the mammal operating within them.

Essence calls into play those patterns of energy needed to create the scenarios that it would experience. Therefore, if your awareness level is such that you can perceive these patterns, then are you most likely working through essence, primarily.

That there are patterns to all of life is true. For on every level do we pull together patterns of energy to create the realities in which we all live. That your patterns and your

energies do take on a more physical form is due to the reality in which you dwell. That our patterns and our energies are more intuitive and musical in nature is also true. For that is how our energies work.

Energy is by nature a pattern, of a type. We merely re-arrange this pattern into other patterns much like a kaleidoscope will rearrange the bits of broken glass or stone that create the patterns that the eye then sees.

So, yes there are patterns throughout all of life, on every level; however, not all the patterns are the same, and in fact, we would say that most are not. For our patterns do not resemble anything that you as human would recognize. Essence might, yes, but you are not free enough from the physical form to appreciate those patterns that we create.

Q: *What types of patterns do animals see? And do pets see different patterns than those of animals in the wild, and how do these patterns affect them and their behavior?*

M: Animals even more than humans, see the patterns within the world. For their hive souls are very attuned to patterns.

Animals respond to patterns for that is what they see, sense, hear. They observe the patterns of the ground below them, and if that pattern changes, then do they become wary, fearful, and sometimes aggressive. They observe the world, note the patterns, then observe as the patterns shift. If the patterns do not shift in a familiar way, do the animals then act out of fear and instinct—whether that means attacking or retreating or investigating depends upon the species.

Squirrels and rabbits usually retreat, while wolves will investigate or attack. Birds will either scatter or investigate, while fish will usually ignore or flee. So do you see that their very lives depend upon the patterns ingrained in them?

Dogs live by patterns (or rituals). If their owner always arises at 8 a.m. and suddenly does not, does the dog then see the pattern as broken or changed. If comfortable within their home, will the dog most likely investigate. If in circumstances where they are uncomfortable (such as someone else's home) will they react through fear becoming either aggressive or cowering.

That the dog always seems to know <u>when</u> you are coming home is not true. What they see is a pattern. You get up, you do certain things, then you leave. When the sun has progressed to a certain point on the floor or wall within a particular room of the house, do you then return. That is the pattern they have observed. If you alter that pattern, do they either alter their behavior or react out of fear. For some, is it that the dog will then chew their owner's shoes, or pees upon the owner's rug, for this, then, indicates that by changing the routine (the pattern) is the dog upset and displeased, as well as confused and frightened. Dogs, more so, than cats (of the domestic type) rely on these patterns to help them relate to their human pack. Since they are solitary animals instead of pack animals, cats will note the patterns of their human counter parts, but are not so easily disrupted when the pattern alters. After all, if the disruption does not affect the eating and sleeping of the cat, then will the cat simply overlook the aberration in the pattern.

Horses, like dogs, are more easily frightened and much prefer their patterns to remain stable. Herd animals tend to respond as one. Therefore, if the leader notices some

change in the patterns around it, and declares the aberration something to be frightened of, then will the whole pack respond in a similarly frightened manner.

Humans and cetaceans have the ability to think through the reasons for the change and so are less likely to react from the instinctive center. That some still will react in a visceral or instinctive way is true, for some pattern changes affect the mammalian part of you more than any other (part) and this can override any “logic”.

However, most times are the shifts in patterns overlooked as man (and cetaceans) no longer fully rely upon the instinctive center for survival.

* * *

The patterns discerned by animals occur on many levels. For they perceive the entire world in an intricate movement and weaving of patterns—as does man. However, man’s mind does alter the patterns making allowances and offering “logical” explanations for changes rather than accepting what it is they perceive at an instinctual level.

Animals are more perceptive to the instinctual center, while you (all of you on the physical plane) have learned to override the instinctual center—at least most of the time. Therefore, while a dog will sense it is nearing the time of day when their master arrives (at home) because of various pattern shifts that have occurred, you will look to your watch.

Time, however, is just another pattern. It is simply one to which man put a name and devised rules. Therefore, when the trees drop their leaves, do you call it autumn, and when the sun is at its zenith, do you call it noon. They are simply patterns with names.

Animals gauge many patterns comprised of scent, sight, sound and instinctual senses. While man also uses these same senses, they are not as emphatic in dictating his movements and reactions. For man also has reason, logic, and essence to help him determine what is the best response to the shifting patterns of his world, life, and reality.

View the world as if through a kaleidoscope and you will have a closer idea as to how the animals see the world. Not that they see only blurs of colors, but more that they see all things in a pattern of shapes. Without the capacity for profound thought, do they see brown and green semi-static images and know that these are not harmful, for although they know not to call them trees, the animals recognize the pattern of them, the shape. The shapes of these “trees” are blended with the patterns of grasses, flowers, fields, and sun along with everything else that comprises their world. The animals see this pattern and know the “world” as they perceive it is okay. Then a new shape enters the scene. This pattern has odd colorations, adds loudness and disjunction to the overall pattern, and the animals must then decide whether to flee from this new pattern, study it, or attack it.

That the new shape added to their overall pattern is a human (or more than one human) is immaterial to the animals. They simply know that the object does not fit the “pattern” that they have come to recognize as being safe.

Now should the human pattern prove safe, will the animal be more trusting the next time and the time after, until (and if) man shows himself to be an unsafe pattern.

So while the animals do discern the individual trees and the individual flowers, clouds, and each grass, and the other animals, they also perceive the overall pattern at a level beyond the comprehension of man.

That is because man has evolved beyond the recognition of mere patterns and gives names and meaning to the plants, animals, actions, and all object seen and unseen.

A squirrel knows not that wind is what man calls the air movement. A squirrel only knows that when their fur is ruffled one way it is safe, yet when ruffled another, it means a storm. Again, it is pattern recognition, not object recognition that the animals use to determine this.

Planal Power Points and Ley Lines

M: That which you call ley lines are nothing more than the network or power grid that helps the Earth maintain its shape and conformity to the rules of the physical plane. Without the network of power criss-crossing the planet, would the reality that you (all of you) have created not exist. For it is the power grid that keeps the world as you know it, in balance, along with all of those who exist within your reality.

This network of power has always existed within and around the planet, for it is along these junctures that those who would monitor and maintain the earth do link in to your reality as well as all other realities along your particular physical plane.

The energy grid, ley lines, or power net, encircling the planet is a composite of those energies that comprise us—all of us—and do therefore respond to the negatives and positives of those around them. If those dwelling near a particular energy point do generate mostly positive energy, then will the ley lines or energy points along those lines be primarily positive. However, if those dwelling on or near these lines are generating primarily negative energies, then will the ley line be primarily negative.

This power net, grid, or any other similar term is what makes the Earth the viable reality that it is. Without the ley lines, would the planet “die”, for it would no longer contain the life force that comprises all of us—all things.

Q: *When I was child, we used to think the house was haunted. There seemed to be a strange kind of energy that flowed through it, and sometimes we thought we saw ghosts. Can you explain these phenomena?*

M: Your childhood home wasn't so much "haunted" as located on one of the many "power points" that link different planes with each other. In your case, it was a link to the astral plane. This allowed the forging of the "bond" or link between you and the essence you call JA, thus allowing JA to remain in contact with you even though you no longer live near the power center.

The center, or linking point, makes it possible for those on this plane with enough focus and perception to more easily see and perceive the astral plane and many of those that dwell there. It also allows those in the astral to more easily cross to and make themselves "known" in your plane. This link was even more of a force for you, because of the fact that Joshua is part of your entity and because Joshua and you have spent

many 'life times' together (both in the physical plane and in other realities and planes, too).

* * *

If connected, we would find that these points of power or planal power points create a kind of net or grid across the planet—a power grid, if you will. But the power is not stable or even. It varies from point to point and from section to section (of the planet) based on several factors: 1) to which other plane(s) the link or point is connected, and 2) whether the point was activated.

Four primary points actually link all 7 planes, and all realities within those planes—those are the "most powerful" points. (Powerful being a relative term; for if someone denies their inner senses, they may never acknowledge the point's existence, although when tested by scientists anomalies to gravity and other "natural" forces are detected and noted, though usually left unexplained.)

Other points only link one or two other planes to the physical, such as linking the physical to the astral, or to the astral and causal, etc. As for being "activated", the points are activated by thought or emotional stimulus. This is why some points may retain a negative "feel" to them. For if they were activated by fear or hate, then the "feel" of them will retain that negative feel/emotion.

If they were activated through joy or love, then they will retain that type of feeling. However, some points were never activated. They remain passive, unempowered. If/when something occurs to create a burst of emotional or thought energy strong enough to activate them, then the link(s) will be forged and another part of the "power grid" will be empowered.

This grid serves several purposes, one of which facilitates the "communication" between realities and planes, allowing for a more easily accessed "data base"—knowledge unrestricted by the perceptions of the reality in which you are "bound". Not that we are smarter or more intelligent, wiser or even better—only that we are less restricted in our abilities and our remembrances of how the universes work and interact and through these points can we more easily pass along that knowledge and make it more accessible to you.

That is our whole goal right now, to make the information more accessible—to make that knowledge that we possess more available to everyone who seeks it.

The grid also helps to maintain the balance and stability of the planet and all who dwell on her. So it is proper that some points be (in your terms) negative and others positive, for the balance is neutrality. You must experience both sides before you can come to accept the middle. So are situations created in these emotional centers to facilitate this learning.

Someone, not awake/aware, approaching one of these "negative" centers, may become more prone to react to a situation in a violent, karma-producing, manner than in a normal, reasonable manner. This is alright, this is as things should be. For if all things and all situations were approached from a balanced perspective than no information would be gained, no lessons would be learned and the whole Earth game would become

pointless. Those with more developed perceptions, or those more awake and on the path, will be aware of the centers and will "act" accordingly.

If the energy makes them uncomfortable, then they will avoid the area; if the energy feels good to them, then they will tend to linger and facilitate the communication we so seek. Some will come and stay, actually building dwellings on or near the spot. It is many such occurrences that gain the reputations of being haunted, when in fact, what is occurring is the cross-over of the realities, the blending of the planes at that point. Sometimes the energy is strong enough so that even the non-perceptive becomes aware of something, or sees "something", and suddenly the dwelling is then called haunted.

Q: *Do the energy points influence the person's behavior or does their behavior and accompanying emotions influence the energy point?*

M: Remember, energy is neutral. It is not evil, bad, negative, or positive—but energy points activated by certain emotions will continue to attract the same type of emotional energy to it, until a build-up of emotional intensity becomes unmistakable. Therefore, it is the emotional overlay that influences the power center, and not the power center itself that is negative or positive.

To clear one of these points, would require the same type of cleansing that one would do for their own energy centers and aura. However, in these instances, it would require the help of those on the linked planes or someone adept at "traveling" or focusing on these other planes, for the emotional overlay affects not just your plane and your reality, but all associated planes and realities.

Q: *What about the 4 points that connect the Earth to all planes—what more can you tell us about them and the other power points?*

M: Like a cross through the planet, they radiate. The planet actually contains 2 equators—one that runs east to west, and one that runs north to south. These, then, are the 4 primary "points" where the physical plane connects to all others. This is why you (IML) felt so at home when you went towards the equator. Minor points occur in many places. There are many around Chicago and the Great Lakes, with others throughout Ohio and the Mississippi Basin. The west has many—California has many hostile ones. The Eastern Seaboard is mixed, with the "negative" ones evenly distributed. The Southwest is more sparse—but then there has been less population, although the Native Americans were aware and honored the places of strength (as they called them).

Europe is tumultuous with them. Many negative ones exist in and around Germany, Poland, Hungary, and that area. England is crowded with points, as is Ireland—but Ireland's have grown increasingly negative as her "children" stubbornly refuse to mature and "grow up". France is well-balanced, and Siberia holds the majority of points in the area of Russia, those being primarily "positive". Italy has many negative vortexes, as does Palestine and the Middle Eastern areas.

Africa is sparse, but many are becoming activated, and not in a positive way. Tasmania holds more than Australia or New Zealand, and the smaller islands in that area are quite powerful and quite positive.

The main island of Japan holds few active points—those currently active are on the smaller islands where there are still some 4th and 5th cycles with the ability, skill, and knowledge to activate and care for them. The main island is too heavily populated with 3rd cycles whose only interest is in physical rewards and tangibles such as money, glamour, and power over someone else. The Pacific Rim overall is a powerful area with a fairly even distribution of negative and positive points, though slightly more negative towards the Thailand area.

The islands of the Caribbean are moderately active with some islands containing no centers and others containing several. Being near the recognized equator, and having the north-south equator running through them gives them most of their "power". They are also well-balanced as to positive and negative. South America contains many points to the northern section of the continent, and few to the south. Those to the north are in the majority, negative, though more positive ones are being activated.

The Bermuda Triangle

M: What you term the Bermuda Triangle is but a malfunctioning of those magnetic lines that cross at those points of your world. The ley lines that encircle the globe do create several cross patterns in that area. That several are still highly charged due to occurrences involving experiments conducted by those whose land did at one time rest above the water in that region, is true.

That the ley lines and subsequent power points were never nullified, has long caused electrical malfunctions to occur in that area so influenced.

That those you call Atlanteans did conduct experiments which did result in a negative flux of these power lines is true. However, they did not comprehend the severity with which they impacted the Earth's power stabilization. Therefore, was no consideration given to nullifying those energies.

Now do those energies still fluctuate creating irregularities in the electrical currents and in the manmade machinery that is caught in these fluctuations. There are not aliens creating these occurrences, any more than there are devils. Instead, there is merely a misfunctioning of those energy points within that region once occupied by those who did destroy themselves with their experimentation.

Q: *Do you mean Atlantis?*

M: that there existed a continent that those today call 'Atlantis' is true. However, their name was one of musical and coloration symbols rather than letters, so did those who wrote about them translate as best they could into their own lettering system.

That those called 'Atlanteans' by you existed at the time of the 'Ancient Greeks' is not true, for their continent had already been destroyed and their culture and remnants of their society scattered across the globe.

They were the designers of the Great Pyramids, but not the builders. For the society that inhabited the area of your Ancient Egypt was quite adept at energy manipulation and so needed no help with the construction of these buildings.

Your Atlanteans were most interested in magnetics and so did they conduct many experiments to this end. That it was these experiments that did contribute to their demise is true. For they would use the power of magnetics to cross those barriers between realities. They found a way to alter the polarity of magnetic resonances thereby creating fluctuations in the flow. These fluctuations allowed them to open “gateways” between the different realities. That these gateways existed only for a nanosecond or two was unimportant. For although they could not cross-over between realities, they found that they could “record” the results using the various crystal recording devices of their invention.

The resonance of the crystal recording devices interacting with the fluctuations of the magnetic resonances created a major fluctuation within the planet itself.

As the poles were pulled more and more out of alignment, the planet’s surface began shifting. Eventually, the pull of the fluctuations caused the surface of the planet to “slide”. What had been south, was now west; what had been north, was now east.

The subsequent quakes, floods, and eruptions left little of the continent once called Alta Lantaya besides small islands—what you call the Azores.

That their experimentation was the sole cause is not true; however, it was the most devastating and the primary cause.

Other factors contributed, but Earth would not have chosen such a path if those of that time had not created such a fluctuation within the stabilization grid of the planet.

Within the same time period, was there a mix of cultures. For some were quite far advanced technologically, while others were not. However, there were also several cultures whose innate knowledge of the Earth and its energies and the manipulating of same, was also quite advanced. However, they could not stem the flow of imbalances coming from their northern neighbor, and so did they also suffer from the consequences.

That those whose actions did result in such global destruction have much rebalancing to do is true. For many have spent many lifetimes working to preserve the ecological balance of the planet they were once so cavalier toward.

That is not to say that all who strive towards ecological balance were once part of that ‘Atlantean’ culture—we did not say that and we do not mean that. Only are we saying that many do use those means to burn those ribbons incurred from that life.

Time and Choices

M: If there is one experience to be experienced on the physical plane, it is the ability to experience the passage of time, and the visible manifestations brought about over 'time', in each ensouled fragment, in the artifacts of the species, in geographical 'reality', and in astronomical events. This is by far the most 'unique' experience possible on the physical plane-linear time. We cannot say this with sufficient impact, for just as we are not part of the physical-plane time, so you, being extant upon it, cannot divorce yourselves from it, nor would it be appropriate to your experience, even if it were possible. From the development of galaxies to the most perishable bacterium, we would think that the 'cycle' of life would be considered revealing of the validity of the experience of the physical plane.

Q: *Could you be more specific, please?*

M: We perceive time in a manner we have already described, based on possibilities and choices. From our perspective, all available choices are equally valid, and only on the physical plane can evaluation be made as to which is most 'appropriate' for the fragment in question. We would think that this is the 'value' of lives on the physical plane, having possibilities that are chosen and bring about consequences in the context of linear development.

We would think that by assessing choice in terms of 'what comes next', a valuable tool of insight is made accessible to all fragments on the physical plane. To be able to see events 'unfold' is an experience that can only be fully realized in linear time and in the context of an on-going life. The recognition and validation of experience in a chronological context provides many opportunities for dealing with personal and world truths and their evolution within the particular life being led. For example, being able to place in time the process of learning to read enables the fragment to understand the personal truth of evolution, from the personal truth of 'I cannot read' to the personal truth of 'I can read'. The world truth involved here is that it is possible for a human being to read. Without a concept of time and its passage, such identification is less readily made, and as a result the lesson of the process is not as well discerned as it is within a comprehension of time.

We would wish to remind all here present that the process of living on the physical plane is the focus of the 'reason' for ensouled life on the physical plane. Any life where this perception is recognized and validated is one in which essence evolution is possible. On other planes of existence there is no on-going and recognizable manifestation of 'time' or

the aspects of choice that stem from the hazards of the physical plane. On no other plane does choice have so many forms of manifestations as it does on the physical plane, and on no other plane of existence does the nature of the plane itself impinge so relentlessly on fragments extant there. So you may consider much of your task at hand related to the process of being on the physical plane, for that is why you have chosen to be here in the first place. There is no 'shortcut' out of the cycles on the physical plane, for that would deny the process of recognition and validation. There is only evolution and for each fragment, evolution is the result of choices made by that fragment.

The progression of days is a valid experience, and all days, no matter how many or how few, are equally valid. What you are here to do in each and every life on the physical plane is, in fact, deal with the physical plane and being ensouled in the human species. Evolution occurs on many levels, not all of them related to hive-soul[3] species.

The human species is in the process of evolution, and each fragment ensouled in the human—or any other species throughout the physical plane—is evolving. It is the nature of all energy, no matter how expressed, to evolve. Since matter is, as we have said before, coagulated energy, it, too, evolves in ways readily perceived by the evolution and extinction of species over long eons, well before mammals, let alone primates, entered 'the picture'.

We would have to remark that the various species that have evolved over time were, of course, suited to their environment. When they were no longer suited to their environment, they died out, leaving a 'vacuum' to be filled by other species, which, of course, evolved to fill the vacated 'niche' more effectively, as the 'niche', as well as the species, was evolving, too.

We say this in order to remind you that you are not the glorious fulfillment of the evolutionary process, but only one of its manifestations, and when your species ceases to be viable, it does not mean that your sun will go nova and the galaxy implode. If that happened every time an ensouled species went extinct, there would be a constant eruption of novae all over the physical plane, and ensoulment would shift from species to species with dizzying speed. That does not mean that the departure of ensouled species from one planet is without impact. We did not say that, and we did not imply it.

The presence of any species, plant or animal, ensouled or hive-souled, is 'significant' and its absence impacts the planet and the environment of the planet. We do wish to remark here, however, that planetary existence does not depend on the presence of ensouled species for planetary viability. In fact, the presence of ensouled species can be more a hazard than a benefit to many planets, yours, of course, among them.

Ensouled species impact environments to the degree that their choices can alter the environments, and their presence or absence is significant to the degree that their choices lead to environmental impact. All species, no matter how 'insignificant' have impact on the environment to a greater or lesser degree, and we would have to say that where the species has the option of manipulating the environment, it will, by the nature

[3] M: Hive-souled species are those species (animals, usually, though there are some insects also) for which the law of karma stills function (you kill or harm them maliciously and in another life you will probably die or be injured by them), yet they do not have 'true' souls as you and the cetaceans have souls. You do not incarnate into animals or other species, for there would be no growth in such an action.

of its 'hard-wiring' or instinct, for that manipulation is the result of evolution. For example, the Tyrannosaurus Rex would not have evolved had there not been a plethora of other dinosaurs to serve as prey, and having evolved for that purpose, the species could not survive without sufficient prey to sustain it. As the environment of the dinosaurs evolved, so, of course, did dinosaurs. Those that did not, went extinct.

Q: *But if time doesn't occur the way we think, how does that affect us and our choices on the physical plane?*

M: If you will, picture a cable strand composed of many filaments, some of which, but not all, are being braided into the cable. The cable is the lives you have completed and the results of choices you have made. There are occasional knots in the cable brought about by karma, when life choices were taken away either by or from the fragment in question.

Where the braiding is taking place is the current point in the life. The filaments are of different lengths, substances, and textures, and some tend to be more 'central' to the cable than others, but at each and every choice, the filaments are braided in or out, depending on the ramifications of the choice made. Which is why we do not predict: we do not predict because we cannot.

Each choice is made by the fragment in question, and each brings new form to bear on the cable. From our point of view, all the filaments are valid—though some are likelier than others—until the choice is made. That is also why there is no destiny, only vectors, which tend to tangle filaments—because the tangling is caused by choice. In other words, you may be on vectors with another fragment and would have met at the concert that night, except you chose to look after an injured friend instead. That does not mean that such a meeting will 'never' take place, but if you choose to have it happen, it will be in a different venue, under circumstances that were not part of the original agreement. Not being part of the original plan is not crucial any more than changing the time of a luncheon appointment to accommodate shifts in schedules.

Those who are more visually oriented may prefer to think of the difference between a sketch and the filled-in fresco painting, the sort that is made on new plaster. The sketch, often more than one of many options, which is not an actual 'picture' until the paint is put on the surface, which is, we need not remind you, the result of choice. Some modification can take place afterward, but not much, as the paint soaks into the plaster quickly and is not easily altered. This analogy is not wholly accurate, just as the cable-and-filament one is not, but between the two, some sense of how we perceive your lives is possible.

Let us offer a third analogy, to accommodate the moving as well as the intellectually and emotional centered: there are a number of connecting routes to the same destination. A few are more direct than others, but all are equally effective. Where the traveler is on this complex series of routes is the present. The option to select other routes at every junction (choice) and every resulting aspect of the journey (ramifications of choice) are the valid experience of life.

We would think that this might make it easier to comprehend the exigencies of life, as well as the importance of choice. It can also show how you can complete your journey without arriving at the destination you had in mind at the beginning. And perhaps it can

show some of the nature of such things as detours, rough roads, and the intrusions of the physical plane can do much to make the journey as 'unpredictable' as it is. It is not amiss to keep in mind that roads do not wash out to ruin your day, they wash out as part of the hazards of the physical plane. Dealing with the hazard is as much a matter of choice as any other aspect of life.

Confronted with a washed-out road, you may attempt to go back to the last junction and take another route, you may curse the road, you may blame yourself for making an erroneous choice, you may start off beside the washed-out road to keep as much to the old course as possible, you may choose to do something entirely different than what you had been doing, you may sit down and wait for the road to be repaired, you may try to find help over the washed-out part, you may invent some means of getting across, or any other of the myriad choices available to you in this predicament. All the choices are valid and any choice you make is as valid as any other. We remind you yet again that doing nothing is as much a choice as any action or decision you may choose.

Matter and Time

M: The world that you see, the universe, the pandimensional realities, and all planes are organized and orderly. They have an underlying structure that holds them together and a foundation from which they were "built". For they are all of the same material that comprises you and us, and all other creations.

We are all created from the energy and awareness that is the Tao. That is why and how we are all connected. For all things have awareness, but not all creations have sentience. Sentience means the taking of responsibility for the choices made, and the participation in and awareness of the different realities and the different planes.

A chair is made of the same substance as you or us, and that substance is aware, but it is not sentient. Some people appear to be unaware, but they are still sentient. For although on a "conscious" level they do not know why they do what they do, at the core level—the essence level—they do, and it is at this level that we make the distinction.

For a chair although composed of the same material as essence, is not essence. It contains the same energies and "materials", but it contains not the "soul" that gives us and you sentience. Only 2 species on your planet have that type of awareness: cetaceans and humans. Each is aware of itself and others. Each is aware of the "rules" – that is that they alone are responsible for themselves, that they make their own choices and they are responsible for the outcome of those choices—and each is aware that there is more to "life" than what they are currently experiencing. That is sentience.

Dogs do not have it, cod do not have it, nor do butterflies or birds. For they are "creations" of those who dwell in the physical plane. You would populate your worlds with all manner of creatures and what you call matter does its best to accommodate you. For the oversoul that maintains the reality in which you dwell is a great manipulator of energy.

The creation of the world as you know it, came not as a bang, nor through some time-consuming evolution process. Rather did it occur as a series of experiments all occurring simultaneously throughout all the different timelines. For that, too, was an experiment. It was found that sequencing the events could create even more complexity, thereby

making the "lessons" that much more interesting. It was also found that by restricting the body to one particular timeline caused the physical mind to function in a much more linear fashion. It was thought to be an interesting phenomenon to experience. So, although all time occurs now, and all realities exist here, the separation of these allows much more freedom to the individual in the making of choices. So for all the restrictions placed upon you by this "world" that you all have created, you have in your own way given yourselves much more freedom with which to experience this world and the reality/life you have selected at this time.

The more you "forget", the more freedom you give yourself to enjoy the character you are. However, if you were to never "remember" you would forever repeat the same or similar lives over and over. This is why the "memory" returns as the lives are lived, so that new choices can be made and new experiences enjoyed. Essence seeks to experience all that it can, so it pursues not the path of forgetfulness forever. Rather does it continuously work its way "forward" into the physical mind's memory, so that different choices can be made and different situations experienced.

Essence is forever, there is no "death" as you understand the term. Rather is there stagnation and lack of growth.

Time and Alternate Realities

Q: *You always talk of time being simultaneous, yet you said it is not a concept of your plane, can you explain more about this—time and how it relates to the different planes.*

M: You use time to define past from present from future. It is a convenience that helps in the learning process on the physical plane. The astral, being so closely aligned with the physical, also uses time, but not in the same way. Those there see time as different ranges of vibrational frequencies within the overall spectrum of the physical plane. This allows those there, then, to monitor, choose, and participate in different aspects of the physical world.

If a fragment were to choose the reality in which Nazi Germany won the war, then they would find the vibrational range that comprises that reality—that time line—and attune themselves to it, and join the physical world in that vibrational range. Those desiring to join in your time line, would attune themselves to the vibrational range of it. But all of these pasts, presents, and futures are now—they are the moment in which you dwell, in which we dwell, in which any fragment or essence dwells. And all of these nows, all of these moments are occurring simultaneously in the same space, but by vibrating at different frequencies and using different magnetic waves, they are not perceived by those who cannot, or will not, attune themselves to them.

Since it is the agreement of those on the physical plane to accept only the reality and the timeline in which they currently live, they will not acknowledge the existence of the other realities, the other nows.

In the astral plane can you view all of these realities and all of these nows while they happen, so for you there, your time of minutes, hours, days, does not exist—as it does not exist for us. But those on the astral are more able to attune themselves to it (time) and link into it since the astral is not that far removed from the physical plane—in terms of the overall frequency spectrums of the two planes.

Even those just visiting the astral plane notice that time becomes distorted while there. That although they may have the feeling of minutes having elapsed, when they come back to their body and the physical world, they find that hours have actually gone by. We have a more difficult time with the concept as we do not interact as often or as much with the physical or astral worlds. So we must make a "special" effort to acknowledge and accept your concept and your perception, so as not to cause too much undue inconvenience while teaching.

Again, time is one of those concepts, like gravity, that is agreed upon when entering the physical world, but when not in the physical realm it is not needed and it is not a perception that is used. We are always in the moment, in the "now" and all that it entails and includes. For us to explain it to you would come closest if we said that our moment, our now, includes all that ever was, all that is, and all that ever will be. That is where we dwell in "time".

Earth Timelines

Q: *How many time lines are there on Earth? And if I'm primarily focusing my incarnations on one timeline, do I have to progress through it in linear order or can I have a life time in the 20th century followed by one in the 14th century? Do most fragments hop around between different time lines for their incarnations? Do the versions also go to a variety of different timelines?*

M: The number of timelines available at any particular now is never constant. For timelines end and others begin. The timelines are created by those participating in the physical plane, and are then maintained and "directed" by those participating within them. Each fragment selects a timeline based upon the lessons and experiences they want to have. For if they wish to learn about racial disharmony, then would they select a timeline and a now wherein the racial instability was quite pronounced. They might choose to be within the now of Texas when those of the Ku-Klux-Klan were most powerful and those of the darker skin were very vulnerable. Then they see or experience racial disharmony.

If they would participate in civil unrest, might they select the now wherein any of the peasants overthrew or attempted to, their governments, whether it be Paris, or Russia or Watts. All are valid. So rarely will a fragment follow one timeline from beginning to end. More is it a selection of that now because it fulfills the desires, needs, and choices. If you wish to rectify much karma and all those you need to interact with are opting for a particular timeline, then so will you. There are many variables considered by most fragments before the decision of when and where is made. Some will simply "grab" the first agreement they can, simply because they wish to return as quickly as possible. But most are quite willing to spend some thought in developing their next "character" and their next "play". That is not to say that a fragment cannot be orderly and begin on one timeline in a now of 2BC and continue in that timeline progressing to 2AD, 1200AD, 1700, etc. It is always the fragment's own choice. But most do opt for more variety.

That the questioner is one who has "jumped" timelines many times is true. For she manifests wherever and whenever she can develop the most insights. That you (all of you) can have more than one fragment within the same reality/timeline is true, but

rarely do they share the same now. Most often will one be within a now either "earlier" or "later" than another.

Since a "version" is created only when a choice is made by a fragment participating within a set reality, then will those versions always be in copies of that fragment's reality. For up until the point of the choice, all will remain the same. Then after the choice will one continue having the memory of deciding No, while another manifests with a memory of having said Yes. That all memories to that point will be identical is true, for they are merely those manifestations of the possibilities created by the choices. The you that you recognize as self, follow one possibility, while other you's follow all other possibilities that the choice(s) engendered. Therefore, for them, their path continues straight from past to now, just as does yours. All are equal.

When all versions of self have completed their "possibility", their life, do they re-integrate into the fragment, who again must decide on a character, a play, and a setting. So, if the fragment dwells within a reality of 1990's America, all versions of that fragment do so, too. For that is how it works. However, if the fragment starts in Europe 1670, then the versions will also be within that reality when created. The version will not be created in a reality other than that occupied by the fragment. For the choices occur within that reality, and must be followed within that reality.

That one has to remain within the time line being experienced now is not true. For if upon the decision to re-incarnate you do not find the circumstances or situations compatible with what you would experience within that previous time line, do you merely choose to try another.

There is no "rule" that states you must even consider your "old" time line for your next incarnation. Where you go, as well as "when" you go, is your choice, which you should make based on those experiences you would have, and with whom you would "share" your world. For if all those you would make agreements with do not wish to partake of the reality you have selected, do you still have the choice to proceed, thereby meeting "new" fragments and creating "new" friends and new agreements, or you can follow along to where the others, with whom you are already familiar, would go.

Each reality/time line has its own "rules" and its own structures, and its own uniqueness. It may be exactly like the one in which you dwell now, except there is no history of a war in the 1940's. Or it could be varied by something as minor as your young priest, Nixon, never having been "forced" from office by his own greed.

All realities are always available to you. You can cycle through a continuous time line or not—it is your choice.

Time and Lives

Q: *If all time is now and all the fragments exist at the same time learning all the lessons at the same time, how do 'we' know how many fragments to break into in the first place? Do we 'generate' fragments as we need to in order to experience the lessons we want to learn in a given timeline? What happens if we 'blow' a life, abdicate it or refuse to learn the lesson or die 'before all lessons are complete, like I did in the architect's life? Does another fragment just pick up the lessons and go from there? Also, how does this relate*

to something I read/heard/discussed with someone regarding phobias relating to a major trauma in another life? Funny thing is, I can accept that all life occurs now, it's just the little details that throw me.

M: The fragments are not broken up at the start. Rather do you start as one essence with a "life plan"—one incarnation with selected milestones. But as choices are made, major choices such as determining to be male or female, essence splits into all the possibilities. Therefore, if the possibilities are male, female, neutered, then essence is now 3 fragments. Then as each fragment makes major decision—such as career choices, that fragment making the choice(s) again splits to cover all the probabilities.

These probable yous may continue on with their own existences in their own timelines, or they may regroup back to you if their "path" merges back to the primary fragment's path. Therefore, you are constantly fragmenting and re-integrating as choices are made. This is why you may suddenly "develop" a talent you always thought about, but did not realize you had. For the fragment that rejoined with you may have developed that talent, such as painting, or photography, or business astuteness, etc. So, there are as many of you as are needed to complete all the probabilities that you create for yourself. But each primary you is also a fragment. For as you go along you are constantly wanting to experience more and different things. So you may cast off fragments to start a life in Africa in the 1800's, or in Indonesia in 10BC, or France in 1200AD, and each of these lives may create fragments for all of their probabilities.

If a life ends by accident, the fragment will either plan out a "new" life or will re-integrate with the primary fragment from which it came. Either way, the "lessons" will be done and balance found. For although you perceive time as something occurring, that leaves you with a past, present and future, we see time as an object that you visit over and over again. So, if one fragment ends an existence, there is no reason why that fragment or another portion of it cannot "pick up" where the first left off, or even visit the same timeline. What you call doppelgangers are in some cases simply alternate you's occurring in the same timeline, but with different goals and different tasks. But because the human mind finds this so disconcerting, it is not a scenario that is selected very often. Rather do the fragments select similar timelines for their alternates.

Phobias occurring late in life are usually those incurred from that life. But those occurring from incarnation are usually carryovers from a "previous" existence, or previous visit by that fragment to one of the timelines. For rather than thinking of time as a line, think of it as a continuous spiral within a circle within a spiral within a circle within a spiral within a circle, ad infinitum, layered one upon another, ad infinitum. For each circle represents an alternate reality and each spiral the primary timeline within it. But as choices are made, the spiral grows branches, some reaching toward other parts of the same spiral, others reaching upward or downward to another timeline, and still others creating completely new timelines. Therefore, we say time is an object, an idea, a thought form, that you create. Once created, you then initiate the populating of that timeline with fragments of yourself so that you can experience all of the physical realm. So, as many primary timelines as you create, and as many alternate realities that you create, is how many fragments your essence will generate.

If one fragment dies in a fire, when it incarnates again that "memory" remains. Therefore, that fear is still there. You create your now and from that now do you create

your futures and your pasts. Each now has different probabilities both "forward" and "backward", and as you create these "memories" and possibilities, you also create the fragments to populate them.

Q: *I'm still not sure we understand, M, about time and fragments. Does a fragment then inherit multiple overleaves (personalities) when one timeline merges with another?*

M: If we follow essence through a cycle perhaps we can make things clearer. We will try. Essence decides to be a king with dominance, stubbornness, observation. It begins life at cycle 1. The choices are made to be in a timeline similar to yours but in the era of 1400AD in North America. Here we have the first branch, where the parents chosen have a son, and in alternate life **A** they have a daughter.. Essence is now 2 fragments, both in *VERY* similar timelines due to a branching from the primary timeline to an alternate immediately "below" it. However, in their society, females are unwelcome, so the infant is left to die. The alternate timeline ends and fragment **A** merges back with the primary creating essence again.

"Time" in your sense elapses, and the king is a youth. He is invited as a part of a manhood initiation hunting party. He fragments again—fragment **A** goes on the hunt, Fragment **B** does not. Fragment **A** gets separated from the main party and encounters a bear, and creates several more fragments. Fragment **A1** gets killed by the bear. Fragment **A2** runs away and is branded a coward. Fragment **A3** climbs a tree and must be "rescued" when the others come searching for him. Fragment **A4** attacks and is wounded, but the others come and help. Fragment **A5** attacks and is mortally wounded and dies back at camp a hero. Fragment **A6** runs away and tells no one what happened. Fragment **A7** avoids the bear and the bear never sees or knows that he is there. Fragment **A8** calls out to the others causing the bear to notice and attack him. This causes several more fragmentations to occur.

A2 and **A5** rejoin with the primary fragment, for they did not last long enough to create a major timeline of their own, nor did their separation change much. Therefore, primary fragment **A,** who was lost and saw the bear, is now also fragment **A1** and **A5** in experiences. **A2, A3, A4, A6, A7**, and **A8** must continue on their own timelines now as their decisions have not brought them back in conjunction with the primary fragment from which they came.

Now primary Fragment **B**, who did not go on the hunt, has decided instead to be a shaman. So, he meets with the medicine man and is told that he must pass some tests. These begin and Fragment **B** finds that one is to climb a mountain while fasting. Fragment **B** starts to climb, but is weak from hunger and reaches a point where a choice to continue must be made. **B1** continues; **B2** quits and simply says he did it; **B3** quits and admits it; **B4** slips and falls, killing himself instantly; **B5** slips, but does not die immediately.

At the same moment as this life is occurring, the essence that is the king, also decides to complete some other experiences in a different timeline. So, as king but in submission with a goal of growth, in the passion mode with a chief feature of impatience, a fragment is placed in France in the 1750's. This fragment will be doing 2nd cycle lessons and tasks by drawing on the experiences of Fragments **A** and **B** in North America. At this same moment, another fragment is created with another set of overleaves and it is

chosen to place this fragment in America during the 1960's to do 3rd cycle lessons. Again, this fragment will draw on the experiences of the other 3 primary fragments.

Does this then, make it clearer?

Q: *Yes, Michael.*

M: For although fragments break and re-merge and break again, they do not re-merge from the different timelines. That is, a primary fragment starting out in the 1500's timeline will not re-merge with the primary fragment in the 1960's timeline. This re-integration/re-merging takes place in the mid-astral planes once all physical plane existences are complete and incarnation into a physical body is no longer desired by any of the fragments. It is then that the fragments again become essence, and the experiences of all fragments are then enjoyed and reviewed by essence. For this is the first step toward total re-unification.

Alternate Realities

Q: *So does each of us exist then in more than one reality?*

M: We would have to say that those other yous are you but not you. They are the yous based on the culminations of the choices on their time line in their reality—you are the you based on the culmination of choices in your time line. So there are some that no longer even look like you, and others that could be your twin. Some have died or were killed, as was wont to happen based on the choices they were making, while others flourished greatly.

These time lines do not occur every time someone makes a minor choice in their life. Deciding whether to have a white refrigerator or black one will not result in a "split" in your now. This occurs when global-type decisions are faced and reached. Will the U.S. and Russia be allies or enemies? The answers available to that scenario would cause multiple "splits", or multiple nows, so that all options and combinations and permutations of options could be played out and all those existing in the originating time line would then exist in the permutations. Those permutations, then could "split" again, until you are where you are now, with an infinite array of alternate time lines existing. The "distance" between one and another is based on how different the world became due to the permutation. (Distance here being in vibrational frequency.) So, if one time line resulted in total annihilation of the planet, the "distance" between it and its opposite (total global peace) would be the complete range of frequencies (permutations) between the two.

You may choose to incarnate in the same time line every single time, or try different but similar ones, or even try something so totally outrageous that you have very little frame of reference. This is why when you remember an historical event from a "past life" it may "vary" from the recorded history of your present time line. In most cases, this is not noticeable because what is remembered is the emotional content of the life, or details such as architecture and the costumes of the period. For recording and trying to retain all the details would become meaningless not only in terms of the lessons, but also in terms of becoming too limiting then in where/when one could incarnate. So, those whose remembrances include Lemuria, are actually coming from a time line where that island continent existed and may or may not have been destroyed. But in your time line it was not there, so no archeological evidence will ever be found.

This is why we say learn from the lessons you record, and focus not on the historical detail. The "time period" is not as important as what occurred and how the participants reacted or handled the situation. Therefore, when/if the situation occurs again, a different reaction or a different way of handling it can be utilized. We do not say "better way", for nothing is better or worse than another—just different. All lessons are just different ways of handling similar situations. You do this until you feel you have experienced all there is, then you move to other experiences in different realms, in different realities, in different planes.

Scientific Theories

Q. *Is string theory an accurate description of the universe?*

Definitions: A theory of physics in which particles are described as waves on strings; strings have length but no other dimension.

A unified theory of the universe postulating that fundamental ingredients of nature are not zero-dimensional point particles but tiny one-dimensional filaments called strings. String theory harmoniously unites quantum mechanics and general relativity, the previously known laws of the small and the large, that are otherwise incompatible. Often short for superstring theory.

M: That there is a particle <grin> of truth to all theories, is correct, for that is how theories are derived.

The greatest difficulty man has in understanding the universe in which he lives is that he is immersed in it. Therefore, he cannot see the truth of what the universe is. If he could but step outside of the physical world and step beyond the universe of physicality, would he then have a better grasp of what comprises his reality.

Waves, yes, this is true, like overlapping waves coming on shore. If you call the edge of the wave a string, then yes, we will agree with your theory. But the “string” denies the rest of the energy wave that follows that leading edge.

Each wave is infinite in length and breadth, but so thin that it would appear to your eyes and instruments as if it were not there. All you can perceive is the leading edge for it is “thicker” than the wave itself. So to you, the edge (or string) has substance, where the wave does not.

Your world – your particular reality – floats within one of these waves. Your reality is not just your planet, but your entire galaxy and beyond. The wave underneath your reality is that reality which is almost the same as yours but varies by just a bit—some small choice that made it different. This is true of that wave which is flowing across the top of yours, also. For each is complete in its own way, yet each is just slightly different from the other.

Now remove the beach, and you have free-flowing waves (we call them frequencies or frequency ranges) that shift and change as the choices within them change.

Each major choice—a choice of a global nature—causes another ripple within your wave. That ripple may or may not become another wave. If it does, then it, too, will flow outward from the Tao in an ever-expanding wave of reality.

We do not “see” these waves, but rather are they felt. Just as on our own existence level we, too, create waves within waves based on choices that we make.

Each plane and its subsequent waves flow within a set frequency range. Therefore, do the waves we create never crash into those created by you (all of you) nor do they collide with those made by those on the Buddhic level or Messianic level.

So while your scientists are only perceiving and measuring the edge of the wave, do you see that there is much more to the wave?

Q: *In the early 90s, I had a dream in which I understood" that there are no truly "straight" lines in the universe, only curved ones.*

I am now mulling over a "wave" idea that came to me over this holiday... reflecting on how all of life is a "wave-form" of higher or lower frequency. I am especially interested in what happens when "waves" encounter each other, intersect, etc, AND how the "subjectivity/perception/desire" of the wave... affects and is affected by that encounter.

M: We spoke briefly about waves and some of their flow patterns when we touched on the topic of string theory. Being of light and sound, or of the purest of energies you can barely conceive of, do we all flow on “pulse” outward from the Tao. Each of us is, in our purest form, a type of waved energy. Therefore, anything we do – think or create – is another wave flowing outward from ourselves.

Imagine a lake on a windless day. It is mirror still without a ripple. Then drop a large boulder into the middle of it. All those waves generated would be the same as all the waves generated by the Tao as each of the realities—physical plane, mental, causal, etc. – are created. Then have the sky drop rain in drops onto the lake. Those thousands of millions of ripples are the waves created by each of you and us, by everyone, as we live our lives.

Your thoughts are waves that flow outward from you. Sometimes they impact another’s thoughts, and the ripples all flow with equal intensity, and equal frequency between the swells and dips and you find that both of you have like minds, and like thoughts. At other times will your wave of thoughts crash into another’s and the ripples distort and break apart for you both have opposing thoughts.

This also happens on a larger scale, too. For the choices of an entire population of one nation can clash with the population’s thoughts of another nation. This then creates a vortex of discordance. The discordant energies make those affected by them uneasy. Negative poles usually get pushed into play and very often wars erupt.

On a larger scale yet, can the outward flow of energies from the Earth reach one of the other populated regions of the physical plane. If the wave of energies is not “compatible”,

again, could it result in a discordant atmosphere. However, each galaxy is surrounded by a “bubble” of neutral energies. This keeps the outward flow of energies from your world from impacting another world in a negative manner.

* * *

Waves or flowing motions do describe the way in which all of life is seen by us. For we see ourselves at the baser level than do you. When we say that we are light and sound, we do mean that in a literal sense. And since light and sound do “travel” in terms of waves, then yes, waves is a very apt description.

Your world—the Earth—is comprised of layers of wave-like energies that flow both inward and outward—moving through each other yet neither breaking apart nor “scattering” as your scientists would believe.

For the flow of both inward and outward energies also contain all 3 energy types—neutral, positive, and negative. Since like attracts like, will those areas similar stall, creating a “fluctuation” or variance in the way in which the reality is perceived. It may seem that the gravitational force—which is a reality only within the physical plane and not a true “force” at all—may not “flow” properly. Or your radio or television waves may break down, or it could result in what you term “dead areas”, where electrical forces seem to be dampened.

These are few, for the magnetic grid lines – ley lines, as you term them – do also work to keep the flow steady and even. Also are there grid points—north, south, exact east and exact west—forming a cross or plus sign, that bisect the planet and also work to keep the energies flowing in a steady and balanced manner.

The moon also has inward and outward flowing rings of energy comprised both of magnetic energies, as well as the “living” energies that comprise all things. The balance of its energies is within the Earth’s energies, and that is what holds it within the “orbit” of your planet. For the moon is still within the “bubble” of energies that comprise your world. You call it a gravitational pull, but it is truly the inward and outward flow of the planet itself.

Other planets within your solar system, have a stronger flow so do they “hold” more moons within their flow. There is nothing random to the flow. It is very organized and very modulated. The other planets exist because you (all of you) wanted them to, and because they were used as “test” locations for the creation of the sentient species that now inhabit the Earth. Different types of atmospheres and body types were eventually discarded, proving themselves to be not adaptable enough.

These energy waves also encircle each of you. That you call them auras is true, but they are energy capsules which flow outward and inward from your central core—your essence. They flow out and touching other beings or objects, do they then flow back, carrying with them the information of what they encountered. Most (of you) no longer acknowledge the data that is carried within and upon the waves of your own energies, having become too immersed within the maya of physical life. However, those that do, will often find much valuable information. For this is how one can tell what another truly thinks/feels about them, or the situation. Or how another is physically (fit or ailing, and if ailing, how and where). This is how you “instantly” recognize each other if past lives were shared or astral meetings held. For the energies mesh—for less than a nano

second—then flow back with a million bits of information scattered throughout. If an instant dislike is felt, it is because the energies are incompatible, for the other person may have a vibratory rate wherein the outward and inward flow are reversed or much faster or slower than yours causing the waves to “crash” into each other rather than flow through one another and back in an easy “liquid-like” motion.

This, then, will cause you to back up, retreat, or eye someone with distrust, for their energies disrupt yours.

When energies flow together, can you also leave part of yourself behind. This usually occurs when two or more choose to be friends, co-workers or even lovers. For then will you leave part of yourself with them, and they, part of themselves with you—what we have called cording.

The outward and inward flow now includes this other person as if they were a moon “caught” in your orbit. If the experience is shared, then will they also loop their outward and inward flow around you. So now both of you have extended the orbit of your energies to include each other. That this also allows you to “locate” each other easily is true. For you could simply acknowledge the information brought back by the inward-flowing energies to know where they are and what they are feeling at the moment.

Those of a different vibratory rate—or flow-rate, if you will—may “abrade”. That is, you may find that your flow does not match nor is compatible with theirs, and so you are uncomfortable in their presence, as they are in yours.

The flow-rate—the speed at which your energies flow in and out—is determined not just from your essence—for if that were all, we would all be the same. After all, the Tao has only flow rate. No, it is determined by your role in essence, your overleaves, your pasts, your current life, and present location, as well as by how many are within your frequency (orbit). For if you have no other within your frequency (orbit) then you have a clear frequency. If, however, you have a mate and children, then will your flow rate (or frequency) be affected by their flow rate.

Also, does your location affect your flow rate. For as we have explained, temperature in the physical world, does affect your physical bodies, and this then affects your energies which affects your flow rate.

Now all this has been under ideal circumstances, with no choices or thoughts being directed by anyone. If we add in choices and allow thoughts and intentions, do the patterns of the flow also vary and change. For if you are being meditative and inwardly contemplative, will there be more inward flow to your energies and will the overall capsule of energies “shrink”, by pulling inward closer to the physical form.

If the thoughts and activities are focused outward—running a race or planning a business conquest—then will the outward flow be more pronounced. This forces the engorgement of the energy capsule and weakens the “bubble”. For if stretched outward with little inward motion, will the energies “thin” and the body (physical) become more exposed and prone to injury or illness.

For the energies to be scattered, would one need to encounter either another’s energy that is so opposite their own and much more forceful, that it simply “shatters” their flow,

or would one have to become so unfocused that there is no longer a coherent pattern to the flow.

While artisans can appear “scattered”, their energies are still following the same flow pattern (inward and outward) as everyone elses. When we mean scattered, do we mean one whose personality no longer functions. The body barely subsists, and by all appearances, there is “no one home”. This is a shattered or scattered energy. For essence has lost focus and the energy flow has become erratic.

That essence can return focus, is true, but most times if focus is that lost, it is due to circumstances that will not be reconciled and the choice was made to abandon the body.

When someone attempts to transcend the body deliberately—what you call an out of body experience—they are pulling the energies into a tight spiral that is so focused that very little remains surrounding the physical form. Rather, does the energy all surround the core of you, leaving the physical form as if just another within the orbit of your energies. This is why most would “see” only a small thread leading to the body. For the flow of energies has been diverted away from the body physical.

That this could lead to extinction of the body is true, for the single flow (cord) is not enough to sustain the physical form for much more than a day or two. After that, will the physical form begin to shut down until it eventually ceases to function on its own.

Those on life-preserving equipment, are, many times, trapped by that equipment. Or in preserving the physical form in that way do they force the essence to remain tethered to the body rather than allowing them to leave as they wished.

That all may wish to leave when connected in this way is not true, but most have opted to do so, and find themselves prevented from completing the disconnection process.

Many things can affect the flow of energies, but the primary flow is one of inward and outward. Because you have seven primary connection points between you (the physical you) and the different planes of existence, so do you have seven different “layers” or waves that surround you.

Some of these layers will be neutral, as others are negative or positive. That indicates part of the vibratory rate of the overall flow that is you. A 7th cast scholar with a chief feature of stubbornness living in Canada during the winter would have a moderately flowing aura, while a server, 3rd cast (stubbornness, in Canada in winter) would be slightly slower.

If however, the scholar were working out of the negative pole of their role and chief feature, then would they be faster in their vibratory rate, and would they find it difficult to mesh with the server at all. For the negative flow increases the speed with which the energies flow, thus preventing those with many negative overleaves from easily mixing with others whose flow rates are more “normal”.

The Tao flows at a rate of seven, for that is the closest to perfect balance that can be achieved. Those on the Buddhic plane merging with the Tao are also nearing seven, while the others of us still retain enough variance that we recognize the distance we still need to go to achieve a vibratory rate close enough to allow us to return to the Tao.

Fear causes the flow to increase, while love causes the flow to return to its more "normal" rate. Fear also causes the energies to contract, that is draw closer to the source, for fear is an inward thought and expression, while agape, causes the energies to become expansive, for it is an outward flowing expression.

M: We are here...what would you have us say, and on what topic would you like to speak?

Q: *What can you tell me about black holes?*

M: You do not choose a simple topic...We begin. These exist as gateways between/to other realities and other planes. Your scientists are right about that. However, since most other planes and realities are not physical it would be nearly improbable if not impossible for a physical body to pass through a black hole and retain its physicality. The lack of atmosphere and seemingly reversal of gravitational pull is merely the reaction of the physical plane energy merging and blending with the energies of the other planes and realities. All energy comes from the same source, as you already know; however, all energy is not the same frequency or vibrational rate or consistency. Some energy is denser—that is what gives physical matter its physicalness; some energy is more fluid, more liquid. When the different types of energy meet they must blend and merge. It is like the blending of lava with water or lava with land. Different reactions occur, but none of them leave the original source in the same condition as before they came in contact with one another. This is the same way in which a black hole would manage the energies. The energies would "react" to one another, but they would not remain the same. Physical energies blending with non-physical energies would end up half-way between the two, very similar to astral matter, but not really that, either.

Black holes can be considered gateways, but more, are they the major grid points where the energies of all the planes and all the realities come together. These meeting/blending points are important in as much as they help all that there is maintain and keep the balance of all worlds. Remember that in all things, balance is sought, and so it is with these points that the energy flows much like a river, as it tries to maintain an even distribution of all planal energies within every plane. You must have on all planes a relatively even distribution of other plane's energies for the "reality" that you perceive, to remain stable. For without the energy from the other planes, the stability of what you call "truth" and "reality" would not hold. Objects would become ghost-like, non-cohesive, almost like a Dahli painting. Your reality is based on an agreement of those souls/fragments entering into the physical realm. They agree that objects, people/bodies, sounds, sights, etc. within a particular vibrational range are the objects of the physical plane in which they will live and learn—it is their agreement that this range will be their reality. But it requires the energies of all planes to keep the focus, to keep the cohesiveness of the objects stable.

Think of reality as a layered thing. You see a box, but put another identical box behind and in front of the original, and shift them slightly so they are seen on an angle to the original. Then continue to follow that pattern ad infinitum. Now, tell yourself that the only one you can perceive is the original one, because that one vibrates within the frequencies agreed upon to comprise the physical plane. However, without all of the

other boxes to help stabilize and fill out all the other possible frequencies, the energies of the original box begin to become unfocused and scattered. They try to fill in all those other frequencies (balance must be maintained) so the "physical" object now begins to become ghost-like and unfocused. Therefore, the black holes allow the frequencies of all planes to link together thereby keeping the balance of all the energies across all the planes and all the realities, which allows all of us in our own realities and on our own planes to perceive our worlds in the way in which we agreed. But because your physical body and objects are not perceivable outside of the physical plane frequencies, they could not "travel" through a black hole—or at least you could not perceive them if you did. For once "mixed" with all the other frequencies, the focus needed to maintain that physical form, that physical reality, would be "lost" in the greater need to become one with and to balance within that blending of all energies.

Do we make ourselves clear?

A: *I think so. So, you're saying that the black holes have energy flowing through them?*

M: Yes the energies flow like a river or an electrical current. They maintain a constant "flow" which keeps all in balance. A pathway it is, but not in the way your scientists think or theorize.

Pinholes or small black holes are nothing more than the extension of the power matrix we described earlier. It surrounds the planet, yes, but it also covers all "points" within the physical plane, this includes what you call outer space.

Q*: Why do black holes seem to contain more gravity; and why can't the scientists seem to fit gravity into their equations?*

M: Gravity is the one force that is not pandimensional. It only exists within the physical plane; therefore, all attempts to "write" it into a unifying equation fails. Although, the "rules" derived by your scientists only apply while in the physical plane, the truths within those "rules" apply across all dimensions, because the "objects" they would measure (light, sound, energy, certain forces, etc.) exist across all dimensions. But gravity does not. It is a convenience agreed upon by those participating in the experience of the physical plane and does not extend beyond that realm. This is why it seems so "strong" near and around those black holes. The energy used in creating gravity congregates there before being dispersed throughout your plane. It must be compiled and formed into the energy sequence that makes it what you call gravity before it can be dispersed, so it only seems that black holes have a great deal of gravitational pull. Gravity is a compilation of all energy from all planes and all realities. It is this compilation that allows you to function in and create your world as you go along whether you are cognizant of what you do or not. Binding you to the planet is an agreed upon explanation for its purpose, but it hardly covers the importance of what it does within the physical realm, for it truly is the balancing force governing the entire plane.

Black holes are, in a sense the starting point, the birth point of gravity. Dying planets and dying stars also seem to have a great deal of gravitational pull surrounding them and their area. This is because the energy that comprises their gravitational field grows out of proportion to the planet or star—their energies become unbalanced. Even as they seek to rebalance themselves, the gravitational experience becomes extreme in their vicinity.

As balance is sought, several results may occur—the star or planet may, to your perception, implode, causing the energies to disperse suddenly in one great burst; thereby putting things back in balance. Or the star or planet may continue in a slower more progressive fashion to “shrink”—that is become less visible within the frequencies of the physical plane, although their energy does not change, it just becomes no longer visible to you. But since the gravitational field only exists within the physical plane, it seems out of proportion to the physical object remaining (to what can be seen of the star or planet). Eventually, however, all will become balanced again. The energies comprising the gravitational field will disperse as the field is no longer required, and balance will be restored. You must remember that your perspectives are limited by your need to experience time, so what you see as taking decades or longer, to us is instantaneous.

Stories, Myths and Legends

Q: *What is the basis of the Adam and Eve story?*

M: This is a story perpetrated by those who refuse to face the idea or concept that life could start without a God or God's intervention. It is based on the handed-down myth/legend of the coming of the first few couples from your original world to this one. Of course in the original occurrence and in the original telling of the events there exists no demons or devils, nor was there any admonition against eating any particular food. For those having placed you there on your world knew not all the food types of the planet and could hardly be expected to tell their "seedlings" what to do once they had departed the arrival mechanism. The entire point was to allow the "seedlings" to live as they would, and to find their own way in their new world.

Creationists wish to believe in someone or some thing outside of themselves so that they are not responsible for the world or their actions in it; just as the revisionists want to change everything, and the Darwinists want to believe in evolution. Although evolution is closer to the "truth", it is not the truth. For you did not develop from apes, though on this planet they are the closest to you in function and appearance. Rather did you develop from genetically altered creatures during a natural occurring cycle of "evolution" of the Sirius star system. Due to energy bursts within their solar system, they constantly go through cycles where portions of all creatures living on their planet become genetically altered. The alterations may show up immediately in those newly born, or they may never show up. Most times the alterations seem to begin appearing within the 2nd or 3rd generation of births. Instead of seeing these altered births as freaks they are looked upon as new and exciting examples of what life can create. They are always watched carefully for new attributes and signs of sentience. For if signs of sentience begin to appear, then a new world must be found for them to continue developing on.

This star system is a smorgasbord of life from the smallest celled life form to the largest.

Q: *What about mythology and similar stories? Where do they fit in to the scheme of things?*

M: Many of your "stories" are based on "truths", but they become distorted and the "truth" lost or all but lost in the story. This is caused partly by fear and partly by the recorder's inability to understand and therefore explain what they have perceived. For those who cannot fly or can barely make tools, seeing a laser is magic of the highest

order, or seeing an airplane or helium balloon a miracle. Yet to you, now, they would be common place objects. So, gods were not just stories, but stories derived by things observed but not understood.

Q: *What about the stories of Lemuria? Is that a misunderstanding, or misunderstood myth, or whatever, too?*

M: This is a cross-over myth. That is, a story brought to you by "story tellers" attuned to similar but alternate realities. In your time line, in your history, this continent did not exist, but in a time line very much like yours, they did. It is this time line that gets "picked up" and the story brought over of a marvelous island that sank beneath the waves.

Some in your time line actually "lived" there and then, and are now in this time and this reality, and so their remembrances of a "past" in Lemuria is valid (for them), but it was a "past" experienced in another time line. To assume that everyone remains in the same time line (reality) every incarnation, or that there is only one time line in which to incarnate is foolish.

When someone perceives the future and it then does not happen, it only means it did not happen in your time line. In the alternate reality it did, and the subsequent time lines derived from there, are caused by the various reactions or consequences that occurred. There are so many variations just a fraction of a tone away from your reality, but your focus is here, and your perception is here, so you do not see them—nor do they see you. So many of your tales, stories, and myths, come from those who have either been a part of those other realities or have visited them during their sleep cycle. For many do "travel" during sleep, and not just to the astral. Many times you go to visit your other selves, or "past life" selves and exchange information and help one another.

Your "history" for your time line is another one of those issues that is agreed upon and "understood" by all of those entering into the game in that time line. They all agree to the same historical events and the same current events, so that they can all participate within the same moment, within the same now that they have developed, and all share the same framework and feelings of continuity. But even historical events are personal. For everyone's perception of what happened at a place and time are very subjective. So, even when reading about something that occurred "before" their birth, they will all still "see" it differently and "feel" it differently. So, only the milestones can truly be identified and agreed upon, the details are based on an individual's perceptions and/or involvement.

We want you to understand that time, although perceived by you as linear, is, in the physical, more like the scattering of shotgun pellets after being shot from a gun or like the rings in the water from a tossed stone. Something happens and there are many reactions to it. You only experience/perceive/see one reaction, one consequence. But the others exist and are experienced/perceived/seen by others in these alternate realities.

Q: *What, if anything, is the basis for the tales or myths of man-animals, such as the mermaids or centaurs? Is there any reality or truth to them? How 'bout the Norse or Greek Gods? Are they story or real?*

M: It would be best to take each tale or "god" individually. For some are truly stories, whereas others have a kernel of truth buried deep within.

Those stories of Thor and his lightning bolts is one such story. It is the way in which a society unable to understand what it was observing could cope with it. The rational or physical mind cannot always understand, so it creates a scenario that helps it accept what it sees or experiences.

The "god" Thor and his lightning was a leftover of a previously "higher-order" society than that of the Nordic culture where he found himself. His culture included lasers and the use of energies and minerals to do mining, help control weather, and to communicate. However, the Norse people understood none of this. So to understand and accept what they saw, they had to devise some explanation. Therefore, he became a god with magical powers. Thor's society and culture was one that resided partially on an island off the Hebrides and also on the coasts of what is now South America.

The reality was that several hundred different societies and cultures existed at many levels. And as some explorers from the more "advanced' cultures traveled out they became anomalies and myths and legends. For at that time the concept of sharing the knowledge let alone world or global communications was not contemplated. For those of the "more developed" societies did feel themselves to be demi-gods. And the thought of giving or sharing their knowledge with the "savages" of other lands was quickly quashed.

Others tried to share and were killed for their efforts. The remnants of their efforts can be found and, in some cases, have been found—the crystal skull is one such "remnant". It is primarily a communications object, but it could also be used for protection or as a weapon. Those who created this skull had great knowledge of mineral energies and their ability to manipulate these energies was great. But even this knowledge does not keep a society or culture from destroying itself. By their very nature, in keeping to themselves and isolating themselves, they eventually died out. Their markers are the stepped pyramids and the crystals (both carved and mounted).

If the dating of the pyramids were to be more accurately pinpointed, it would be found that they precede the Aztecs, Mayans, and Toltecs by 10,000 years. Those tribes were the remnants, now intermingled with the "lesser" peoples of the area who "inherited" the lands and buildings and crystals, but had little to no knowledge of what they had or how to use it. The gems and metals became pretty baubles, and the towers and temples bloody pulpits and sacrificial altars.

Q: *Yes, but what about mermaids and centaurs?*

M: These, too, are based on some fact. But the era is one so long ago that it will not found to have any basis. For at one time what is now man, tried different forms. This was when they were still deciding whether to use this planet or not. Yes, the cetaceans inhabited the waters, but none inhabited the lands. So different forms were used to explore and experiment with the planet. The mermen gave the opportunity to interact with the dolphins and whales. The centaurs gave the opportunity to try "life" without really entering into the dramas. For this all occurred prior to the arrival of man and the beginning of the "games".

However, "memories" are strong and in some realities the body shape taken was not that of the people you see now in your reality, but rather was it of the imaginary creatures of stories. For they determined that these body types (the human ones) were highly inadequate and weak, and so, went with ones more "substantial" and more animal-like. Therefore, in some respects there was a Pan, and in others there was not.

Within an embryo of man is the ability to be almost anything. That is why, when viewed in its various stages, the embryo appears at times to be fish-like, or lizard-like. These are not anomalies, these are opportunities and options created by thought. The "child" can select the way the body will be, from "healthy and normal", to extremely tall, to having webbed feet or hands, to having scales and fins, or any other combination. This occurs because the material is energy and the energy is conforming and growing (not just to some genetic "plan", but to the thoughts and "wishes" of the soon-to-be child as well as that of the parents). If the parents are convinced the child will be ill-formed and the "child" not sufficiently focused enough to counter that, then the body will take on the shape conforming to the parents' thoughts (fears). If, however, the "child" is sufficiently focused, aware, then the child is the primary controller of what the body will be, not the parents.

The length of time designated was due in part to the physical body's need to accommodate and accept the new soul/fragment, as well as the need for that fragment to learn or relearn how to be physical. It gives the "child" time to learn about the family dynamics and decide whether they truly want to be part of that family, and it gives the parents time to grow accustomed to the idea of having the other physical being as part of their family unit. It also allows for the manipulations of the new body by both the parents and the child so that the life plan can be accomplished.

If, for example, there is a desire for the body to be deaf or otherwise deformed, then the necessary "actions" can be made to accomplish this as the baby grows in utero. For as we have stated, the baby is "formed" based on the thoughts and needs of the soon-to-be incarnated fragment, with influences also from the mother, and then from the father, and then from any siblings. So, it is primarily the soon-to-be-incarnate fragment that controls the growing body. Then is the influence that of the mother, then the father, then the siblings or any other member of the family such as grandparents or in-laws that lives or interacts a lot with the parents-to-be.

We digress, however...the stories of odd creatures are mostly "racial" memories of a time when they were real, and "bleed throughs" of a reality where they do still exist, as well as our own abilities to create the world in any shape or form we so choose—including creatures of fantasy.

For remember, if you can think of it, it does exist…somewhere.

Q: *Is there such a creature as Sasquatch or Bigfoot or whatever?*

M: There is a creature yes; shy, and reclusive, they are remnants of a man-ape race that never quite developed fully on this planet. It was thought that they might develop awareness, but it never happened, so it was deemed feasible to populate the land portions of the world with your species instead.

Although larger and thought fiercer than you, they are, in fact, more akin to rabbits in nature and temperament, preferring solitude and quiet to human contact. They are by nature herbivores, preferring the trees and shrubs that grow in northern climates. Their fur or hair makes them more adaptable to the colder climates found in the north and mountainous regions and this is why they are seldom found in the southern regions. They do not seek to be found, nor do they seek to harm anyone other than out of fear or self-preservation.

Religion

Q: *It seems like the holy people of the various religions all see to follow similar rules for celibacy and poverty. Why? Does it really help?*

M: Those who would appear as holy and devout are taking the same path, or attempting to, as those who are not physical or those who are final cycle. By those not physical, we refer to those infinite and exalted souls that use the physical form of others to make themselves known.

Others of their time did notice that they were asexual, as well as without Interest in things physical—that is, without interest in possessions or money or power. For they had already been of the physical and knew the transitory nature of such things. However, those observing understood not and so presumed it was through the eschewing of possessions and sex and all things physical that high spirituality or enlightenment was reached. Hence did they begin with the rules of celibacy and poverty. But this leads not to becoming a more spiritual person, for all people are spiritual, and none more so than another. It does not help in the balancing of self, for in balance would you find the physical body seeks a certain amount of physical release, as it also does the basic needs of life and survival. The physical form requires shelter, food, and clothing. So complete poverty and complete abstinence are absolutes, and what is sought is balance, not absolutes.

Those who would seek spiritual enlightenment believe they must forsake all that is physical, but this is not feasible, for they are physical creatures, and to deny that to themselves is to lie. They do not need to forsake their physicality to be spiritual, they merely need to find the balance between their physicality and their spirit.

Q: *What are the differences between Buddhism and your philosophy, M?*

M: The primary difference between our philosophy and Buddhism is that we do not make dictates—we propose, and you decide. Buddhism has become more of a religion than a philosophy, for it is no longer discussed, but only adhered to, much as it has occurred with Taoism, Judaism, and Mohamidism, for they have become religions with "rules" and rituals that must be observed and adhered to.

The original information from Buddha was to help them (those to whom he spoke and his words became known) straighten out their social structure. However, the information

was taken literally and edited to suit those in "power". We have pointed out one such example, wherein there are indeed 7 cycles to the physical plane; however, there are 100's of lives to each cycle, not just one.

They also believe and propose that transgressions are punished by forcing one to re-incarnate as plants, animals, or insects, when this is not a truth. For once the incarnation cycle begins in the human form, the cycle cannot be interrupted until balance is found. Nor do plants, animals or insects contain souls. Rather do they share the "intelligence" of an oversoul—a collection of souls that monitor their behavior and form, but do not "dwell" within them as your essence "dwells" within your physical casing.

Nor is there a concept of failure or punishment in our version of truth. For all experiences are valid, even those wherein the "planned" life did not occur as "planned". For it only means that other, different experiences were gained rather than those initially chosen.

We do not place one above another—for all fragments are equal. It matters not if you are final cycle or 1st cycle 1st life—you are as important to the whole as any other fragment. We do not propose that once physical existence is complete that the soul then moves on to some everlasting peaceful haven, for the essence craves experience and growth, so moves on to more lessons on different planes—creating and recreating itself, but never remaining static.

We seek growth, change, and integration. They seek life-everlasting and perfection. These, then, are some of the differences we see.

Who or What is God?

Q: *Who or What is God?*

M: God is a term that has been used to mean many things, but most of all it is a personification and deification of all those traits that man wishes he himself had. Man creates a god that reflects his needs and wishes at that time. Society now needs a god that people can rely on, trust in, and love; therefore, a beneficent, loving, forgiving god is most commonly brought forth in the churches of today.

When fear was needed by the masses to maintain control, then a wrathful, demoralizing god was "created". Always is god created in the image needed at the time; when in fact, God, Tao, All There Is, is what we all are. For it is truly a compilation, a distillation of all things, and all experiences. It is neither good nor bad, nor hateful nor fear-inducing. The All is.

"God" is a term your societies use to explain those things that otherwise cannot be explained or accepted. Always has the unexplainable been explained by being called gods, acts of god, or miracles. Rather should you be looking at yourselves for explanations, not at some mythical being that does not exist. For by your very definition of god, there is no such creature. It is man's way of dealing with a concept that your limited focus cannot fully accept or understand. It is also your way of off-loading the responsibility for your lives. For by creating a being that can be all-knowing and be in charge of your life, rather can you do what you want and then blame "god" when it does not work out in the manner you wanted. Therefore, "God" becomes the excuse, the blame, the taker of responsibility, thus relieving you of this odious chore. The attributes

assigned to your god, all depend on the needs of your society at that time---at that moment. If the society needs fear, then they create a fearful god, one that is wrathful, and angry, and demands sacrifices and pain. If the society seeks submissiveness and to instill "family values" then they create a god that is loving, gentle, filled with kindness toward children and mothers.

If a responsibility becomes too burdensome, then you create a God on which you off-load this burden. If you experience an event so overwhelming and yet inexplicable by your current science, then it becomes attributable to God. What the physical mind cannot accept it finds a way to deal with in its own way, and that way is usually to ascribe it to God. This is why God is usually a creation of such perfection, or such ideals, so outside of the normal range of human behavior that a mere mortal can never expect to achieve this ideal, this perfection. And as we have said, perfection is not something we would ever strive for, for it implies stagnation and lack of change.

That is not to say that the All is not real or that essence does not exist—but God and essence and the All are not the same. For your deification of this figurehead is quite different than your perception of the spirit. The Tao, the All, is all of those things and none of those things. For it is in every thing and every one, just as every thing and every one is part of it. Therefore, what you are, is what the All is; and what your neighbor is, is what the All is; and what you think is, what the All is, and what your neighbor thinks, is what the All is. The All is not a thing as much as it is a condition, a time, a place, a position, an experience. It is all experiences, everywhere, every when. It cares not for your adoration, admiration, or admonitions. It is, as you are; You are, as it is.

We are not god, yet by your definitions, others would make us so. You are not god, yet to those you consider more primitive, you would appear as such. The All is awareness, loving awareness—interested in experiencing all there is to experience, but not to the point of making all choices for all fragments. For choices are to be left to those participating in the various lives—whether on the physical plane or the buddhic plane. The All is neither all-knowing nor is it unaware—it is rather a sentience that learns through experience, all experience. For we are all "God"—we are all part of each other, and we are all experiencing everything and each other.

What is the Tao?

Q: *What is the Tao? Is that the same as God, Jehovah, Allah?*

M: The Tao is all there is. It is the beginning and the ending; it is where we started and where we go. We are the Tao and the Tao is us, for we all are part of the same whole. It is the sentience of which we are all a part. It cares not what we do, for all experiences are valid, but it does experience what we do, just as we experience what you do. And all experience, at least in part, what all do. For truly we are all connected at the very deepest levels, what you do affects all, and what all do affects you.

The Tao does not "control" a life, nor do they "judge" a life, for all fragments and all lives are equal and all fragments and all experiences worthwhile and valid. For the goal of all is experience, change, and growth. For life is constant change and experience; without that, is only stagnation—what we call "death".

Death to you is the ceasing of function of a particular physical form. But that (the physical form) is transitory. For what is truly you never dies. The physical form ceases to exist and the energy that comprises that form eventually returns to the fragment that created the form. Then they either create another form and choose another life, or remain on another plane working through other experiences, other "lessons".

For the "lessons" are not so much as a school, as they are different ways in which to approach situations that each fragment has chosen to experience. You can experience the mother monad 10 different times and never experience it the same way, for every body, every personality selected alters the perspective and the reactions, thereby altering the "play".

On the astral, the "lessons" or experiences are more emotional in nature, and so can be again experienced in many different ways. So on each plane, there are experiences to be gained, games to be played and joyousness to be experienced. All of this "feeds" back to the Tao and all those connected to it—no matter on which plane they currently abide. For we are all part of the whole.

Superstition and Portents

Q: *Are portents or omens real?*

M: Of portents and omens do we see mostly superstition. For all occurrences and events can be interpreted in a 1000+ ways. For all who see an occurrence see it uniquely. No two individuals will see the exact same event or the exact same occurrence. Therefore, the meaning of what is seen or experienced is unique to each individual and is interpreted within that individual's capacity to do so.

If the event is so outside any experience ever seen, heard, or had, then it takes on the dimensions of god interactions or myth. For there is little background available to the individual with which to equate the experience, therefore, there is little knowledge on which to base an understanding of what occurred. If on the other hand, this experience is similar enough to other knowledge already obtained, then the experience is placed within that context or framework. If the individual is an adherent of a particular dogma, then the experience will be extrapolated as part of that, if it is completely contrary to an individual's belief system, then it becomes an evil thing. If it is a positive experience, then it becomes an enlightening or god-induced experience.

Always is an event or occurrence interpreted within the context of one's own beliefs or perspective. For how could it be otherwise? If an owl does hoot three times it most likely only indicates an attempt by the owl to pinpoint some prey. However, for those steeped in the lore of certain beliefs, it could also mean a death soon. It depends upon the person's perspective. To see 666's means nothing unless you are a Christian. To see a white dress on someone you love means little, unless you believe that white signifies death.

So do omens have no meaning unless you give them some. The interpretation of tea leaves or vague cloud formations, or the presence of some animal or weather pattern, indicates nothing unless you wish it to.

The Story of Jesus

Q: *I've heard several versions (from Seth and from another Michael source) re: the Jesus story—what's correct? What is the real story?*

M: We would say that both are true in their own way. The man Jesus was a teacher until he stepped out and allowed the transcended soul that was the SON to step in. The very presence of this one was enough to alter the way in which the world path was set at that time.

We do not say that the drama was not necessary—it was very necessary to make the point sought with those 2nd and 3rd cycles of the period. The man Jesus did NOT die on the cross, for he was not in the body, having left previously allowing the transcended soul to enter. It was the body of the man Jesus that was placed on the cross, and it was that body that died in the crypt/cave some 2 days later. It was the transcended soul that was seen periodically afterwards as the message was brought to bear.

The message was that the essence is eternal; that life/awareness is eternal. The body is merely a shell, a casing used while in the physical plane. It is not who you are—it is only who you think you are because you have narrowed your focus to a pinpoint of awareness. The transcended spirit tried to push open that focus, to heighten that awareness and broaden the focus. It was never their intention to start a religion, nor was it their intention to beget controversy—only awareness.

It always seems, however, that that which you cannot comprehend, you turn into a religion. As it was with Jesus, so it was with Buddha and the others.

Q: *Did Jesus exist on all worlds/planes/realities?*

M: The impact of his coming was felt across all planes, but his arrival was not on all realities. There are some realities where he never existed, there are some (realities) where the man existed, but the transcended soul did not come. There are some (realities) where the religion was not started, and others where the outlawing of the religion was effective. But on all realms where the transcended soul came, was the impact felt. For they are closer still to the Tao then we are, and their impact on the vibratory rate of other planes is great.

Q: *According to Seth, John the Baptist was part of the Jesus trilogy. I don't understand?*

M: We also do not understand what they were trying to say. John the Baptist was one much like IML, in as much as he was a teacher in touch with a causal entity and so taught the "word" as he learned it from them.

Jesus was a man—a final cycle king—who made way for the transcended soul. Peter was a young priest who could not accept what his senses told him, so denied the Christ (the transcended soul). Judas was not a betrayer, in as much as he was the one betrayed. He was a skeptic who could not accept, so went along with Roman conventions. This was known and therefore not a surprise to the Christ (transcended soul). It only served to speed the message on its way.

The "play" had been written and the drama needed to be followed if all were to gain what they needed to from it. Judas needed to see that Christ was love—that even in the face of contempt there was still only Love. That no matter how skeptical, there was still only Love, and that because of Love the eternal validity of the soul could not be denied. That the flesh was not the man, but that the soul was closer to the "truth" than the body, and that the soul lived forever. Judas was afraid—he was a 2nd cycle warrior that could not accept that which did not conform to what he saw as the "rules". He was drawn to the Christ (transcended soul) power, the power of unconditional Love, the power of the Love of essence, but he was ruled by personality not essence.

Peter, too, was ruled mostly by personality, and could barely tolerate that which was outside his normal, and being a skeptic he was wont to dismiss many things. But these were necessary components if the "drama" were to bring the message needed to everyone.

The soul is eternal—man is not the be all of the world or the universe—it is the essence that contains life and awareness, not the body.

It is man's way of making it so special that no one has any hope of gaining it, of making it unique to Christ. This is why they say you must be perfect to be with God. But perfection is stagnation—it is static. We are all growing, changing, creating. To reach perfection means there is something to measure against, but we have nothing. For there is no static measure. Even the Tao changes and creates, so to measure against that would require changing the measurement with every breath. Perfection is "death", and we seek life, experimentation, creation, and joy.

Q: *What about the so-called "missing years" of Jesus? The time when he was from 12 to 30?*

M: He taught and lived. There was nothing extraordinary about him, then. He married and loved, he spoke and worked and lived his life. A journey was made to England, but as the man, not as the transcended soul. He spoke with some of the residents of that country, but he was not yet a performer of miracles. That was the province of the transcended soul, and the transcended soul only held the body for 30 days. Until that time, it was held by the final cycle king.

The final cycle king performed no miracles, he "knew" his version of the truth and he spoke of it whenever possible. He traveled for business and sometimes for pleasure, and always he brought his wisdom with him. But it was not until he went to the desert to transfer out and allow the transcended soul to move in that "miracles" were performed. It is the transcended soul that can, while holding focus in the physical realm, also manipulate the astral matter and other planal energies to concoct "miracles" and demons and other phenomenon.

Mending of the body is a manipulation of energies using such a tight focusing of all energies that it is generally beyond the capabilities of those in physical form. We do not say you cannot—for all things are possible—we only say it is highly unlikely due to the extreme focus required.

For 30 days did the transcended soul travel and speak and conduct his "miracles" as he tried to make the people understand that the physical world and the physical body was

not the answer—it was not the everything, it was only a stepping stone to something far more wondrous.

Nothing was written of his middle years because there was nothing to write about. They (the writers and compilers of the Bible and other histories of the period) did not want the world to know that the messiah was married and a "normal man". This would destroy the carefully crafted "myth" they had created. The messiah had to be something larger than life, something beyond what mortal man could ever hope to be. For that is how they wished to use this miracle man and his message. He had not fulfilled the prophecy as they understood it, but by manipulating the facts it would seem as if he had. So, when it was found that those years of normalcy would not "fit", it was left out. Never did they suspect what controversy they would cause with their careful constructing of their own messiah and "miracle man".

Joseph of Arimathea was not the uncle of the man Jesus, he was the father-in-law. But since it could not be brought out that the messiah was married, Joseph became the uncle. Arimathea was not a place—it was a title given him by his son-in-law out of respect, like calling him a "wise one", or "teacher", for Jesus had much respect for the wisdom of Joseph.

The Essenes had their own agenda, and so wrote their own "history" of the events. As for Jesus, Joseph, and John, they had visited the Essenes, but they visited many places in their attempts to spread the message. This does not make them members of every tribe and town they went to.

The Apostles

Q: *Can you tell us the overleaves of the 12 apostles:*

M:

Simon whom he gave the name Peter
That this one was a 4th cycle scholar is true. The renaming of the fragment was due to his familiarity with the man Jesus. For Jesus knew him as Peter, and so continued to speak of him thusly. A goal of acceptance in the passion mode; a skeptic in the emotional part of the intellectual, with a chief feature of greed. For he would keep all of the attention and all of the love for self rather than share the man (Jesus) and his love with any other.

Andrew
This was a 3rd cycle priest in power, with a goal of growth. A spiritualist in the emotional part of the intellectual center with a chief feature of impatience.

James son of Zebedee
We see this one as having been a 4th cycle scholar. A goal of growth in repression. An idealist in the moving part of the intellectual with a chief feature of martyrdom.

John son of Zebedee
That this is a 4th cycle warrior in the moving part of the intellectual with a goal of growth in the power mode. A stoic with a chief feature of arrogance. These are his overleaves now, for he exists within the area known as the Isle of Wight.

As John was he 3rd cycle warrior in the moving part of the intellectual. A skeptic with a goal of submission and a chief feature of impatience.

Philip
This was a 4th cycle scholar with a goal of growth in passion. A realist in the intellectual part of the intellectual center with a chief feature of martyrdom.

Bartholomew
This is a 4th cycle priest in the moving part of the emotional, with a goal of growth and a chief feature of stubbornness. A spiritualist in the observation mode.

He was then a 3rd cycle priest in the emotional part of the intellectual center with a goal of acceptance in the caution mode. A stoic with a chief feature of self-destruction.

Matthew
That this was a 3rd cycle priest in the emotional part of the intellectual center with a goal of growth and a chief feature of arrogance. A cynic in the passion mode.

Thomas
This was a 3rd cycle priest in the moving part of the intellectual center. A goal of growth in the aggression mode, an idealist with a chief feature of stubbornness.

James son of Alphaeus
That this was a 4th cycle priest in the emotional part of the intellectual center, with a goal of growth, a realist in the passion mode with a chief feature of self-deprecation.

Simon the Zealot
This is a 5th cycle warrior with a chief feature of stubbornness. That he was a 4th cycle warrior in the moving part of the intellectual center, with a goal of growth in the power mode and a pragmatist, is true.

He abides now as a printer and graphic artist in the Kentucky area.

Thaddeus son of James
That this is also a 5th cycle warrior is true. But he abides more westward, living within the area of Arkansas. That he farms and raises cattle is true, for he rests now having completed several rather arduous life times.

He was then an early 5th cycle warrior with a goal of growth in the caution mode. A pragmatist in the moving part of the intellectual with a chief feature of stubbornness.

Judas of Iscariot
That this one exists now is true. For he is 4th cycle, early, and abides within the area of Greece raising sheep and growing figs. For he was 2nd cycle priest with a goal of rejection in the repression mode. A skeptic in the moving part of the intellectual center with a chief feature of self-destruction.

The apostles' agreements were with the man Jesus. That they remained when the Infinite Soul manifested is not unusual. For the power of that one was not to be ignored. Their grouping together was a focusing of the energies so as to aid in the arrival and walking in of the Infinite Soul. For their number 12 plus one, created a pyramid of power that tightly focused and funneled the energies of the One through to the man Jesus. That this was crucial in creating that channel or link by which the Infinite Soul could coordinate his manifestation is true.

That the Christ did "call" those whose talents did include channeling and balancing is true. For he gave to them the needed focus to aid in the balancing of the planet and all those abiding upon her within that reality.

That these manipulators numbered in the 100's is true. For they felt the power of the Infinite Soul whether they "met" him or not. For some met not the Christ but still did they hear and heed the "call" to create balance, where balance was wanted.

The lessons learned and the experiences had were many. For those whose task it was to aid in the transitioning of souls—both Jesus to the Christ and from the Christ to the Infinite Soul, did they encounter many experiences that either contradicted what they "knew", or were totally beyond their understanding. But the tasks were completed, and no threads were left behind. The same for those who chose to aid in the sheltering, conveying, feeding, and taking care of the man Jesus. For these tasks sometimes proved very difficult indeed. But all fulfilled their tasks and many (8 of the 12) moved forward a cycle through the awareness found by working with Jesus but especially with Christ.

Those who did not were Simon, Peter, John, and James. For they closed themselves off and accepted not the awareness brought by the Infinite Soul. That this was their choice is true. For they decided to accept not the truth as revealed by the Christ.

That Judas of Iscariot rejected the information is true, but only at an ego level. For his imprinting and his overleaves allowed him not to be comfortable with that which was shown him. However, essence was willing to "listen" and did accept the awareness given by the Christ, so although the priest ended the life out of turn, did much growth take place when the lessons were reviewed within the astral levels.

* * *

Those who were labeled as disciples traveled not with The Christ, but with the man Jesus. For he was a teacher in his own right. They had agreements with the man Jesus to aid and support, to carry forth his messages, to bring comfort to him and those around him, for conveyance, for sustenance, and for care. That there was also an agreement for betrayal is not true. For that was done through fear, and would have incurred karma, however, The Christ redressed the balance by taking not the debt. This forgiveness, this awareness of what had been given so freely to him is what caused the priest (Judas) to give in to his chief feature of self-destruction.

That he (Judas) was only 2nd cycle made it difficult for him, but he had agreed to participate in the pyramid of power created by the twelve plus one. Originally his role was one of guardian and defender. But all he saw ran opposite to all that he had been taught and the fear caused him to retreat to those he was more comfortable with. That

these were the very Romans that sought The Christ's destruction was not his intention. What he truly sought was reassurances that what he was seeing was not true, and was not possible, for it was contrary to all he believed.

Two of those called disciple also had agreements with The Christ. For they were to aid in the transitioning both during the walk-out and walk-in of the two essences, and also after the ordeal of the torture. For it was known already that The Christ would be crippled and killed by the Romans. The play had been set in motion for many years and was found that that the now selected was the most fitting. Therefore, did they aid The Christ to transition themselves into the human form, while aiding he who had been Jesus to walk out. Then did they transition The Christ from the physical form, which could no longer support life, to a mental plane one. Visible when they wanted it to be, but otherwise unseen.

The Words of Jesus

Q: *Why can the word of Jesus or the Bible be interpreted in so many ways? Was it intentional so as not to remove our choices? Or what?*

M: The one called Jesus spoke in a way that transmitted the truth as he knew it to those on Earth in a way that they could not only perceive it, but also accept it. They were primarily 3rd and 2nd, with mostly 2nd and their understanding of good and evil was very black and white. They did not see the shadings of life that you do, nor did they understand the act was not the person. So, Jesus presented to them parables or stories that they could identify with and understand; thereby, bringing the message closer to them.

The Bible was written and rewritten by scholars and sages hundreds of years later, and their stories also were told to provide a particular "truth" to those who would read the information. That the "truth" was not the same as that brought to bear by the man Jesus or by the transcended soul that was The Christ, matters not. What was important was that the information contradicted not the government of the time. For only the government and the church (which were many times the same) could control the people and they did so through similar means---that of manipulation. Therefore, the Bible became their way of controlling those masses that they wanted controlled, for the Bible was either rewritten or interpreted to embrace the governing powers.

The Infinite soul, Christ, spoke in the terms and words of the time. However, he also spoke in a way that the masses could understand in their own limited fashion. The majority of those present at that time were predominately 2nd cycle. Therefore, he had to present his message in a way that all cycles could understand and that would not frighten those of the younger cycles. For they, more than the others, needed this message. The man spoke more for the 5th and 4th cycles, but the Infinite soul spoke for all. It was this message that can be and is interpreted, perceived, and used in so many ways. For each cycle would understand only that part of the message that did not and does not frighten them. The rest becomes just so much rhetoric and "noise".

The Bible is different, in as much, as the original was a compilation of stories and exaggerations and memoirs of those occurrences that took place in and around the time of Jesus' incarnation and the appearance of the Christ. The other passages such as the old testament were added later and contain again those stories, parables, myths and

other tales to which the oldsters and others of the tribes referred when attempting to make a point, whether it be within the family or as part of a tribal law gathering.

As Christianity took hold, the Bible became a tool with which to manipulate the masses. This is why it became necessary to change or amend the stories and accounts to conform to the leadership and political climate of the time. If the populace believed that they would come back and relive those things that they inflicted on others, then how could the governments possibly expect to coerce and convince the people to do as they (the government) wished? Therefore, all mention of those types were removed, as were all other similar comments and passages of life after life. Rather were they changed to life after death, eternal life, heaven and hell, and the ever-popular, an eye for an eye. These are just some of the ways they reworked the Bible to manipulate the populace. Others include the missing passages that truly explain Jesus—who and what he/they was/were. For although the prophets spoke of a messiah, Jesus was not recognized as such until some 1000 years later. For in his own time he was a philosopher, teacher, and shaman, but not the recognized messiah. For they never expected the true messiah to be so completely human, nor did they expect one who would not fight for the changes they believed were needed.

Jesus ate, and wept, and slept, and sweated. This was a man, not a god or demi-god; and they wanted and expected some sort of god. He also brought not a "magic sword" to help destroy their perceived enemies, therefore, he could not possibly be the one they were looking for.

They were moving from 2nd to 3rd cycle, and anger and oppression were the foremost emotions of the region and the time. Therefore, someone preaching peace, love, and salvation through acceptance was not what they wished to hear. Rather did they want someone to lead them to war, to reach out and smite their "enemies" with lightning bolts or other phenomenon. When none of this occurred, they quickly turned to the warrior for leadership. For he was willing to fight, even though without magnificent powers, for he had the anger and the coercion to win them over.

The Bible then had to be changed if the people were to recognize the pacifist and martyr as the messiah, now. So the true birth details were "lost" to the details of the messiah prophecy and tale. Jesus became the chosen one only after his death. For then was it understood what his presence had truly meant to the world. For although partially ignored by those in the seat of political power while alive, his presence was exceedingly missed when dead.

For although his presence was there and felt, his "body" was not and this more than anything brought "home" to the masses the true meaning of life after death. For they truly began to realize that even without physical form, the presence and energy that was Jesus still existed. This then is what truly began the mass "hysteria" that soon became a religion. For they (the masses) would believe that they, too, once "perfect" (as they perceived Jesus to have been), could also be "alive" after death. However, this left the question then of what happened to those who were not "perfect"....where did they go after death? This is when Hell (a mystical mythical place filled with horrors and demons) came into being. For only if you were perfect could you live forever, and all others then went to hell. But it was soon realized that none could ever hope to achieve that perfection that was Jesus, so it became more of a division of how good was good vs. bad, both becoming extremely subjective in nature of determination. For to one group or

sect, some act (and thereby the person /people doing it) was bad and to another group or sect the same act was not. This, too, then caused the eventual separations of the religion. For although many claim to be "Christian", few "believe" in or follow the same rituals, beliefs, or tenets.

We do not advocate any of these—rituals, belief, or tenets—for they do not make you a better person. Rather do they inhibit learning by locking the mind into a set pattern of behavior that cannot or should not be deviated from. This is fear, not love. This is stifling, not growing or expanding. We see no reason for these games, though we do understand the need of some to have structure and a framework in which to function. But do not let the framework limit your growth. Rather let it guide you, not restrict you.

The only choices the Christ "interfered" with, was the choice of the world to effect a change. They needed to grow into a 3rd cycle nation and globe, and were unable to break through the restrictions and structures they had placed on themselves. Therefore, the Infinite soul came to help this transition. His information, like ours, was never given to abrogate choices. But rather was it given to express what the people already knew but had forgotten. That the information was recorded after the fact some 300-1000 years later in such a way as to make it appear that man had no choice, is inaccurate. For they never make choices for you, they merely explain the realities of life, thereby allowing humanity to, hopefully, make better, and wiser choices.

As we have said regarding the ability of the information to be taken or interpreted in many ways, the Christ did speak to all on many levels. The people understood at whatever level best suited them. For a 2nd cycle will not understand at a 5th cycle level. Therefore, they spoke at all levels for all cycles and the people heard and understood only that which suited and worked for them—much as you and all those around you do still now.

The Bible was written by man for man to perpetuate a way of control over common man. The reason it can be interpreted in many ways, and understood in many ways is because it uses language. Language as a means of communication is not direct, and words change what they mean, how they impact, and how they are used. This causes the many interpretations of what is stated in the Bible and any other book. Those not there when Jesus/Christ, Buddha, or any other Infinite soul spoke and existed on the physical plane are attempting to understand what happened and what was said through a murky medium called language.

Both the Christ and Buddha spoke in a language not even used today, and was then translated and rewritten over a 1000 times. Each translation caused new interpretations as to what was being said based on many factors. For the translator's knowledge of the originating language, as well as how they are feeling that day, as well as the political climate in which they currently exist all contribute to the overall way in which something is translated and written.

When the political climate would no longer tolerate reincarnation as a possibility, it was left out of the next iteration of the Bible. When the political climate no longer "backed" or fostered the existence of certain historical figures, they were written out, also.

To say that the Bible is historic truth, is to state that all those who wrote it, translated it, and rewrote it are, and were, Tao-inspired or more accurately, representatives of Tao.

This is beyond comprehension. For the purpose was not to help mankind form a religion. It was to help them understand and grow—to understand truth and grow to another level, another cycle. For that was the period of shifting from 2nd to 3rd cycle.

Again, we reach a point where the population shifts. But whether the need for an Infinite soul is also established, has not fully been determined.

The language is what makes all statements easily interpretable by many at different levels. For language can easily be manipulated. The only true communication is pure thought. For even mathematics can be manipulated and interpreted, though not in quite as many ways as language. Music is true communication if the thoughts that created it are taken as well. For only the true originator can really understand and know what it is they were attempting to "say" through the composition, whether they use music, mathematics, or words. Unless the thoughts that created the formula, paragraph or cantata are heard, then the true meaning is "lost".

Glossary

I'm presenting a glossary of terms, because in order for you to more easily understand Michael's teachings and philosophy, it helps to understand the terms that they use. These terms aren't special or sacred, in fact Michael insists that as time passes and our language changes, so do the terms with which he uses to express the concepts and truths they wish to tell us about.

Yet, in order to understand the information in this book, I think it would be helpful to have a list of the most commonly occurring terms. So, here they are:

Abrading Energies: Most people have the majority of their energy centers spinning with a clockwise motion. Therefore, when they meet someone whose energy centers spin in a counterclockwise motion the energies (or auras) will abrade. There may only be two or three centers spinning in a counter motion to the person they're meeting, but even that can be enough to abrade. Many times this can result in an instant feeling of dislike or discomfort when you meet. It is often referred to as "being rubbed the wrong way".

Acceptance: This is one of the seven goals. Its positive pole is agape, or unconditional love; its negative pole is ingratiation. It is used for lifetimes emphasizing love and tolerance. This goal is common for fifth cycles (see Cycles).

Agape: A state of unconditional love for everything. This is considered the ultimate goal of all sentient evolution.

Aggression: This is one of the seven modes. Its positive pole is dynamism; its negative pole is belligerence. In aggression mode, one releases one's energy vigorously.

Agreement: (Michael's Definition): An agreement is an understanding between essences or entities to be or do some thing or some action. If we agree to be available and support you when you seek us, then have we made an agreement of support. If we were to agree to show you the truth of the planes, then we would have an agreement for teaching. If you agree to have a child in which another essence would dwell, then have you agreed to be a mother. That is not to say that you could not have a child without an agreement, but it would be difficult and the life would most likely abort or be brief without an essence to direct the host. So always are there agreements, yet not all are fulfilled, and this, too, is alright. For to fulfill some agreements would you perhaps have to change your path or abrogate other goals, and this may not be agreeable. So the agreement is abrogated instead. Always are monads and karmic bonds more compelling than agreements. But agreements are more compelling than "normal" relationships. So to meet someone with whom you have agreements will hold your attention longer and stronger than someone

with whom you have none. As would it be stronger yet with one whom you have monadal links, and even more secure with one you share a debt.

Agreements are arrangements made between lives that offer aid, support, introductions, or other benefit. These are not binding, and they are not as compelling as karmic debts.

All: (Michael's Definition): All That Is. It is the awareness of being, the overall consciousness of sentience. It is the sentient energy from which all things were created—people, animals, the planet, light, heat, chairs, windows, everything. Sometimes referred to as the Tao.

Arrogance: This is one of seven chief features, or stumbling blocks that a person chooses when they decide to become incarnate. Its positive pole is pride; its negative pole is vanity. It is a fear of being judged.

Artisan: This is one of the seven roles. Its positive pole is creation; its negative pole is artifice or self-deception. Artisans seek originality. (See Roles)

Astral plane: (Michael's Definition): This is one of the closest planes to our own, the Physical Plane. The focus of this plane is emotionalism. The frequency of this plane is faster than our own, so when we perceive images they are perceived as ghostly or gaseous vapors. There are seven layers or frequencies to this (and each) plane.

Attitude: This is one of the overleaves. The attitude is a person's primary slant on life. The seven attitudes are stoic, spiritualist, skeptic, idealist, cynic, realist, and pragmatist. (See Overleaves)

Aura: (Michael's Definition):This is a bubble of 7 energies surrounding our physical body. These 7 layers of energy are part of the true us, the spirit, the essence that is us. These energies, which come together to create the physical form we call a body, link us to the other 6 planes, as well as to the All.

Buddhic plane: (Michael's Definition):This is one of the fastest vibrating planes. Its medium is pure or abstract kinetic energy. We experience the Buddhic plane just before fully refocusing our awareness in the All.

Cadence: (Michael's Definition):A frequency or energy pattern found by the combining of certain frequencies or tones. For example, you (the global you) are the cadence that comprises your role, position, cycle, and entity—this then, gives us the cadence. It means little except to essence, for in physical form the translation to numbers, although informational, means little to the physical mind.

Cadence Companion: (Michael's Definition):Someone who shares a sympathetic/complimentary cadence vibration. Due to their role and placement in the entity and other tonalities, their overall vibration is compatible or complementary enough that you "automatically" feel comfortable and at ease with them.

Cardinal: Relating to the large or general picture; catalytic. The positive pole is lucidity. The negative pole is activity. (See also "Ordinal.")

Cadre: (Michael's Definition) A subset of a cadence, a cadre is a group of 7 entities. We also refer to a grouping of those students who would study with us as a cadre. That is because there are usually 7 entities represented within each study group.

This is 7 unreunited entities while a cadence is those entities who are already re-united.

Cadre Companion: (Michael's Definition):This is similar to cadence companion in as much as it indicates some fragment with whom your vibratory frequencies are similar. Someone whose vibrations complement yours and make you feel comfortable. One with whom you would share the studying of that information which we provide.

Caution: This is one of the seven modes. Its positive pole is deliberation; its negative pole is phobia. In caution mode, one releases one's energy carefully.

Centers: (Michael's Definition):Another term for the energy centers distributed across your person. Each energy center links one layer of your aura to your physical form. Each person has seven centers: emotional, higher emotional, intellectual, higher intellectual, physical, moving, and instinctive.

A person's primary center is the aspect of self from which he dominantly experiences life and responds to stimuli—either the emotional, intellectual, physical, or moving center (or rarely, the instinctive center). The part of center is where his secondary responses originate. The higher intellectual and higher emotional centers are rarely if ever dominant in most people's experience. (See Chakras)

Channeling: The merging of a non-physical being with one who is physical.

Chakra: One of 7 major energy centers in the body. These are the primary connectors between your physical body and your essence. They also connect you to the 6 different planes and the All.

Chief feature: One of the overleaves. The chief feature is a person's primary obstacle, the focus of his fears and illusions. A person can also have a secondary chief feature. The seven chief features are self-deprecation, arrogance, self-destruction, greed, martyrdom, impatience, and stubbornness.

Cording: The act of establishing a cord or connection with another person that either draws energy from him or adds energy to them. This can be done with or without the other person's permission. With their permission, the cording is done on the front of their aura. Without their permission, the cording will appear on the other person's back.

Cords: (Michael's Definition):The terms cords, links, and threads are very similar and are many times used interchangeably. The only subtle difference, is that (most times) cords or cording refers to a non-agreed to energy connection between 2 people. That is, one person, without the permission of the other, attaches part of their energy/aura to someone else's aura/energy field.

Cynic: This is one of the seven attitudes. Its positive pole is contradiction; its negative pole is denigration. Cynics view the world in terms of what isn't, or of what won't work.

Discarnate: Not incarnate; not in a physical body.

Discrimination: This is one of the seven goals; called "rejection" in Yarbro's book. Its positive pole is sophistication; its negative pole is prejudice. It is used for lifetimes emphasizing critical faculties.

Dominance: This is one of the seven goals. Its positive pole is leadership; its negative pole is dictatorship. It is used for lifetimes that emphasize "winning" and helping others win.

Ego: (Michael's Definition): This is the blending of those traits chosen and those traits learned or enculturated.

Emotional center: This is one of the seven centers. Its positive pole is sensibility; its negative pole is sentimentality. This is also akin to saying the heart chakra. The heart chakra is your emotional energy center. (See Center)

Energy: The fundamental substance of everything in the universe. Our very essence is energy.

Entity: A collection of essences whose purpose (to experience and grow) are similar in intent. They support and help each other, for their vibrations and energies are similar and sympathetic.

Entity Mates: Some one/some fragment with whom you share the entity. Some other fragment from the same entity as you.

Essence: The true you. The energy, awareness, and sentience that is you.

Essence Contact: Occurs when the personality makes a direct connection with either its own essence or the essence of another person. Essence contact is necessary in order for spiritual growth to occur. It can be a powerful and life-changing experience, or relatively mild.

Essence Twin: (Michael's Definition): Essence twin or soul twin is that fragment whose energies are most like yours, due to being identical in all instances except personality, cycle and entity. For you are never of the same entity, but are always the same role, cadence, essence type. For scholars, their twin may be any other role, though they much prefer kings, warriors, and scholars. Their ability to shift frequencies allows them to twin with any of the other roles. The other roles do not share this ability, so twin only with those of the same role. So, warriors are always twinned with warriors and kings with kings, servers to servers, and artisans and sages to artisans and sages, in that order.

The essence twin is a mirror image of oneself-not in personality, but in essence and role. For it is the closest to true acceptance that one can find in the physical plane. The essence twin has the same color and frequency. The same innate qualities that make you 'you', are also what comprise the twin.

Many essence twins will actually come into the physical plane as twins so that the love and support can last the entire lifetime. Others will come together later and remain together. For the bond is always there. Even when the essence twins never meet or are not both incarnate the bond of loving, accepting, and support is still there.

Essence twins, when incarnate or when only one is incarnate, are usually linked at all centers, but are always linked at the thorax, heart, brow, and tao. For this allows them to love, accept, and support one another whether they ever physically meet or not. It is also why one essence twin can, in personality, sometimes display attributes not normally theirs. For the twinning keeps them so attuned to each other that when they do meet the rapport is instantaneous.

Essence twins are always the same in essence, but of different entities. Only the scholar, who can shift frequencies with little difficulty, may have a twin that is not necessarily another scholar. For a warrior would not find the frequency of a sage or artisan compatible, nor would they be the same color or easily comfortable with one another; therefore, a warrior is always twinned with another warrior, and a king with a king, artisan to artisan, etc.

Often the meaning is mistaken for that of soul mate, for the term "soul twin" is another way of stating essence twin. A soul twin or essence twin, can be a soul mate, but does not necessarily have to be. Some essence twins can become overly frightened by the compatibility, by the mirror image, and will actually turn away from the twin, while others simply enjoy the refuge. And not all essence twins are of the opposing sex—many are essence twins even to the sex of the physical body. We have seen essence twins who appeared more as brothers than did their actual siblings.

The purpose of the essence twin, as we have stated, is to give you closeness and comfort and acceptance. For even if you never meet, the vibrations and the links still are there, and the essence still can gain the energies and comfort it needs from the essence twin.

Causal plane: The central, neutral plane of creation that interconnects the other six. On this plane the primary pursuit is the study of truth—individual truths, planal truths, dimensional truths, and pandimensional truths. Within the Causal plane are the mid-causal, upper-causal and lower-causal.

False personality: False ego; the part of self motivated by fear. This is also referred to as overleaves, personality, or ego. It is the part of you that most people think of as their true selves since they don’t recognize essence or their soul as a viable being.

Final Cycle: (Michael’s Definition):This is the last life to be experienced by a particular soul. They have chosen to complete their physical plane experiences, and, provided they have achieved balance, they will no longer return to the physical plane. (The channeler for this information was a final cycle soul.)

Fragment: (Michael’s Definition): What we mean by this, is one piece of the overall essence that is you. For you exist in more realities than just this one. And in each, there exists a "fragment" of the essence that is you within each physical form. For reincarnation merely represents the probabilities in a time context, that is, portions of yourselves that are materialized in (to you) a historical context.

Frequency: Rate of vibration of the soul on a scale of one to one hundred. It gives the essence its "consistency." Slow frequencies feel more solid, medium frequencies feel more liquid, and fast frequencies feel more gaseous. Each plane of existence and each alternate reality vibrates at a different frequency. That is

why we cannot always see or perceive the other realities or planes of existence that are occurring around us.

Goal: This is one of the overleaves. The goal is a person's primary motivator. The seven goals are reevaluation, growth, discrimination, acceptance, submission, dominance, and flow.

Greed: This is one of the seven chief features, or obstacles. Its positive pole is egotism; its negative pole is voracity. It is caused by a fear of not having enough of a particular thing, such as money, food, sex, or attention.

Groupings: (Michael's Definition): We could use "pod", perhaps that would clarify. From version to fragment, to essence to entity, to entity enjoined, to cadence, to cadence enjoined, to oversoul, to oversoul enjoined, to tao. An entity enjoined is a grouping of seven entities enjoined but not "merged"; linked but not blended. A "pod" of entities, would be seven enjoined entities. A "pod" of oversouls, would be 7 oversouls enjoined.

Envision a ballroom. Now see it with barriers set up dividing the one huge room into smaller "artificial" rooms. That is a fragment. Now remove 1/4 of the barriers, and you have an entity. Remove another 1/4 and you have a cadence. Remove the third fourth and you have an oversoul. Now remove the last of them, and you have the tao.

"Cadre" is but another term to describe an enjoined entity. The patterns and configurations of joinings is endless, and we name but only a few. For there are more than an infinity of such configurations. This is why all experiences are unique for never have the same configurations of fragments, essences, entities, cadences, and oversouls been together. Each event is unique, and each configuration of "groupings" is unique.

Growth: This is one of the seven goals. Its positive pole is comprehension; its negative pole is confusion. It is used for lifetimes emphasizing learning new things. People in growth seek stimulation.

Growth Cycle: Michael's Definition): Growth Cycles and Levels (these pertain only to the essence, not the physical body). There are 5 physical plane cycles with 7 levels each. Not 7 life times, but 7 levels. It may take many life times to complete a single level for a single cycle. Each of the cycles is:

- 1st Cycles are terrified of almost everything. If they perceive the world as hostile, they will either respond with violence or by completely withdrawing. They truly do not know the "rules" of life, but they can learn. They are very attuned to the other planes of existence and to the All.
- 2nd Cycles lack understanding and depth, but are very aware of society's and life's rules, and will try very hard not to vary from them. Viewpoints that differ from theirs and what they perceive as right, will cause them to respond with confusion and belligerence. They have begun to lose some of their "other worldly" connections as they turn their focus on the world in which they now reside.
- 3rd Cycles are the most attuned to the physical life. They perceive the world as a challenge and the objects such as money, fame, possessions, as the ultimate prizes to be won. They have little or no appreciation for or connection with any world beyond the one in which they live. Death is to be avoided because it interferes with the pursuit of the physical life.

- 4th Cycles are more concerned with family and community. Their focus is turned more inward, away from the physical world and they begin to see the competitiveness as less important. They have begun to reconnect with the other worlds and with the All. They feel a longing but are unsure as to what it is they seek.
- 5th Cycles are concerned with being and the search for truth. (Truth is different for everyone, but they usually search for the universal truths, not the personal truths.) They usually seek the path of least resistance, and realize that most problems are only those caused by personality. Most late level 5th cycles can see the games and so avoid the dramas. They are reconnecting with those no longer incarnate.

Growth Cycle Levels: (Michael's Definition): Each growth cycle has 7 levels:

- 1st Levels respond at essence without any real perception of the nature of their actions.
- 2nd Levels begin to learn response and comparison.
- 3rd Levels begin to consider the consequences of their actions. They learn discernment and evaluation.
- 4th Levels begin to gather all their knowledge together and build themselves a foundation.
- 5th Levels start to integrate all of their experiences and learning from previous levels.
- 6th Levels become aware of the many obligations that they have—whether it be karmic or other types of lessons and agreements.
- 7th Levels remember and reflect on all that was learned and begin to teach others.

Idealist: This is one of the seven attitudes. Its positive pole is coalescence; its negative pole is abstraction. Idealists view the world in terms of how it could be changed for the better.

Impatience: This is one of the seven chief features, or obstacles. Its positive pole is audacity; its negative pole is intolerance. It is a fear of missing out—they never have enough time to do everything. (This is sometimes confused with greed.)

Imprinting: Training, teaching or conditioning by parents, education, religious groups or society in general.

Incarnate: Living in a physical body as in incarnate soul.

Infinite soul: (Michael's Definition): The infinite soul is that compilation of souls that usually come from the messianic plane to institute changes of a cosmic nature. They change not just the social structures, but all of the underlying "structures" within and without the physical realm. For their very presence causes the vibratory patterns to shift and become more balanced. They seek to awaken and make more aware those dwelling in the physical realm. Some are awakened by their (the infinite soul's) very presence, while others require "tricks" and messages proving and proclaiming the greatness of the infinite soul.

Instinctive center: This is one of the seven centers. Its positive pole is atomic; its negative pole is anatomic. (See Center)

Intellectual center: This is one of the seven centers. Its positive pole is thought; its negative pole is reason. (See Center)

Karma: (Michael's Definition): The abrogating of or the adding to of someone's life choices. Karma is a lack of balance—not a punishment. Intention must exist, for otherwise, it is most likely an accident. For accidents are very real in your plane. The car crash with the server Diana was an accident. There was no intention to do harm or remove choices. The driver had a chief feature of self-destruction; however, the choice to "die" in the crash was the server's and her task companions, so karma was not a result. It truly was an accident for them, and they used that opportunity to end their physical existence. They will complete what they want and need to in another life.

Karma is an imbalance in energies caused through the addition or abrogation of another's life choices without their permission. If you have an agreement to kill someone, but you make it more painful than was agreed to, you have created an imbalance. If you give someone a million dollars when they planned on a life of hardship, you owe them, for you have now given them choices they did not plan for. This, then, is karma. To balance the energies entails understanding of how the original situation went "wrong" and a replaying of that situation in reverse. So, the other person now gives you choices that you did not plan for. The other way to reconcile the imbalance, is to understand and acknowledge the original situation, and understand and acknowledge how it created imbalances and agree to let it go. The energies will then move back into balance without the situation being actually "lived" again in reverse. This acknowledgement may not be on a conscious level, it may only occur at essence level, but if both truly understand, then the lesson is learned and balance is restored.

It is the moving of energies, back and forth, from balance to imbalance and back that is karma. It is also the understanding of how and why those energies move that comprise the full lesson. For it is not enough to know that there is imbalance, also do you need to know how and why the energies move for the lessons of the physical plane to be completed.

King: This is one of the seven essence roles. Kings seek mastery, which is its positive pole; its negative pole is tyranny.

Lessons: (Michael's Definition): Lessons are life situations in which you agree to participate with someone. If you take the position of student (as in the teacher/student lesson), then the next time you will be the teacher and the other person will be the student.

The key to everything in life is balance—emotional, physical, mental, and spiritual balance. Therefore, you need to experience all of life from every possible aspect, so that you experience all the extremes and all the nuances in between.

Life plan: The overall blueprint for our life. We design our life plan before incarnating. It includes such things as our life task(s) and overleaves. It also includes agreements with other souls to be our guides, parents, or children; to complete monads or karmas with us; and to otherwise help them and be helped by them. It is like a project plan, but may be completely ignored, or only loosely followed once the person becomes incarnate.

Life Goal: The "centerpiece" of our life plan; the most important thing we want to accomplish in a given lifetime. This may be a major lesson or a karmic debt. There can be one major task, or several.

Links and threads: These imply that the connection is because of a karmic, monadal, or agreement bond. These are bonds that the participants have consented to (usually) prior to incarnation, and the bonds are a way to keep track of who, what, where, and (sometimes) when. The size and strength of the energy bond depends on the type. Those of an unwanted, unacknowledged nature, are usually light, tenuous, and easily "broken" and/or removed. Those having to do with agreements are more similar in nature to "thread"; being stronger and more stable than those of the unwanted or unknown kind. Yet, they can also be "broken" or "removed" with little consequence. Agreements are simply arrangements that you make with others to facilitate some task or action that you want to do in the life/incarnation you're planning. They can be agreements (facilitations) for meeting the person you want to marry, they can be for employment, or for parents, or for support (mental, emotional, whatever). But unlike conventional Earthly contracts drawn up by courts and lawyers, there's no binding clauses or punitive damages or anything if you don't wish to partake of some or any of the agreements that you made; other than the fact, that those you made the agreements with may not want to make any with you in any future lives if you're constantly blowing them off.

Links due to monads are akin to a heavy gauge rope to ensure that all parties will meet and, so at least consider completing the lesson. Karmic bonds are the strongest, for they must overcome the fear that causes many to attempt to avoid those with whom they need to reconcile and re-establish balance.

Martyrdom: This is one of the seven chief features, or obstacles. Its positive pole is selflessness; its negative pole is mortification. It is caused by a fear of being unworthy. Many controlling mothers are suffering from martyrdom.

Maya: This is a fear-driven illusion or false belief, particularly on the essence level (as opposed to false personality). It is a Hindu term referring to the transitory, illusory appearance of the physical world that obscures the spiritual reality from which it originates.

Mental plane: This plane’s energy is about wisdom and enlightenment. The infinite soul who incarnated as Lao-tzu taught from this plane.

Messianic plane: The energy here is focused on agape. Jesus, as a man, was linked to this plane and many of his early teachings were greatly influenced by this link.

Mode: This is one of the overleaves. The mode is a person's primary way of operating. The seven modes are reserve, passion, caution, power, perseverance, aggression, and observation.

Monad: (Michael Definition): These are a framework and guide for those on the physical plane. Each causes the fragment to experience the physical world from a different perspective, yet allowing them the freedom to select for themselves how they will handle the experience. Once completed from both sides they need not be experienced again unless the fragment wishes to do so.

They also allow the essence to "monitor" the type (difficulty as well as whether it is relationships, man rules ("right" vs. "wrong"), basic living/surviving skills, etc.) of experience gained.

For the "lessons" or monads are divided into types of experiences to be gained, rather than your concept of 1st grade, 2nd grade, 3rd grade, etc. Rather do we have relationships, survival skills, internalized or self-lessons. For all lessons not geared toward survival are geared toward some type of relationship—whether it be a relationship with a person (mother, friend, daughter, co-worker) or with a physical plane concept (relationships with companies, money, power, fame, etc.), or they are "relationships" with self—fat/thin (body type disgust or fascination/fixation), smart/stupid (intelligence fascination), pretty/ugly, etc. These, then, are your primary monads or lessons, and it is through these that all of physical life can be experienced.

Moving center: One of the seven centers. Its positive pole is enduring; its negative pole is energetic. (See Center)

Observation: This is one of the seven modes. Its positive pole is clarity; its negative pole is surveillance. In observation mode, one releases one's energy neutrally.

On Vectors: This indicates that two or more people are following their links towards an agreed upon meeting. The meeting might be for an agreement, a monad, or other life lesson.

Ordinal: Relating to the small or specific picture; receptive. The positive pole is responsiveness. The negative pole is passivity. (See also "Cardinal.")

Overleaves: (Michael’s Definition): These are the traits chosen by the fragment for the life being lived. Rarely are these plainly seen, but more are they viewed through a blending, and are therefore, ego.

Personality traits that "overlay" the essence. They are usually chosen before a lifetime begins in order to facilitate the purposes of that lifetime, and operate for that lifetime only. They include the goal, mode, attitude, center, and chief feature.

Oversoul: (Michael’s Definition): The oversoul is a **Large** range of frequencies or tonalities. The cadence a smaller one (compared to the oversoul), entity even more compact, essence (again) even more limited, and fragment limited even more. So do you see, it is merely a way of expressing how the overall collection of frequencies are narrowed to one small portion of the overall. Much like a computer image that you focus on until all you see is one lone pixel out of the entire picture. You are not just that pixel, you are the entire picture—we are the entire picture—but you see only that one pixel, while we see only one square inch.

That there is some awareness in dogs, cats, birds, etc., is true. But rather are they directed by several oversouls, those sentient beings being comprised of well over a million entities, and who wish to participate in the physical plane but not as fragments. So do they instead direct one or more species, or the planet itself, or its weather or other parts of the “set” that complete the “play”.

Parallel universe: An alternative reality similar to this one. A reality created when a person, country, group, world makes critical choices. Then at least one fragment follows the alternate path(s) opened up.

Passion: This is one of the seven modes. Its positive pole is self-actualization; its negative pole is identification. In passion mode, one releases one's energy boundlessly, downward and outward.

Perseverance: This is one of the seven modes. Its positive pole is persistence; its negative pole is immutability. In perseverance, one releases one's energy steadfastly.

Personality: (Michael's Definition): This consists of those traits learned and enculturated through schools, parents, family, churches, and society.

The essence is the real you, and does to your perception, have little in the way of "character" or uniqueness, except that its uniqueness is recognized by its overwhelming emissions of love.

Personality is drama. Personality is a way of looking at and participating in the world. Without personality, there would be no experiences. For it is personality that focuses your perceptions and frames your actions and reactions. Without personality, none of you would *Do* any of the actions, or participate in any of the "plays" you call life.

When one of you—that is someone participating in the physical and astral realms, manifests through essence and not through pure personality, it indicates that personality has been "recognized" as that which colors the perceptions. It is those traits, those characteristics that make you the person people recognize as you. It becomes like a pair of colored-lensed glasses that you then can look through or remove as you wish, because you recognize it for what it is. Personality distorts events so that you will gain experience by selecting some action. Essence sees both the scenario and the possible reactions as part of the "unreality" it is and makes the choice(s) through love not fear. Those in essence, remove the glasses and decide. Personality leaves the glasses on.

Personality is still there even though a person is living through essence. This only indicates that they have personality perfectly balanced—there is no fear and so all choices come from love. Most will manifest only at about 80%. For personality still comes through, and most often goaded by chief-feature. Only those from the higher planes manifesting as human or cetacean do not have a "personality". For they come for a short duration and only wish to create a change—not to experience the dramas of physical life. It is this "pureness" of essence that draws the people and makes them either accept and love/adore that person, or fear and try to destroy them, as it was with the one you call The Christ. For he was both adored and feared. Those nearing the end of their physical lives will many times manifest mostly essence and it is this that attracts many people though they may not understand why. They feel the pull toward essence and the joyousness of the love, but do not understand why for years they may not have cared for the person, and now they think the person is wonderful. That is not to say that all people you suddenly find yourself liking are manifesting essence or dying, we did not mean that. We simply mean that they become themselves, the person you have always known, but without any of the "harsh edges" of pure personality. Some may not lose the harshness or personality until the day or hour of death,

while others may be without the harshness for 2 years. It is partly due to soul age and perception, and partly due to the nature of the lessons wanting to be learned by the fragment. If the lessons have to do with death and dying, then the personality will remain strong until the very end, for most times this is the best way to gain the lesson. For others the lessons are best learned by releasing personality and allowing essence to lead.

The individuality is not "lost" when essence is manifest. More is it the fear that is lost. The person you know and recognize as "your friend" is still there. However, they may no longer enjoy gossiping or making every event in their life a dramatic crises. Rather do they have quiet, what to others may appear boring, lives. For they do not see the need to create activities or drama and so have very uneventful lives. And again, not all who lead quiet, "boring" lives are living through essence. Some are simply avoiding life. Those avoiding life are filled with fear; those in essence are full of love. This is your primary difference. Someone in essence will do something just because, while someone in personality does it with the thought of "what's in it for me?". Always does personality want something whether it is recognition, a pat on the back, or a return favor. Essence seeks only to ease the fear and maintain the balance of self and all those around it. This is the "love". They accept all and do not try change anything, for they recognize the "rightness" of the world as it is.

The whole of personality is fear-driven, though the character traits one associates with personality give the fragment its perspective on the world. So, there are really two aspects to personality—the fear and the way in which the fragment views the world in which it lives. The more fear there is, the more the fragment operates from the negative poles. The more balanced one is the more essence tends to lead. Personality can be pleasant and operating from the positive poles, but it is still operating through fear. It is only when personality is balanced and without fear that essence is more predominant.

The younger souls have a harder time finding that balance, as do some combinations of personality traits. To operate from positive or negative poles means you operate from fear. To operate through essence is to achieve balance. This may be momentarily and only for one event, or it can be for the entire lifetime. Many who are "preparing" to die operate from a balanced perspective, or from essence, so have no fear when death actually comes. Others know nothing but fear their whole lives, and so operate from personality always.

Fear is subtle. You may say "But I'm kind and pleasant, how can that be fear?" But if that person you are pleasant to asks you do something for them, what is your response? Do you say to yourself, "But I'm tired", or "It's so far!", or any other excuse? That is fear. Essence has no need of excuses. That does not mean that you must like everyone or be willing to do anything. It only means that essence would be willing to recognize the truth. We did not say that you must say to someone "I do not like you", but to yourself you would. To yourself you would be honest. You would not need to find excuses for you would already know.

You fear that working through essence is the equivalent of having no personality. That is not true. Working through essence, simply means that the life is relatively "uncluttered", for there are no longer any interests in the "dramas" of the world. The life becomes easy, or perhaps "boring" to some observers. But that is the difference then of fear-driven and no fear. Those with fear-driven lives are experiencing all the extremes and this is what they wish to do. Those living

through essence are "walking through their parts" with no motivation to participate.

Many will have moments when essence takes over and these will seem like bright flashes of insight or intuition or wisdom. But then personality takes over again and the dramas continue. Those whose lives are fairly calm, live in balance of personality and essence. For they retain their "characteristics" and "traits" that you recognize as them, but they do not suffer from all the fears that most others do. That is not to say they never fear anything—we did not say that. But their fears are most internalized as are their dramas. They suffer more from the fear of rejection, or self-worth, not the fear of gaining employment, or of the wife finding out they are having an affair, or of the boss finding out they have embezzled the funds. Their dramas are more individualized and less flamboyant (for the most part). That is not to say that they cannot be flamboyant, for they can choose to act and react in any way to their own situations, but most tend to choose less obvious means of coping and/or reacting.

To truly be of essence would require someone to be from the Causal, Mental, Buddhic, or Messianic planes appearing in physical form. For they would take no personality, but just a form so that they could function within the physical realm. They truly are "acting in essence" for there is no personality at all. There is no fear—not of the physical realm. For their understanding goes beyond that realm and so is not cowed by any experience to be had there. So there are those who are completely personality-driven, those that share essence and personality almost equally all of the time, and those with no personality (though they are rare indeed).

Physical center: This is one of the seven centers. Its positive pole is amoral; its negative pole is erotic. (See Center)

Physical plane: The densest of the seven planes; where we presently reside. On this plane we learn lessons that can only occur in this realm.

Planes: (Michael's Definition): We on the Causal plane study truths—personal, global, universal, and pandimensional truths. This then is also what we attempt to teach you—the recognition and validation of truth within yourself and within the physical plane, as well as for all other realities and planes. For it is only once truth is recognized do the choices become more clear.

On the Mental plane they study thoughts in all their various forms; forms you would not recognize or conceive of as thoughts. But thoughts, like everything else, are energy and so can be used to create art, realities, trouble, and beauty.

In the Messianic plane they study dreams—the creating of, connecting of, and manipulating of all other realities. It is on this plane that they experiment with reality and perception, with putting thought and emotion together to get something beyond words to describe.

The Buddhic plane, being closer still to the All, uses lights, sound (music, tone) to experiment within and in the creation of the different realities of that plane. They combine these with the creations learned while on the previous planes. There is a certain joyousness to be found in just being that much closer in frequency and to blending to the All. So for them to "look down" and watch the "plays" taking place on the physical plane is not common. It draws their "attention" only when

the balance within your plane and those physical realities become so off-key that they must somehow intervene and re-establish that balance across all the planes, and all the realities. This then is when either the infinite or transcendental soul comes to the physical plane. For through their vibrational frequency, they shift the focus and increase (raise/heighten) the vibrational frequency of the physical plane and all things within it, thereby bringing balance to that plane and all planes and realities.

Physical, astral, causal, mental, messianic, buddhic, All. There are seven planes and seven levels within each plane. Each is a different layer of color and sound; each has a different vibrational rate. Each layer of the astral plane is within a specific vibrational range, just as each layer of the physical plane is within a specific vibrational frequency. It links them all together, while keeping them separated from each.

Poles: Two aspects of an energy. The positive pole is an energy's true or love-based manifestation. The negative pole is the distortion or constriction of that energy by fear.

Position: (Michael's Definition): When we refer to "position", it is a reference to the vibratory pattern used in the physical plane. Certain portions of that pattern resonate at different frequencies. Dividing that pattern into 7 positions indicates along which part you will find the vibratory frequency of each of the roles. Therefore, the server's vibratory pattern or frequency can be found in the 5th section of this overall pattern, and the scholar's in the 4th.

Power: This is one of the seven modes. Its positive pole is authority; its negative pole is oppression. In power mode, one releases one's energy strongly.

Pragmatist: This is one of the seven attitudes. Its positive pole is practicality; its negative pole is dogma. Pragmatists see the world in terms of what works best or most efficiently.

Priest: This is one of the seven essence roles. Its positive pole is compassion; its negative pole is zeal. Priests seek the higher good.

Psychic Talents: (Michael's Definition): What you term "psychic senses" is to us normal precepts. All will follow the pull of threads (vectors) whether awake or not. Those who are awake enough may begin to understand what the "pull" means, while others may even have an "inkling" of it before it happens. This is a natural process of being—of becoming aware of oneself as more than just a physical being.

As to emotions, all those considered empathic and many who know no better, send links from the heart to everyone around them, thereby allowing them to experience and know another's emotions. Others may leave their heart chakra too open, putting themselves out of balance and allowing everyone else's emotions to override their own.

Thoughts are energy, as are the emotions, and as such they can be "received" by others who are either in complementary vibration with the thoughts and the one sending them, or by the receiver linking to the other's thought center.

What we mean by psychic talents are those talents that allow one to consciously and with awareness on all levels, go in and manipulate the energies—not only on this, the physical plane, but on all other planes, as well. It is this awareness combined with the ability that gives one the talent for healing (whether it be physical, spiritual, mental, psychical, or emotional), and it is this same combination that allows one to "look" at other's lives and see the threads that cause the vectors and to "read" when the vectors will most likely become active. They were at times called sorcerers, wizards, magicians, and witches. Whatever term is used, matters not to us. More is it important that they exist, for they are the ones that put balance back where the energies flow unevenly or are blocked—whether in some one, some thing, or some where/when.

We do not mean to imply that they are better than the man who builds bridges or the person who cares for flowers. For all talents and all skills are needed. For the experiences gained are what adds to our overall creativity.

The talents you speak of as psychic could be taught to anyone awake enough to learn. But the psychic talents we speak of must be chosen and honed throughout the lifetime.

Realist: This is one of the seven attitudes. Its positive pole is perception; its negative pole is supposition. Realists view the world in terms of what is; they focus on a situation's objective facts.

Re-evaluation: This is one of the seven goals; called "retardation" in Yarbro’s book. Its positive pole is atavism or simplicity; its negative pole is withdrawal. It is used for lifetimes spent processing past experiences.

Reincarnation: The idea that our soul lives multiple lifetimes, gaining experience through them.

Re-integration: (Michael’s Definition) This first occurs on the astral, where you (the you I am speaking with now) re-unites with all those fragments of "you" that you created to fill all the possibilities and probabilities. Once this integration is complete, lessons and growth continue. The integration on the lower causal plane is of all the fragments from your entity. This blending is even more fulfilling than the blending of all the you's that occurs on the lower astral. For you now truly begin to realize and sample of all the experiences gained. To complete the samplings and understandings and experiencings that accompany integration can take upward of years in your time frame, but we know no such limitations and simply enjoy the experiences.

Rejection: (See Discrimination)

Repression: (See Reserved)

Reserved: This is one of the seven modes; called "repression" in Yarbro’s book. Its positive pole is restraint; its negative pole is inhibition. In reserve mode, one draws one's energy inward and upward, in a contained manner.

Retardation: (See Re-evaluation)

Role: (Michael's Definition) Each fragment selects one of 7 roles and retains that role for each of its incarnations on Earth. The roles are:

- The scholar, at the neutral, is the searcher, the recorder. They seek knowledge and like librarians or historians they store it away for reference later on. They are the 4th position.
- The 5th position is the server. They strive to bring comfort and to help. They have an innate sense of what is needed to be done and they will do it.
- The priest is in the 6th position. They seek and strive to serve but on a global scale. They wish to bring the world into their point of view.
- The sage is in the 3rd position. They seek enjoyment and entertainment, either to view or participate in. They cannot tolerate tedium, and will manifest drama if it does not already exist. For them life truly is a stage.
- The artisan is in the 2nd position. They create—atmosphere, art works, moods, outlooks, everything. They bring innovations to light and life.
- The warrior is in the 1st position. They strive to conquer. They see everything as a contest or war to be won, and everyone not in their "camp", as someone to be conquered.
- The king is in position 7, and they are as the title suggests—rulers. Regal in bearing, they draw together all the others. For their ability to delegate and determine the best course, to listen and make positive decisions attracts all, and gives them (kings) the "power" and "authority" to "rule their kingdom" (which may be the home, the workplace, the neighborhood, or the local pub).

It is a vibratory range that affects the way in which the essence experiences the physical world.

Romantic Relationship: (Michael's Definition): We define romance as the idealization of one by another, and that once the true nature of the other is realized, does the relationship inevitably deteriorate. That many relationships can have romantic moments is true, but those based only on romance will not survive. For romance sees not clearly, and knows the other not truly. For the only vision is that of one who is beyond reproach, who is without flaw, and who once placed upon the pedestal of perfection, inevitably falls.

Sage: This is one of the seven essence roles. Its positive pole is expression; its negative pole is oration. Sages seek insight.

Scholar: This is one of the seven essence roles. Scholars seek knowledge, which is their positive pole; their negative pole is theory.

Self-deprecation: This is one of the seven chief features, or obstacles. Its positive pole is humility; its negative pole is abasement. It is a fear of being inadequate.

Self-destruction: This is one of the seven chief features, or obstacles. Its positive pole is sacrifice; its negative pole is immolation. It is a fear of losing control.

Sentient: Self-aware, choice-making consciousness. Humans and cetaceans (dolphins and whales) are the two sentient species on earth.

Sextet: A configuration of six souls who work together over many lifetimes. The positions of a quadrate are love, knowledge, power, support (or compassion), eccentric, and integrator. The first and fourth positions are strongest.

Server: This is one of the seven essence roles; called "slave" in Yarbro's book. Its positive pole is service; its negative pole is bondage. Servers seek the common good.

Skeptic: This is one of the seven attitudes. Its positive pole is investigation; its negative pole is suspicion. Skeptics view the world with doubt.

Soul: (Michael's Definition): What we mean by this, is one piece of the overall essence that is you. For you exist in more realities than just this one. And in each, there exists a "fragment" of the essence that is you within each physical form—as you term it, the soul. For reincarnation merely represents the probabilities in a time context, that is, portions of yourselves that are materialized in (to you) a historical context.

Soul Mate: (Michael's Definition): A soul mate is that one romantic person/fragment that you wish to participate with in one or several lifetimes. These are usually someone with whom you have a good rapport and instant attraction to, however, they are rarely ones with whom you will spend a lifetime with. The whole concept of soul mates is based on quick passion and extreme emotions. The concept is best described in the story by the sage Shakespeare. For he was the one that depicted quite accurately the actions and passions of most soul mates. Soul mates can be, but rarely are, also your essence twin or soul twin. For if soul twins are both 4th cycle sages in self-destruct with passionate natures, then the soul mate scenario is almost guaranteed.

Soul mates are usually those fragments with whom one has agreed to marry for a particular monadal lesson, whether it be the partnership monad, the husband/wife, lover/lover monad, or some similar monadal lesson. Most overly passionate romances explained and told of in your novels are those of flamboyant, drama-ridden 4th cycle sages and/or artisans, usually in a passion mode with a chief feature of self-destruction. This would include your Romeo and Juliet (who actually were also essence twins—for the story was taken from real events that your Shakespeare had witnessed and heard tales of), Cleopatra and Antony, and Heathcliff and Kathy. Star-crossed lovers are rarely essence twins; more are they overly dramatic fragments seeking attention and creating melodrama in everything they do. As we have said, melodrama and maya are very prominent in the lives of most 4th cycles, and especially those of sages and artisans.

Those with whom you have mate agreements may instill that type of reaction if either or both are in passion mode, and/or the body type attraction is exceptionally strong. Otherwise, most, even 4th cycle sages, will simply have comfortable attractions and couplings. That is not to say that there cannot be grand passion without a soul mate, we did not say that and we do not mean that. We do mean, though, that most grand passions, especially those that result in death caused by suicide, are due to a soul mate type monad wherein both participants are in passion mode with a goal of self-destruction. But "grand passion" like all other terms is open to interpretation by each individual, and what may seem passionate to one couple, may seem dull to another.

Another definition of soul mate is that one fragment with whom you are most comfortable with for mating agreements, and so arrange mating agreements with them for life after life. This is not wrong or right, it simply is.

Soul Twin: (Michael Definition): Essence twin or soul twin is that fragment whose energies are most like yours, due to being identical in all instances except personality, cycle and entity. For you are never of the same entity, but are always the same role, cadence, essence type. For scholars, their twin may be any other role, though they much prefer kings, warriors, and scholars. Their ability to shift frequencies allows them to twin with any of the other roles. The other roles do not share this ability, so twin only with those of the same role. So, warriors are always twinned with warriors and kings with kings, servers to servers, and artisans and sages to artisans and sages in that order.

They are your mirror opposite. If you are a sage, then they are a sage. All soul twins are the same role, except for those paired with scholars. Since scholars are the neutral role, they can pair with any other role.

Also known as soul twin. It is the closest bond an essence can have because they vibrate at almost the same exact rate as you do.

Spiritualist: This is one of the seven attitudes. Its positive pole is verification; its negative pole is faith. Spiritualists view the world in terms of its possibilities.

Stagnation: Also known as "relaxation" and "equilibrium", this is one of the seven goals. Its positive pole is suspension or free-flowing; its negative pole is inertia. It is used for lifetimes of rest or of learning to let go.

Stoic: This is one of the seven attitudes. Its positive pole is tranquility; its negative pole is resignation. Stoics view the world with serenity, feeling that outer events aren't of primary importance.

Stubbornness: This is one of the seven chief features, or obstacles. Its positive pole is determination; its negative pole is obstinacy. It is a fear of change.

Submission: This is one of the seven goals. Its positive pole is devotion; its negative pole is subservience. It is used for lifetimes that emphasize supporting a greater cause.

Tao: (See All)

Tasks: (Michael's Definition): We call them tasks, for they are actions requiring limited amounts of your time that were agreed to prior to incarnation.

Task Companion: (Michael's Definition): A task companion is as its words suggest—a person who aids you in some task. That each person has one or two set task companions for all of their life, is not true. There are those who will agree to be task companions life after life, but in one life may the task be small while in another might it take the entire life time. Some individuals may have no task companions for any of their lessons, for it is their choice.

But more is a task companion one who would help with a very defined lesson or event in the life. The companions for tasks are rarely chosen lightly. For much thought is usually given not only to the task, but also to those best suited (in role, overleaves, enculturation, and locale) to accomplish this specified task. For to complete the task of creating a library, would you not want to include a scholar with a goal of stagnation in observation with a chief feature of self-deprecation, for you would find they contribute little if anything to the enterprise. So do you

see, that much comes into play. For the energies blend like a symphony, creating a synergy unlike any other allowing the work to flow easily and smoothly. But the harmonics are a combination of both the task and those working on the task. If one aspect of the overall was changed, then most likely will the harmonics be not as clear and the synergy not as precise. So, then might the task perhaps not go as easily (as it could have). That is not to say that the task cannot be done, we did not say that or mean that. We only state that the further one is from that point of balance within a task and with the task companion(s), the less will all feel the ease with which they fulfill the task.

Transcendental Soul: The incarnation of a reunited entity. Gandhi was such a being. The transcendental soul is a catalyst for social change.

Vectors: This indicates that two or more people are following their links towards an agreed upon meeting. The meeting might be for an agreement, a monad, or other life lesson.

Warrior: This is one of the seven essence roles. Its positive pole is persuasion; its negative pole is coercion. Warriors seek challenge.

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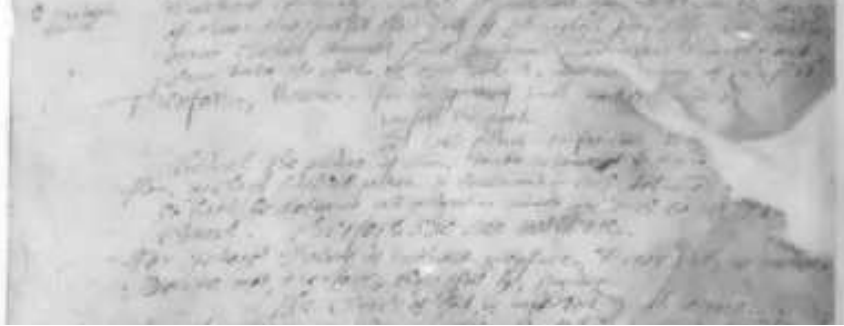

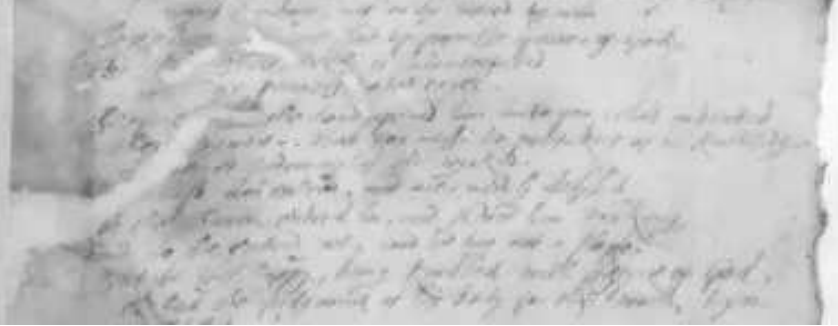

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[illegible] [illegible] [illegible] the [illegible] and [illegible] of [illegible]

[illegible] [illegible] of [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] [illegible]

[illegible] [illegible] of [illegible] [illegible] [illegible]

[illegible] shall both be [illegible] the spirits of [illegible] [illegible]

[illegible] [illegible] and more family shall be

[illegible]

[illegible] [illegible] God, [illegible] shall [illegible] that [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

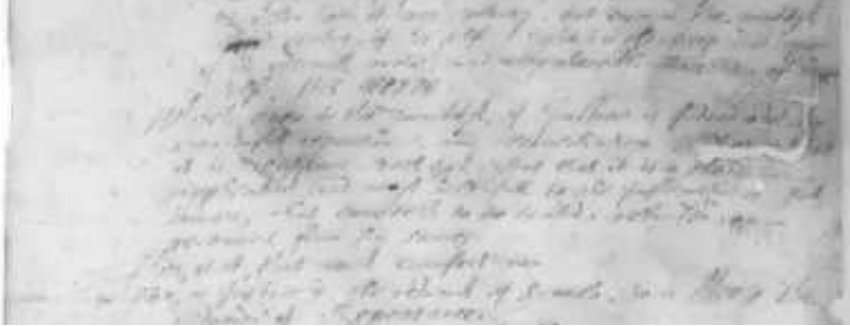
[illegible] [illegible] [illegible] [illegible] [illegible]

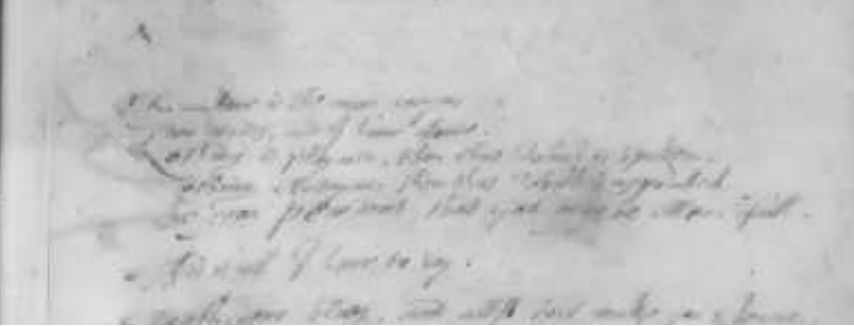
[illegible] [illegible] [illegible] [illegible] [illegible] and [illegible] [illegible]

of [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

— The [illegible] of God, be [illegible] with you:

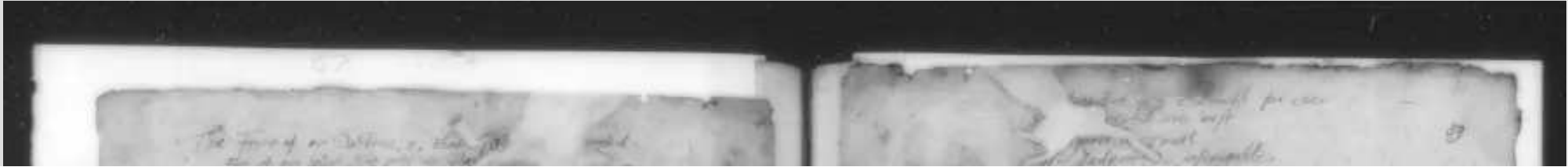




[illegible]

[illegible]

[illegible]



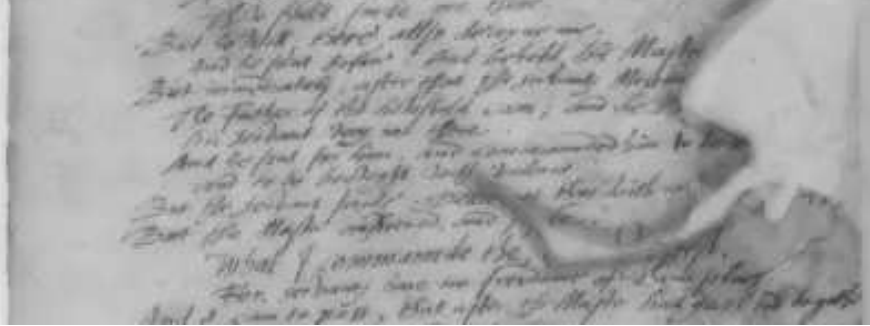
[illegible]

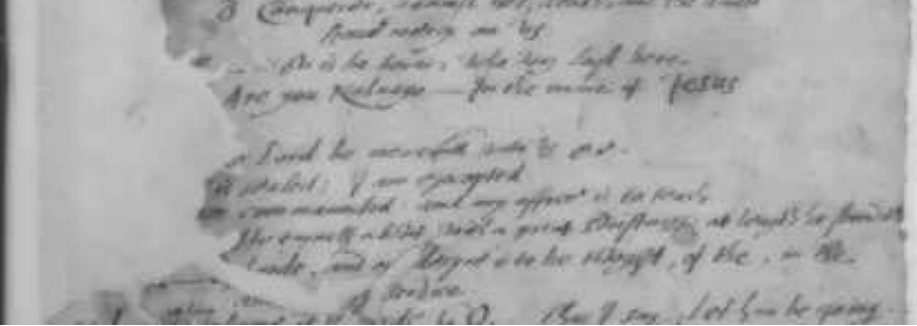
The Reality of your Creatures.

Tuesday. February the twenty sixth 31 LASKO

At length [illegible] unto [illegible] I will not [illegible]
Ransom my [illegible] unto [illegible] and he did [illegible]
[illegible] prepared [illegible]
And he [illegible] unto him the [illegible]
are [illegible] happy [illegible] thou art my Master
And he said, [illegible] Malschocks [illegible]
are there.
But, Lo, [illegible] the [illegible], our Master [illegible]
and hath commanded our [illegible] and [illegible] prepared
and he [illegible] shall take me the [illegible]
[illegible], go, and I shall meet the

[illegible] by the [illegible]
and [illegible] I can [illegible]
[illegible] — Ye Master. All [illegible] is [illegible].
— The [illegible] and [illegible] by.
I am [illegible] neither can I speak any more.
[illegible]
3 [illegible] have mercy on us
8 King of [illegible] have mercy on us





[illegible]

[illegible] FAITHFUL, with OBEDIENCE

[illegible]

Hold, take thy reward. Far from me, [illegible]

Apollo, say you, [illegible]

Δ — O Lord, we appeal to thy Mercies

[illegible]

Nad — The Ark of the Lord, [illegible] Covenant of OBEDIENCE

[illegible]

[illegible]

[illegible]

[illegible] God that [illegible] and [illegible]

I will not pluck it back, but will [illegible]

[illegible]

Δ O Lord God, to whom is that God [illegible]

Nad — Thou art that man, [illegible] is the Lord of Hosts!

Δ — The God of Israel [illegible]

Nad — The Lord is merciful, and [illegible]

B.C. gen.

Lo, there is a day past

[illegible]

Ist R — Shine, springeth a thing before him, like a reader
his bowlers:

Mad — Turn the, [illegible] with wrath thy fayth the Lord,
Because thou canst not endure the ends of Mynyes.
Spurne on and grate. Thus in the midst of thy
velocity, in the midst of summer, fall thy
[illegible]

AL — If thou [illegible] me, despise thy grand, for my power, take
fast thy mercy, fall — the myself of [illegible] Sun to
for thy [illegible] to circle

[illegible] for the Lord [illegible]:
[illegible] Stands [illegible] things.
Make haste to
the going.
For, the Lord is Angry:

Nad — A — O God are
[illegible] — I [illegible] hath rejoyced words on barfed
And [illegible] mouthed more, before [illegible] [illegible]
But, he shall be rebuked.:

AL — To the [illegible] is made.
Make haste [illegible] and be [illegible]:

I will fulfill my promise unto thee before thy people:
But he shall pass by my house of thy acquaintance.

Sunday Aprilis 18. Mane 1607

[illegible] [illegible] [illegible]

Sach

God be mercifull to man

Confundantly

It is possible that I should be gather it.

~~[illegible]~~ Dxcb

They I have visible places the body generally [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] immediate may be

---

which [illegible] to the [illegible] in [illegible] of the [illegible]

[illegible] [illegible] the [illegible] of [illegible], so [illegible] the

commonly appointed by God, the [illegible] of [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] accepted. But the

[illegible] [illegible] [illegible] Salvation, & the [illegible] [illegible]

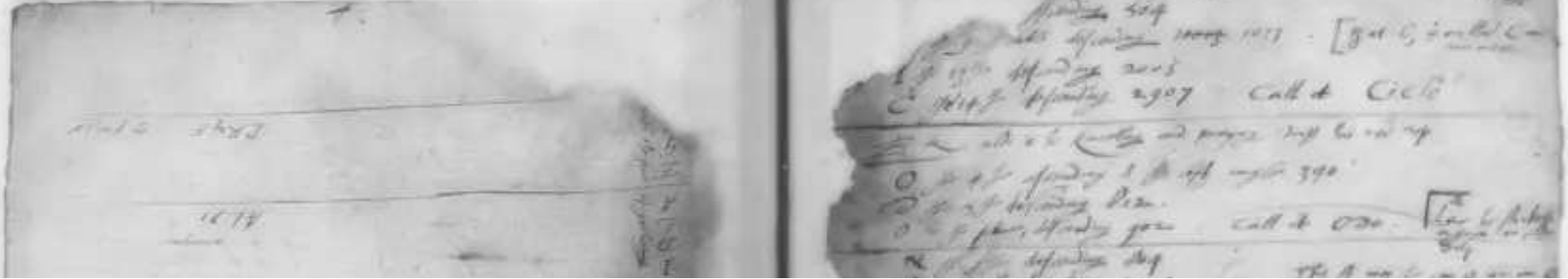
[illegible] [illegible] [illegible] [illegible] it be that the

[illegible] and [illegible] shall [illegible] [illegible] against man in the

Day of Judgment, [illegible] [illegible] [illegible] of them, contrary to

[illegible] [illegible] [illegible]

It is a [illegible] and of [illegible] understanding



[illegible] English [illegible]

A [illegible] ascending 3 0 0 6

R [illegible] ascending 4 0 0 6 [illegible] M.

N [illegible] 10 [illegible] ascending 12 0 0 4

A [illegible] ascending 9 0 0 6 [illegible]

Z [illegible] ascending 4 0 0 0 6 Call it [illegible]

T [illegible] 22 [illegible]

[illegible] D.

D [illegible] ascending ~~[illegible]~~ 3 2 [illegible] 5 9 0 7

14 O [illegible] ascending [illegible]

Call it OD — or OT

A [illegible] 9 [illegible] ascending [illegible] Call it C M [illegible]

73 C [illegible] 10 [illegible] descending 6 [illegible]

R [illegible] 16 [illegible] ascending 22 – 26.

A [illegible] 19 [illegible] descending 23 – 12

A [illegible] 19 [illegible] descending 30 – 06

72 C [illegible] 34 [illegible] ascending [illegible] descending 4 – 12 Call it [illegible]

A [illegible] 29 [illegible] ascending 31 – 04

[illegible] 4 [illegible]

[illegible] and returne.

[illegible]

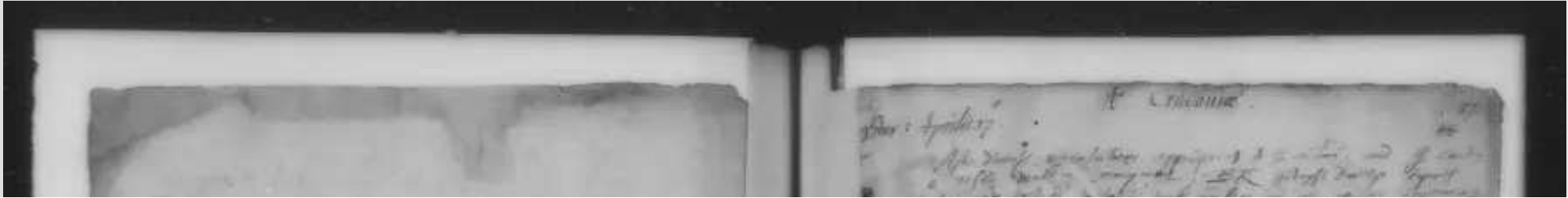
C
Casarm | [illegible]

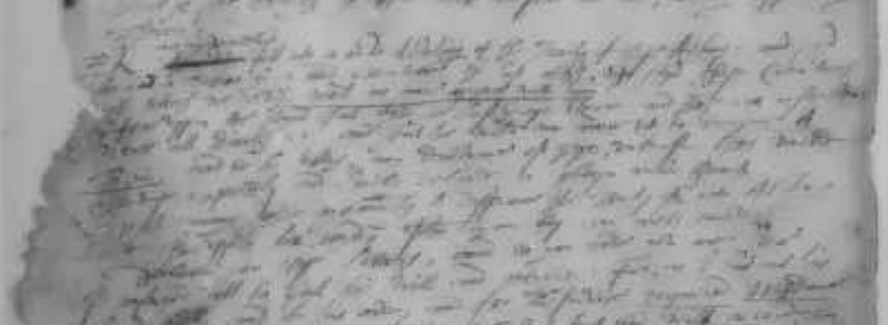
F K – [illegible]

M
A
J
K
G

GRSAM | [illegible]

H





[illegible]

[illegible]

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Interpretation and the Hieroglyphic Monad: John Dee's Reading of Pantheus's *Voarchadumia*

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John Dee's marginalia in his copy of Johannes Pantheus's *Voarchadumia* (now in the British Library) are an interesting source of information about the development of Dee's scientific ideas in the period between the *Propaedeumata Aphoristica* (1558) and the *Monas Hieroglyphica* (1564). In reading the book, Dee has systematically compared the text with Pantheus's earlier work, the *Ars Metallicae*, and noted any differences between the two largely identical works. Therefore, most of Dee's comments are not indications of his own interests, as has previously been assumed. Only the marginalia that are not concerned with comparing the two texts can be taken to express Dee's own views. These marginalia, probably written in 1559, provide evidence that Dee had already at this time a strong interest in cabbalistic methods as a means of gaining knowledge about natural substances. Cabbalistic speculation was to be central to Dee's thought in the *Monas Hieroglyphica*, and has previously been taken to indicate a dramatic change in Dee's scientific outlook, towards a spiritual quest. In his marginalia in the *Voarchadumia*, however, Dee appears to be using cabbalistic methods to gain information on wholly material, non-spiritual matters. The abundant use of the symbol of the hieroglyphic monad in the marginalia provides a further source of insight into the alchemical import of the symbol, five years before the publication of the *Monas Hieroglyphica*.

In 1559, the English alchemist John Dee received Giovanni Agostino Pantheus's "anti-alchemical" work *Voarchadumia contra alchimiam: ars distincta ab archimia et sophia: cum Additionibus: Proportionibus: Numeris: et Figuris* (Venice, 1530) as a gift from a friend.[1] This book, which describes a new theory of the transmutation of metals, he read with great interest, as can be seen by his annotations and drawings in the margins, and his many underlinings of words and sentences in the text. A study of these marginalia brings to light new sides of Dee's intellectual development, and also suggests that there may have been a greater continuity in Dee's intellectual life than has been assumed in recent literature.

[1] G. A. Pantheus, *Voarchadumia contra alchimiam: ars distincta ab archimia et sophia: cum Additionibus: Proportionibus: Numeris: et Figuris* (Venice, 1530). Dee's note on the title page is "Joannes Dee 1559 18 Junij ex dono magister Joannis Baptistae Danieus." This man may be identical with Giovanni Baptista Agnello, who published the alchemical work *Apocalypsis spiritus secreti* in London in 1566. Dee also owned this work. See D. E. Harkness, *John Dee's Conversations with Angels* (Cambridge: Cambridge University Press, 1999), 204, n. 31. Harkness states that Dee owned the 1550 Paris editions of both of Pantheus's books (89). However, Dee's annotated copy of the *Voarchadumia* is the first edition dated Venice 1530 (British Museum, shelfmark C.120.6.4 [2]).

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In Nicholas Clulee's *John Dee's Natural Philosophy* (1988),[2] the biography of John Dee's scientific career is roughly divided into three phases, corresponding to the publication of his three works on natural philosophy: the *Propaedeumata Aphoristica* (1558), the *Monas Hieroglyphica* (1564), and his *Mathematicall Praeface* to the first English translation of Euclid's *Elements* (1570). The primary objective of Clulee's division of Dee's career into different phases was to offer a critique of what he calls the "Warburg thesis" (advanced by Frances Yates and Peter J. French), which sought to explain Dee's life within a single intellectual framework: that of "Hermetic Neo-Platonism." Clulee correctly argued that this approach to Dee's career excludes important facets of his intellectual development, and thus obscures our understanding of his natural philosophy. By emphasising the diversity in Dee's interests and development, Clulee wished to write a Dee biography that was less homogeneous and more nuanced than the "Hermetic Dee" of the Warburg thesis.

According to Clulee, a "radical disjuncture" occurred in Dee's intellectual life in connection with the writing and publication of his speculative alchemical work the *Monas Hieroglyphica* in 1564.[3] Clulee's claim is that Dee's scientific endeavours from this time onwards became a Neo-Platonic religious quest for God through the study of nature.[4] In the *Monas Hieroglyphica*, Clulee argues, Dee began to use speculative cabbalistic and numerological methods that are absent from his earlier work, the *Propaedeumata Aphoristica* (1558), and began to use the obscure analogies and metaphors characteristic of alchemical literature. Even though Dee had used the symbol of his hieroglyphic monad as an emblem on the front page of the *Propaedeumata Aphoristica*, and Clulee acknowledges that Dee's use of the monad symbol in the marginalia in the *Voarchadumia* anticipates its later elaboration in the *Monas Hieroglyphica*,[5] he argues that "these similarities do not support any assumption that the characteristic features of the *Monas* were fully developed in the earlier period."[6] These characteristic features, i.e. the cabbalistic, numerological, and magical aspects of the monas symbol, are first seen in the *Monas Hieroglyphica*.[7] A closer study of Dee's marginalia in the *Voarchadumia*, however, indicates that several of the main features of Dee's theory of the hieroglyphic monad were already well developed in 1559. An examination of one of the main sources for the cabbalistic elements of the *Monas Hieroglyphica* may also shed some new light on these aspects of the work.

Alchemy and Dee's *Monas Hieroglyphica*

The quantification of nature is often viewed as the decisive theoretical step towards the development of science in early modernity.[8] Alongside the mathematical conception of nature that particularly characterised the Neo-Platonic–Pythagorean current of the Renaissance, there existed a new chemical conception of nature, the foremost representative

[2] N. Clulee, *John Dee's Natural Philosophy* (London and New York: Routledge, 1988).
[3] Clulee, *John Dee's Natural Philosophy*, 15.
[4] Clulee, *John Dee's Natural Philosophy*, 16.
[5] Clulee, *John Dee's Natural Philosophy*, 97.
[6] Clulee, *John Dee's Natural Philosophy*, 118.
[7] Clulee, *John Dee's Natural Philosophy*, 118.
[8] See, for instance, W. A. Crosby, *The Measure of Reality: Quantification and Western Society, 1250–1600* (Cambridge: Cambridge University Press, 1997).

of which was Paracelsus.[9] In the *Monas Hieroglyphica*, John Dee expresses a conception of nature that combines the Neo-Platonic idea of nature as structured by numbers with the view that all changes in nature can be explained as alchemical processes. The hieroglyphic monad itself is a symbolic representation of the universe, revealing the divine order and underlying structures of nature. Underlying this, there is a mathematical–alchemical theory, which also forms the basis for the manipulation of natural forces by means of catoptrics that Dee describes in the *Propadeumata Aphoristica*. In this work, Dee describes a method of calculating and reinforcing celestial influences by means of lenses, the assumption being that all sublunar change happens according to influences of the planets, as in an alchemical vessel, and that the rays of the sun can serve as a model of the behaviour of the influences from the moon and other planets.[10] The hieroglyphic monad was central to Dee's thought in his scientific endeavours after the publication of the *Monas Hieroglyphica* in 1564,[11] and, as a study of its role in Dee's reading of the *Voarchadumia* may reveal, probably earlier, too.

In the introduction to his English translation of the *Monas Hieroglyphica*, Josten points out that Dee himself was concerned with the continuity of his alchemical studies. In the introduction to the *Monas Hieroglyphica*, Dee mentions a treatise about the art of "Arioton,"[12] addressed to the Parisians in 1562, into which he had incorporated all the knowledge he had obtained through his previous twenty years of alchemical studies.[13] He must therefore have begun to study alchemy in 1542 when, as a fifteen-year-old, he began his studies under John Cheke. Dee claims to have invented the monas symbol in 1557,[14] and in 1558 he included it on the title page of the *Propaedeumata Aphoristica*, pointing out that all the symbols of "the astronomy that is named inferior" (i.e. alchemy) are encompassed in it, and that the symbol derives from his own alchemical theories.[15] His insistence that

[9] See, for instance, A. G. Debus, "The Scientific Revolution: a Chemist's Reappraisal," in *Science, Pseudo-Science, and Utopianism in Early Modern Thought*, ed. S. A. McKnight (Columbia and London: University of Missouri Press, 1992), 38 et seq.

[10] W. Shumaker and J. L. Heilbron (eds.), *John Dee on Astronomy: "Propaedeumata aphoristica" (1558 and 1568) Latin and English* (Berkeley, Los Angeles and London: University of California Press, 1978).

[11] The book's full title is *Monas Hieroglyphica: Ioannis Dee, Londinensis, Mathematicè, Magicè, Cabalisticè, Anagogicéque, explicata: Ad Sapientissimum, Romanorum, Bohemiae, et Hungariae, Regem, Maximilianum*. (The Hieroglyphic Monad of John Dee, of London, Mathematically, Magically, Cabbalistically, and Anagogically Explained, [and addressed] to the Most Wise Maximilian, King of the Romans, of Bohemia, and of Hungary.)

[12] C. H. Josten, "A Translation of John Dee's *Monas Hieroglyphica* (Antwerp, 1564), with an Introduction and Annotations," *Ambix* 12 (1964): 137, footnote 29. Josten notes Walter Pagel's suggestion that "Arioton" may be derived from "ariet-," the Latin root of "Aries," which Dee in the *Monas Hieroglyphica* equates with the fire used in alchemical processes. "Arioton Ars" may therefore mean "alchemy."

[13] J. Dee, *Monas Hieroglyphica*, in C. H. Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 136–37, 85–86.

[14] Dee, *Monas Hieroglyphica*, 146–47.

[15] Shumaker and Heilbron, *John Dee on Astronomy*, aphorism LII, 148–49. "[A]ugustissima philosophorum ASTRONOMIA, INFERIOR nuncupata: cuius Insignia, in quadam inclusa MONADE, ac ex nostris Theoriis desumpta, tibi una cum isto libello mittimus."

the planetary signs of the monad refer to "inferior" as opposed to "ordinary" celestial astronomy indicates that the astronomical physics of the *Propaedeumata Aphoristica* should also be seen as an alchemical physics, and suggests that Dee had already developed an alchemical interpretation of the monad at this time. Likewise, Josten states that the *Monas Hieroglyphica* was presented to both the Emperor Maximilian and his son Rudolph II as an alchemical work, and that "the best and greatest thing" (Res . . . Optima, Maximaque) that Dee was hoping would result from this gift was probably the philosopher's stone.[16] Josten summarises his alchemical interpretation of the *Monas Hieroglyphica* as follows:

> If one leaves aside all refinements and all secondary interpretations with which Dee so confusingly invests his concept of the monad, the most general and obvious idea conveyed by its symbol is therefore, that of the alchemical process: Mercury, i.e. the philosophers' mercury, is seen as being activated by alchemical fire (*Ignis ille Arietinus*). The inclusion of the monad symbol in an egg-shaped escutcheon points not only to the supposedly oviform orbit of the planet Mercury, but also to the hermetic vessel, or philosophical egg, in which the sublimation of the philosophers' mercury, resulting in the philosophers' stone, takes place.[17]

Despite this, however, he insists that the subject matter of the *Monas Hieroglyphica* is not primarily the process of making gold. Influenced by the Neo-Platonic interpretation in Calder's seminal, but unpublished, Ph.D. thesis, "John Dee Studied as an English Neoplatonist,"[18] he insists that Dee's alchemical quest is spiritual, and that the practitioner himself is the primary subject of transmutation. He sees Dee's criticism of false alchemists as a denunciation of transmutation in itself: "The alchemists, i.e. those labouring in the transmutations of metals, are denounced as wretched and inexperienced impostors."[19] However, Dee's denunciation is — as he says in the prefatory epistle to the *Monas Hieroglyphica* — aimed at false alchemy, which is like a "shadow" compared to the "solid doctrine" of true alchemy:

> [A]s all bodies have a borderline in common with their shadows (as is well known to mathematicians), so also in this matter the phrases of speech and writing are common to the shadows and to the real bodies, as the wise admit. The ignorant, rash and presumptuous

[16] Dee, *Monas Hieroglyphica*, 92–93, footnote 50. Josten is citing Dee's letter to the Emperor Rudolph II, 17 August 1584, printed in M. Casaubon, *A True & Faithful Relation of What passed for many yeers Between Dr. John Dee . . . and Some Spirits* [etc.] (London: D. Maxwell for T. Garthwait, 1659), 218. In October 1584, Dee promised to give Rudolph the secret of the philosopher's stone. See Casaubon, *A True & Faithful Relation*, 246, 255, cited by Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 94, footnote 55.

[17] Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 103.

[18] I .R. F. Calder, "John Dee Studied as an English Neoplatonist," unpublished Ph.D. thesis, University of London, 1952.

[19] Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 101. The reference is to the *Monas Hieroglyphica*, 176–77. "May the most wretched alchemists hence take admonishment and learn to recognize their various errors. May those very inexperienced impostors, in their desperation, hereby understand what is the water of the white of eggs, what the oil from the yolks, [and] what the chalk of eggs [egg-shell], and many more things like these." (HINC Moniti, discant Miserrimi Alchimistae, suos agnoscere Errores varios. Quae sit Albuminis QUOROM AQUA: QUOD EX VITELLIS OLEUM. Que QUORUM CALX: HINC Imperitissimi Illi Impostores, cum illoru[m] Desperatione, Intelligant.)

> apes grasp mere shadows, naked and inane, while the wiser philosophers enjoy the solid doctrine and the very pleasing effects of the [real] bodies.[20]

It is presupposed that a true alchemy does exist, and he explicitly says that the "voarchadumicus" will find the work useful.[21] Dee denounces inexperienced impostors, but claims that there are practitioners who actually work with the thing itself, of which the ignorant see only the shadow, and this is real transmutation. This rhetoric is not uncommon in alchemical works, and in this Dee echoes Pantheus's criticism of the false alchemists, impostors who, unlike himself, seek to make gold by dying base metals, leaving the essential substance of the metal unchanged. Like Pantheus (who calls his "anti-alchemical" art *voarchadumia*), Dee calls his honest science by a different name than "alchemy": *pyronomia*, *ars arioton*, and *astronomia inferior*.

The *Monas Hieroglyphica* was also read as an alchemical work by subsequent alchemists who adopted the monas symbol as a symbol of the alchemical process.[22] Around 1600, in the "Epistle Dedicatorie" to a planned English translation of the work,[23] Thomas Tymme praised its value for alchemists:

> His whole purpose & drift is, to give unto ☿ the mastery in Alchimy, & the α and ω in the worke, & for this cause his Monas Hierogliphicall hath the first in the top & the last in the foote, the Cross going betweene, which signifies the dejecting and humiliacion of ☿ before his Exaltacion.[24]

Tymme's definition of alchemy is "a Science, whereby the principles, causes, properties and passions of all Mettalls are throughly knowne & discovered and by which those Mettalls that are imperfect and corrupted, are altered and changed into true & perfect Gold";[25] in other words, transmutation without any mention of a "spiritual alchemy" where the object of transmutation is the alchemist himself. Josten deplores Tymme's failure to understand the "pre-eminently spiritual and non-chemical character" of the *Monas Hieroglyphica*.[26]

[20] "[U]t Corporum quorumcunque, omnes ubicunque Umbrae, COMMUNES cum ipsis Corporibus TERMINOS habet: (Quod Mathematicis est notissimum) Eodem modo, & hic, Phrases Loquendi, Scribendique: Umbris, Verisque ipsis Corporibus, Communes esse, Permittunt SOPHI. Ubi, Imperiti, Temerarij, & Praesumtuosi Simiae, UMBRAS Captant solas, nudas & Inanes: Dum Ipsi Sapientiores Philosophi, CORPORUM Solida fruantur Doctrina & fructu gratissimo." Dee, *Monas Hieroglyphica*, 144–45.

[21] Dee, *Monas Hieroglyphica*, 136–37.

[22] See, for instance, Clulee, *John Dee's Natural Philosophy*, 78.

[23] Whether this translation was ever completed has not been established. See: Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 97; and Clulee, *John Dee's Natural Philosophy*, 78.

[24] T. Tymme, *A Light in Darkness Which Illumineth for all the Monas Hieroglyphica of the famous and profound Dr. JOHN DEE, Discovering Natures closet and revealing the true Christian secrets of Alchimy*, ed. S. K. Heninger (Oxford: The New Bodleian Library, 1963), 6–7.

[25] Tymme, *A Light in Darkness*, 15.

[26] Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 104. Josten has here quoted only the first part of Tymme's summing up of the *Monas Hieroglyphica*. The second half, "& for this cause his Monas Hierogliphicall ⚥ hath the first in the top & the last in the foote, the Cross going betweene, which signifies the dejecting and humiliacion of ☿ before his Exaltacion," is Tymme's explication of the diagram in *Monas Hieroglyphica*, 198, where Dee shows various interpretations of the monad as divided into the symbols alpha and omega with a cross in the middle. Josten has left the diagram untranslated because he found it unintelligible; see Josten, "A Translation of John

In his marginalia in the *Voarchadumia*, however, Dee puts his hieroglyphic monad in the context of a purely chemical and physical transmutation, and never mentions any spiritual or non-chemical purpose of the symbol.

Like Josten, Clulee in his *John Dee's Natural Philosophy* tends to play down the alchemical interpretation of the *Monas Hieroglyphica*. Although he concedes that "alchemy may be an important component in any understanding of the *Monas*,"[27] and states that the "alchemical association was solidified by the adoption of the *Monas* and its symbol almost exclusively by alchemical writers in the later sixteenth and seventeenth centuries,"[28] he claims that Dee's main objective with the book was to establish a new language of signs that would have the power to unify and reform all sciences: "Thus the *Monas* is not a complete exposition of alchemy, or magic, or astronomy, or even of this new discipline, but provides examples of how the new art of hieroglyphic writing illuminates the mysteries of these arts and the sayings of the most ancient philosophers."[29] However, this part of Clulee's analysis is entirely based on the introduction to the work, where Dee praises the monad's potential usefulness for all sciences[30] — in the theorems themselves, neither music, medicine, statics nor any of these other arts and sciences are mentioned, while Dee makes rather extensive

[26] *continued*
Dee's *Monas Hieroglyphica*," 111. In line with his interpretation of the *Monas Hieroglyphica* as a work primarily about a spiritual process, he suggests, however, that Dee's passage about the alpha and omega on the previous page (196–97) may refer to a technique of breath control (Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 111, footnote 145), which seems far-fetched. J. W. Hamilton-Jones's translation from 1946 (which Josten finds inaccurate; see Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 85, footnote 7), however, includes this diagram and another diagram that Josten found "even less intelligible" and similarly left untranslated; see Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 111, 214; and J. W. Hamilton-Jones, *The Hieroglyphic Monad* (Boston: Weiser Books, 1975), 40, 49. The diagram on page 198 provides examples of variations on the series of allegorical alchemical principles of death and rebirth. Tymme, in a *A Light in Darkness*, 29, explains it as "an Allegory, [of] the whole Practice of Alchimy, calling the *Philosophers Stone* in the first begining of the worke Adam *mortall*, but in the end and perfection of the work, passing through the foure Elements into a Quintessence, he calleth it Adam *immortall*, because it will never decay, but purgeth & transformeth all imperfect bodies or Metalls."

[27] Clulee, *John Dee's Natural Philosophy*, 78.

[28] Clulee, *John Dee's Natural Philosophy*, 78.

[29] Clulee, *John Dee's Natural Philosophy*, 84. Tymme also recognised this aspect of the text, and describes Dee's work as a restoration of the knowledge of natural philosophy possessed by Adam before the expulsion from the Garden of Eden, and which by his descendants was embodied in hieroglyphic characters and inscribed on two stone tablets to preserve the knowledge from the deluge. See Tymme, *A Light in Darkness*, 11–12.

[30] Clulee, *John Dee's Natural Philosophy*, 82–84; Dee, *Monas Hieroglyphica*, 122–39. The sciences listed in Clulee's summary are grammar, arithmetic, geometry, music, astronomy, optics, the science of weights, the science of space (*pleno & vacuo*), cabbala, magic, medicine, scrying, "voarchadumia," and adeptship. Clulee suggests that "Dee's inclusion of some of these sciences may have been suggested by Norton, *Ordinall of Alchemy*, 60–61, where he mentions grammar, arithmetic, music, astrology, perspective, the science *de pleno & vacuo*, and chiefly natural magic as sciences that to varying degrees illustrate or aid in the alchemical processes." See Clulee, *John Dee's Natural Philosophy*, 264, footnote 19.

use of traditional alchemical imagery. As Clulee says, alchemy was "traditionally outside the established syllabus and on the fringes of intellectual respectability," and was to be "disclosed and elevated to a status equal or superior to the other disciplines through this new art."[31] Dee may therefore have been motivated to include in the introduction to the *Monas Hieroglyphica* a lengthy advertisement for the monas symbol's potential usefulness for a wide range of sciences, partly to counteract the negative consequences that a book on alchemy might have for his intellectual credibility. Clulee also recognises that the idea of a new grammar did not form part of the monad concept when it was originally conceived in 1557 or 1558,[32] but makes it a main tenet of Dee's "great metaphysical revolution" of 1564. Clulee's de-emphasising of the alchemical import of the *Monas Hieroglyphica* serves to support this theory of a radical breach in Dee's intellectual development in the early 1560s. But the views of the hieroglyphic monad as alchemical and as a new or restored alphabet of nature are not mutually exclusive. While the idea of the universality of science was undoubtedly at the core of Dee's view of nature, alchemy arguably constituted the prototypical science. The monad's potential value for other sciences may be viewed as incidental, as the sciences were seen as functioning in accordance with the laws of the great alchemist Nature, and were seen by Dee as capable of being represented by, and deciphered through, universal symbols. It is possible that Dee meant his monad to function as an interpretative key to the corpus of alchemical texts, a standard by which to divide the pure from the impure. Clulee concludes that "[t]he *Monas*, in its treatment of alchemy, is an attempt to illuminate received alchemical discourse by translating it into the universal and standard discourse of Dee's new hieroglyphical writing."[33]

Previous Studies of Dee's Marginalia in the *Voarchadumia*

Pantheus's *Voarchadumia* and John Dee's marginalia in it have received relatively little attention in Dee studies. I. R. F. Calder includes a short discussion of the work in his unpublished thesis, "John Dee studied as an English Neoplatonist,"[34] and also notes that Dee has drawn his hieroglyphic monad on the book's title page,[35] while both Josten and Clulee have noted several instances where Dee has drawn the monad in the margin alongside specific passages in Pantheus's work.[36] Recently, however, Deborah Harkness has discovered that the majority of Dee's annotations in the *Voarchadumia* are merely transcriptions of paragraphs from an earlier work by Pantheus, the *Ars et Theorica Transmutationis Metallicae* (*Ars Metallicae*) from 1518.[37] This discovery makes possible a new understanding of Dee's reading and annotating of the *Voarchadumia*, and also of the significance of both the *Voarchadumia* and the hieroglyphic monad in Dee's thought.

[31] Clulee, *John Dee's Natural Philosophy*, 86.
[32] Clulee, *John Dee's Natural Philosophy*, 85.
[33] Clulee, *John Dee's Natural Philosophy*, 96.
[34] Calder, "John Dee Studied as an English Neoplatonist," I, 611–15.
[35] Calder, "John Dee Studied as an English Neoplatonist," II, 323, n. 199.
[36] Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 137, n. 27; Clulee, *John Dee's Natural Philosophy*, 101–2.
[37] Harkness, *John Dee's Conversations*, 89, 204.

In what was the most detailed study of Dee's marginalia in the *Voarchadumia*, Calder uses the marginalia primarily to support his view of Dee as a Neo-Platonic–Pythagorean corpuscularian, a view of Dee that has been more or less completely ignored in later Dee literature. All the passages on which Calder bases his discussion of Dee's views of matter in the marginalia — and that Calder concludes are "perhaps enough to indicate Dee's place in regard to Alchemical theory" — are, however, passages that had been transcribed directly from the *Ars Metallicae*.[38] Since all the marginalia that Calder cites, and on which he bases his assessment of Dee's place in regard to alchemical theory, are in fact transcriptions from Pantheus's *Ars Metallicae*, Calder's statements can have no bearing on Dee's own alchemical theories. Harkness's discovery of the marginalia's relation to Pantheus's *Ars Metallicae* has rendered the significance of the marginalia to our understanding of Dee's thought and intellectual development problematic, and a new assessment is necessary. This article is based on a comparison of the two texts by Pantheus that Dee owned: the *Voarchadumia* and the *Ars Metallicae*. I will make an attempt to assess the extent of his copying of passages from the *Ars Metallicae*, and try to determine what these and the rest of Dee's marginalia in the *Voarchadumia* might tell us about Dee's scientific thought and his intellectual development at the time of his studying the work.[39]

Dating the Marginalia

Even though Dee's inscription on the title page states that he received the *Voarchadumia* on 18 June 1559, he has not dated his marginalia. We do not know when he acquired the *Ars Metallicae*, which he must already have had access to in order to make a systematic comparison of the two works. However, given the fact that he received the *Voarchadumia* in a period of his life when he was intensely interested in alchemy,[40] it is reasonable to assume that he read it shortly after receiving it. Dee, like his contemporaries, habitually made notes in his books when he read them.[41] William Sherman states that "[e]ven in an age of intense annotational activity Dee stands out as an exceptional annotator."[42] Thus, had he read the *Voarchadumia* once on receipt and again later, when he compared it with the *Ars Metallicae*, we would expect to find two sets of marginalia in the *Voarchadumia* — one bearing the traces of a first reading, where he would have underlined and annotated parts that he found noteworthy or wished to remember, and one being the notes of comparison between the *Voarchadumia* and the *Ars Metallicae*. The marginalia, however, show no sign of this being the case — all the marginalia suggest that that Dee read the *Voarchadumia* alongside the *Ars Metallicae*. There are very few notes that are Dee's own comments on the text, and virtually no underlinings at all, except for the ones that mark differences between the two works.

[38] Calder, "John Dee Studied as an English Neoplatonist," I, 613–15.

[39] As Dee's own copy of the *Ars et Theorica Transmutationis Metallicae* was not available to me, and I do not know whether it still exists, my comparison is based on the *Theatrum Chemicum* edition from 1659.

[40] He read 56 alchemical works in July 1556. See Clulee, *John Dee's Natural Philosophy*, 96.

[41] Dee's alchemical books are the most consistently annotated in his collection. See W. H. Sherman, *John Dee: the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 89.

[42] Sherman, *John Dee: the Politics of Reading and Writing*, 80.

I will therefore base this analysis on the hypothesis that Dee read and annotated the *Voarchadumia* in 1559, shortly after being given the book.

Even though Dee's acquisition and reading of Pantheus's works therefore probably took place five years prior to the writing and publication of the *Monas Hieroglyphica*, the marginalia clearly indicate that he had already developed some of the main principles of his theory of the hieroglyphic monad as well as the graphical symbol itself. A study of these marginalia thus reveals that the relationship between Dee's works and Pantheus's may have been more complex than has formerly been assumed. While Pantheus's art of "voarchadumia" exerted an influence on Dee's alchemical thought, Dee's theory of the hieroglyphic monad influenced his reading of the *Voarchadumia*.

Dee's explication of the hieroglyphic monad in the *Monas Hieroglyphica* is, to a large extent, based on numerological speculations. His annotations in the *Voarchadumia* indicate that numerological speculations along these lines were at the very foreground of his mind in his reading of the work, and even provided the basis for emendations and corrections of the text.

The Art of *Voarchadumia*

Pantheus's *Voarchadumia* is a short and rather technical handbook of his alchemical art of "voarchadumia." The book contains detailed drawings of chemical equipment such as fans, ovens, cutting, melting and weighing tools, and several tables showing "the mysteries of weight" (arcana ponderibus) — weight units and the weight proportions of metal components in mixtures.[43] According to Pantheus, traditional alchemy is a mere colouring of metals, and effects no real physical change:

> Truly the established method of manufacturing silver and gold is to colour and change baser metals by the use of dyes and many sophisticated tricks. The real essence and substance of the metal, however, remains the same. This method is, according to common beliefs, called alchemy . . . No real silver or gold is acquired in this way, but a completely worthless and false appearance. It is deservedly condemned (as we will show later on through arguments and authorities), and should be condemned and completely vanquished.[44]

His "voarchadumia," on the contrary, effects real transformation by reorganising the elements that constitute the metals. Matter consists, according to Pantheus, of the elements earth, air, fire, and water,[45] the various configurations and proportions of which, according to mathematical principles, result in the various properties of materials. He refers to the elements as the smallest visible parts of matter (*minima*), which in a mixture are united in

[43] J. Pantheus, *Voarchadumia* (Venice, 1530), 22.

[44] Pantheus, *Voarchadumia*, 6v. "Primo sane[m] modo, luminaria s[ive] Argentum, & Aurum fingendo: hoc est in multis tincturarum generibus, & sophisticationum speciebus imperfectiora metalla colorando, ipsa[m]q[ue] alterando: propria tamen ipsoru[m] essentia, substantia[m]q[ue] remanente. Quam professionem communi omnium consensu Alchimiam (ab Alchimo dicta: quae (profecto) ex Hevraica dictione interpretata Fermentum vani consilii exponitur) vocamus. Quae quum nullam habeat veram Argenti, aut Auri existentiam: sed prorsus inanem, ac falsam apparentia[m]: merito est (uti infra monstrabimus ta[m] rationibus, q[ue] authoritatibus) damnata, & damnanda, penitusq[ue] de medio tollenda."

[45] Pantheus, *Voarchadumia*, 38–38v.

one, referring to the "Philosophum primo de Generatione" (i.e. the first book of Aristotle's *De generatione et corruptione*).[46] Furthermore, Pantheus viewed the elements, in accordance with the Aristotelian alchemical tradition, as having been created from an original *prima materia*. This material cause of the elements, he says, is "divided in equal and unequal parts" according to rational principles that are also the basis of the Hebrew, Greek, and Latin languages.[47] Both the four primary qualities and the elements are interpreted by Pantheus as states of matter constituted by the proportions of the elements. Matter cannot be destroyed, only reorganised.[48]

Indications of an influence of Pantheus on Dee's works have been noted earlier. Pantheus uses a peculiar Latin cabbala, which he calls a cabbala of metals,[49] to analyse weight proportions in mixtures of metals. He seeks to establish that the combinations of elements that constitute matter are ordered in specific numerical proportions. The letters in the Latin alphabet are each given numerological values, and are associated with natural principles — the letter R, for instance, is given the value 17 and is associated with "Air, or the lesser light." In this way, Pantheus seeks to obtain information on the weight proportions of the substances involved in the making of gold: The proportions of natural principles in a perfect, sacred word would be a key to finding the proportions of the same principles in a perfect substance, i.e. gold. In the example shown below, Pantheus is comparing the numerological values of the words RISOO and STAGNO, which are shown to be identical (figure 1).[50] Dee experimented with Pantheus's method, and in fact developed it further, as he classified the natural principles as belonging to the moon, the sun, mercury, and philosophical mercury, and sought to identify the proportion of each of these principles in the sacred expressions that are the object of Pantheus's cabbalistic analysis.

Elements of this method of describing the qualities of the material world are later found in both the *Monas Hieroglyphica* and the 1568 edition of the *Propaedeumata Aphoristica*, and (as Harkness has noted) some of the theorems of the latter contain combinations of Latin characters that are reminiscent of Pantheus's cabbala of metals.[51] The 1568 edition also contains an explicit reference to alchemy (pyrology), which is absent from the original 1558 edition of the work.[52] Dee also alluded to the *Voarchadumia* in his dedication of the

[46] Pantheus, *Voarchadumia*, 39.

[47] Pantheus, *Ars et Theoretica Transmutationis Metallicae*, 465. "The first principle in regard to nature, is matter, or the material cause of earth, water, fire and air, in accordance with the will of God — or *Marthek*, as the will of God is called in Greek, and in Hebrew *recon heloim* — as expressed in the letters and numbers . . . and divided in equal and unequal parts" (Primu[m] ergo principium naturale[m] est materia, seu causa materialis terrae, aquae, ignis & Aeris, sub Nutu Dei, vel Marthek: quod graece neusi theu dicitur. & Hebraice recon heloim, positis in literis & numeris . . . ac divisis per aequales et inaequales partes, tali videlicet modo). This passage, which is radically different in the *Voarchadumia*, has been transcribed by Dee on a page inserted opposite 40v in his copy of the *Voarchadumia*.

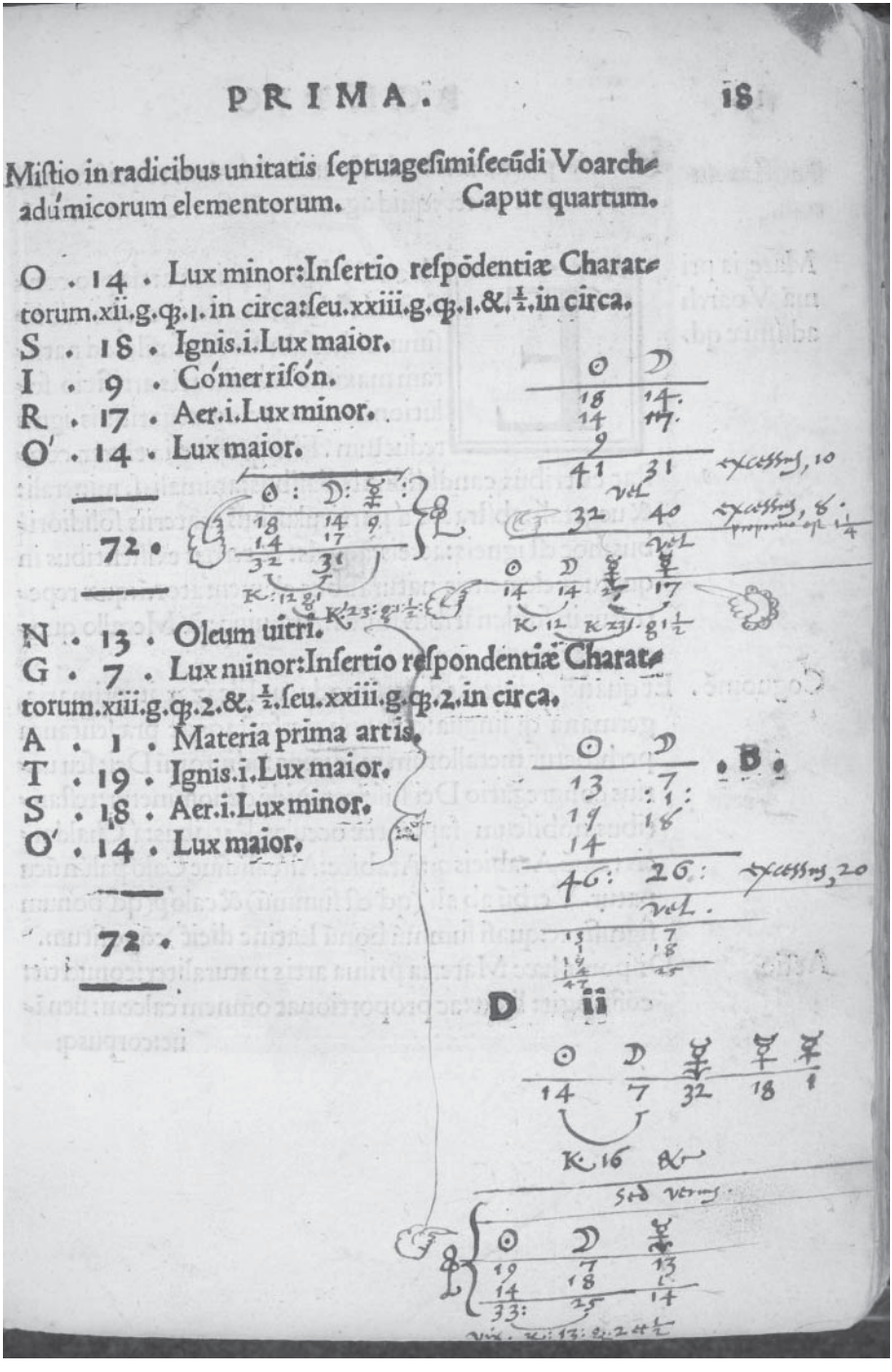
[48] Pantheus, *Voarchadumia*, 44. "From this it is obvious that the matter of things cannot be destroyed, but is converted, when one nature overcomes another in a mixture." (Ex quo apparet q[uod] rerum materia non potest anihilari: sed recipit conversionem: cu[m] natura unius naturam alterius superat in misto.)

[49] Pantheus, *Voarchadumia*, 11.

[50] Pantheus, *Voarchadumia*, 18.

[51] Harkness, *John Dee's Conversations*, 88–89, n. 100.

[52] Shumaker and Heilbron, *John Dee on Astronomy*, aphorism XVIII, 128.



PRIMA. 18

Miſtio in radicibus unitatis ſeptuageſimiſecũdi Voarchadúmicorum elementorum. Caput quartum.

O . 14 . Lux minor: Inſertio reſpõdentiæ Charatorum.xii.g.q.1. in circa: ſeu.xxiii.g.q.1.&.½.in circa.
S . 18 . Ignis.i.Lux maior.
I . 9 . Cómerriſón.
R . 17 . Aer.i.Lux minor.
O' . 14 . Lux maior.

72 .

N . 13 . Oleum uitri.
G . 7 . Lux minor: Inſertio reſpondentiæ Charatorum.xiii.g.q.2.&.½.ſeu.xxiii.g.q.2.in circa.
A . 1 . Materia prima artis.
T . 19 . Ignis.i.Lux maior.
S . 18 . Aer.i.Lux minor.
O' . 14 . Lux maior.

72 .

Fig. 1. Example of Dee's elaboration of Pantheus's cabbala of metals. From J. Pantheus, *Voarchadumia* (Venice, 1530), 18. British Library, C.120.b4 (2). By permission of the British Library.

Monas Hieroglyphica to the Emperor Maximilian II, where he states that the "voarchadumicus" may find the twenty-first theorem of the *Monas Hieroglyphica* particularly satisfying and helpful to speculation.[53]

The Marginalia

Dee's annotations in the *Voarchadumia* are of six main kinds:

(1) Summaries, cross-references and references to other alchemical works.
(2) Notes and diagrams of correspondences between the text and the hieroglyphic monad.
(3) Underlinings of words and sentences.
(4) Experiments with Pantheus's Latin cabala and calculations of weight proportions in mixtures of metals.
(5) Corrections of spelling, calculations, and grammatical errors, and emendations of the text.
(6) Dee's own comments on the text.

These kinds of marginalia (or *adversaria*) were commonly used by Renaissance scholars, and can be found in many of the books that Dee owned, as is shown by William Sherman.[54] Sherman criticises modern theories of reading that see the reader as subordinate to the text, and as a passive recipient of meaning.[55] The Renaissance reader, Sherman argues, was an "adverse" reader, who interacted with the texts that they read in complex ways, sifting them for information that they could use for their own purposes. Dee is a prime example of one of these "adverse" readers: an active creator of new meanings, in intense dialogue with the texts that he read. In Dee's copy of Pantheus's *Voarchadumia*, there are many examples of his active emendation and elaboration of Pantheus's text — not least by his recontextualisation of Pantheus's ideas in relation to his own theory of the hieroglyphic monad.

The marginalia are not, however, evenly distributed throughout the text — long passages have almost no annotations, while others are heavily annotated, and have summaries in the margins and on inserted pages. Abstracts and summaries written directly into the text, which formed an important part of Renaissance reading techniques, are relatively rare in Dee's copy of the *Voarchadumia* when the many transcriptions from the *Ars Metallicae* are discounted. It is therefore of particular interest to note where Dee has actually done this, to see whether a pattern emerges. Even more infrequent are personal comments of Dee's, which makes the ones he did make all the more interesting. Underlinings of the text are profuse, the vast majority of them marking differences between the *Voarchadumia* and the *Ars Metallicae*. There are, however, exceptions, and they can probably be taken to indicate particular kinds of emphasis or interest. Where Dee has made annotations that are not directly related to this work of collation and textual emendation, I will try to give an account

[53] Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 136–37. "Et, si VOARCHADUMICO, nostrae Hieroglyphicae MONADIS, Theoria vigesima prima, satisfaciat, Ipsique, VOARCH BETH ADUMOTH, Speculandum ministret."

[54] Sherman, *John Dee: the Politics of Reading and Writing*, 53–112.

[55] Sherman, *John Dee: the Politics of Reading and Writing*, 55.

of what they may tell us about Dee's thought at the time of his reading of the *Voarchadumia*. Finally, I will try to assess what his use of the hieroglyphic monad in the context of the *Voarchadumia* can tell us about the symbol's role in Dee's thought at this time.

Dee has compared the two Pantheus texts — the *Voarchadumia* and the *Ars Metallicae* — word by word. He has corrected spelling, typographical, and grammatical errors in the *Voarchadumia*, and tried to harmonise the differences between the two texts by inserting missing paragraphs and editing the text of the *Voarchadumia*.[56] Where several chapters of the *Ars Metallicae* are left out of the *Voarchadumia*, Dee has deemed it sufficient to list the running heads,[57] and where the *Voarchadumia* lacks passages that are found in the *Ars Metallicae* and that Pantheus has borrowed from traditional alchemical literature, Dee has inserted the first words of the missing paragraph.[58] He has checked Pantheus's calculations, and noted mathematical errors.[59] Insertions of additional references to other alchemical works reflect Dee's familiarity with traditional alchemical literature.[60]

It seems likely that Dee regarded the *Voarchadumia* as an incomplete re-edition of the *Ars Metallicae*. Thus, his editing of the *Voarchadumia* may have been an effort to establish a true and complete version of the text. In support of the view that he saw the *Ars Metallicae* as the original, authoritative text, we find that in his corrections of the *Voarchadumia* Dee has usually preferred the text version found in the *Ars Metallicae*.[61] The textual corrections and additions that Dee makes independently of his collation of Pantheus's texts are always in accordance with the numerological principles of the monad, i.e. (in Dee's view) in accordance with the basic numerical laws of the universe. What we see is an interaction with the text in which the hieroglyphic monad may have functioned as a tool for interpretation: an

[56] An example of the correction of a printing error is found on page 61 in the *Voarchadumia*, where he has corrected the number "52" to the significant number "252," as in the *Ars Metallicae*. The number is again found in the *Monas Hieroglyphica* as connected to the philosopher's stone; see Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 212–13, and 175, n. 71. Another example is the correction of "q Tortam" to "Retortam" on page 28. For examples of Dee's corrections of Pantheus's grammar, see the *Voarchadumia*, 37, where "receptorum" is changed to "receptarum," and a couple of superfluous suffixes are crossed out, so that "retinentem" and "albificantem" have become "retinent" and "albificant," as is more correct. Likewise, see the *Voarchadumia*, 54, where the text differs from the corresponding paragraph in the *Ars Metallicae*, which Dee has transcribed on both sides of a leaf inserted between 53v and 54. Dee has underlined the "sua" in "a[b] natura sua mundati," and his transcription has the correct pronoun, "sui." On the inserted page facing 54, he has copied a passage under the heading "Dispositiones artis Metallicae" from the *Ars Metallicae*, 477–78. The entire passage is missing in the *Voarchadumia*.

[57] On the page opposite 60v, he has transcribed only the headings of passages from the *Ars Metallicae* that are not in the *Voarchadumia*: "vbi sequitur, de Metalloru[m] spiritis generatione/ De Metalloru[m] animus generatione/ De mixtione corporis, spiritusq[ue] Metalloru[m] Animae./ et in fine sequitur."

[58] See, for instance, Pantheus, *Voarchadumia*, page inserted opposite 37v: "Luca sic dicente in Turba. Pluribus rebus &c."

[59] Pantheus, *Voarchadumia*, 41.

[60] See, for instance, Pantheus, *Voarchadumia*, 38v, where Pantheus refers to Geber, and Dee has added the more exact reference "Geberus. Cap. 65. primo partis summo."

[61] Sherman notes that Dee, in several manuscripts that he owned, has emended the text according to another, more complete copy. Sherman, *John Dee: the Politics of Reading and Writing*, 86.

aid in restructuring the text, and harmonising it with the extensive body of alchemical literature that Dee had already digested at the time of reading the *Voarchadumia*.

The Cabbala of Metals

Since matter is organised in accordance with the will of God, Pantheus sees it as possible to gain information about the nature and organisation of matter through cabbalistic speculation on sacred expressions in Latin, Greek, and Hebrew. In the marginalia, Dee has practised this Latin cabbala, which Pantheus calls a cabbala of metals,[62] and even developed it further, using the hieroglyphic monad as a key. Thus, Dee attempts to establish numerological correspondences between the Latin expression "Nutu Dei" (by God's command) and the names of the modes of changes in matter. Dee has transcribed this passage from the *Ars Metallicae*, and it is radically different in the *Voarchadumia*: "The first principle in regard to nature, is matter, or the material cause of earth, water, fire and air, in accordance with the will of God — or Marthek, as the will of God is called in Greek, and in Hebrew recon heloim — as expressed in the letters and numbers . . . and divided in equal and unequal parts."[63] He has also transcribed and further developed Pantheus's cabbalistic treatment of the words "NUTU DEI," "MARTHEK DEI," "NEUSEI THEOU," and "RACON ALHIM"[64] (figure 2). Dee notes that "Marthek" has the same numerological value as "Nutu," which he must have seen to be of some significance. Thereafter, Dee has calculated the numerological values of the words "Putrefactio," "Generatio," and "Alteratio," and compared the results with the above-mentioned Latin, Greek, and Hebrew expressions.[65] In making the names of alchemical processes objects of cabbalistic analysis, in the same way as Pantheus does for sacred Greek and Hebrew words, Dee shows a greater optimism about the possibility of obtaining information about the natural world through cabbalistic analysis of language than does Pantheus. This interest in cabbalistic method is very clearly pronounced in the *Monas Hieroglyphica*, where Dee views all the letters of the sacred alphabets (Greek, Latin, and Hebrew) as imbued with information about nature.[66]

In his marginalia, Dee extends Pantheus's treatment of the numerical proportions of the relative weights of the substances in a mixture, and goes further than Pantheus in

[62] Pantheus, *Voarchadumia*, 11.

[63] Pantheus, *Ars Metallicae*, 465. "Primu[m] ergo principium naturale[m] est materia, seu causa materialis terrae, aquae, ignis & Aeris, sub Nutu Dei, vel Marthek: quod graece neusi theu dicitur. & Hebraice recon heloim, positis in literis & numeris: notatis per Linea[m] perpendicularia[m], ut infra: ac divisis per aequales et inaequales partes, tali videlicet modo." Dee's transcription is on an inserted unpaginated page opposite 40v in the *Voarchadumia*.

[64] Dee has taken these words from the *Ars Metallicae*, 465–6.

[65] He has repeated this experiment using Hebrew letters and numerological values taken from Hebrew numerology on the other side of the leaf (facing the *Voarchadumia*, 41).

[66] "O Almighty and Divine Majesty, we mortals are compelled to acknowledge what great wisdom and what infinity of ineffable mysteries are contained in Thy tittles and jots, as delineated and set out in Thy law." (O Omnipotens Diuina Maiestas, QVANTAM TUIS APICIBVS, ET IOTIS, IN TVA DESCRIPTIS, DISPOSITISQVE LEGE INESSE SAPIENTIAM, ET INEFFABILIVM MYSTERIORVM INFINITATEM, CON FITERI COGIMVR MORTALES.). Dee, *Monas Hieroglyphica*, Theorem XX, 182–83; see also Theorems XVI–XVII, 168–75, and Theorem XXII, 194–97.

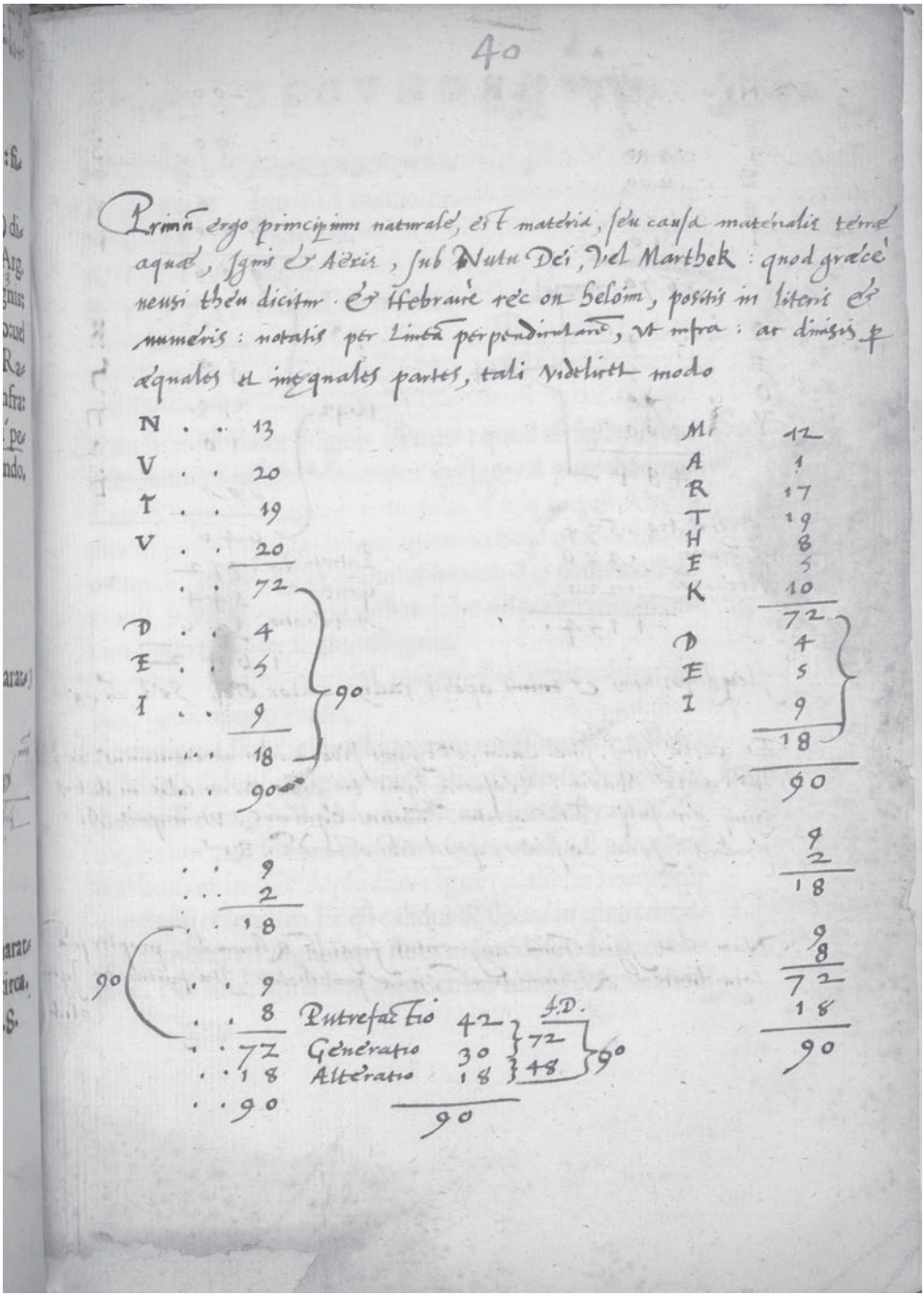


Fig. 2. Dee's experiments with Pantheus's speculative method. From J. Pantheus, *Voarchadumia* (Venice, 1530), annotations on blank page inserted between pages 40v and 41. British Library, C.120.b4 (2). By permission of the British Library.

actually attempting to identify the harmonic–numerical relationships in particular mixed substances. An interesting example of Dee's testing of Pantheus's cabbalistic assumptions is found on page 19 of the *Voarchadumia*, where Pantheus gives this recipe:

> The formative, cohesive, oil-like or sticky essence is thus drawn from 504 measured weight units [e.g. "weight drops"] of brightly shining fire [*Ignis albivivi*], together with 72 weight units of celestial water in which is dissolved 18 weight units of the supreme salt [*Salis calopali*][67] which has been manufactured from 150 weight units of vegetable salt and 100 weight units of mineral salt, purified through evaporation over a sufficient fire together with 12 weight units of vegetable and 6 weight units of mineral salt; in a sturdy pot of clay, so the salts melt and turn into oil.[68]

In the margin beside this passage, Dee tests Pantheus's claim that there are harmonic–numerical proportions within the mixture by adding together the numbers 504 and 72 (= 576), which are the numbers of units of "Ignis albivivi" and "Aqua caelestis" respectively, and thereafter the numbers 18, 150, 100, 12 and 6 (= 286), i.e. the number of units of other ingredients to be dissolved in "Aqua caelestis" (figure 3). Apparently in search of a principle of numerical harmony in the proportions of the mixture, he then notes that the sum of units of dissolved ingredients multiplied by two is 572, which he notes is "Paulo minor qua[m] aequalis" (a little less than equal, i.e. a little less than 576).[69] Dee mathematically tests Pantheus's hypothesis, and we may assume, given his remark, that he found the result of his calculation significant.[70]

As we see, Dee has further classified the ingredients in Pantheus's recipe as belonging either to water (*aqua*) or earth (*terra*). What we see here is Dee trying to identify the proportions of the four elements in a mixture. This was a fundamental problem for alchemists, as the constituent elements of matter — fire, air, water, and earth — could not be isolated, making the task of finding the recipe for a mixture in which the proportions of elements were perfectly harmonised very difficult. These marginalia show that Dee found Pantheus's ideas interesting enough to try them out, even expanding their area of use, and are sympathetic enough to Pantheus's claims to note that the numbers are *almost* harmonious.[71] This

[67] According to Pantheus's etymology on 18v, "Calopali" means "summum bonum."

[68] Pantheus, *Voarchadumia*, 19. "Extracta enim virtute formativa: co[n]strictiva: continuativa: unctuosa: seu viscosa: ex gutta librarum quinge[n]tarum & quator Ignis albivivi, recentisq[ue]: cum libris septuagintaduabus Aquae caelestis: in ea[m]q[ue] solutis libris dece[m] & octo Salis calopali: facti ex libris centu[m] & quinquaginta Salis vegetalis: & ce[n]tum mineralis: simul cum libris duodecim vegetalis: ac libris sex animalis purificati ob evaporationem ignis sufficientis: in olla terrea solida, huiusmodi Salia adinstar olei liquefacti, convertantur."

[69] Pantheus, *Voarchadumia*, 19.

[70] Dee's calculation does, however, seem a little illogical. The 18 units of "Salis calopali" were to be manufactured from 150 units of vegetable salt and 100 units of mineral salt, so either 18 or 250 should have been left out of the calculation.

[71] Pantheus, *Voarchadumia*, 41. Another indication that Dee took Pantheus's cabbalistic method seriously is his checking of Pantheus's calculations, noting in one instance that he has made a miscalculation of the value of ANTHYBAR. Pantheus gets the result 72, which makes it numerologically equal to MARTHEK, but Dee points out that the sum of the numbers listed by Pantheus is in fact 83.

PRIMA. 19

ue: corpusq; metallicum: ſiue ſpiritũ uolatilem. Tali au-
tem modo ſubminiſtratur, conficiturq;.
Extracta enĩ uirtute formatiua: cõſtrictiua: continuatiua:
unctuoſa: ſeu uiſcoſa: ex gutta librarum quingẽtarum &
quatuor Ignis albi uiui, recentisq;: cum libris ſeptuagin-
taduabus Aquæ cælestis: in ea q; ſolutis libris decẽ & octo
Salis calo pali: facti ex libris centũ & quinquaginta Sa-
lis uegetalis: & cẽtum mineralis: ſimul cum libris duode-
cim uegetalis: ac libris ſex animalis purificati ob euapora
tionem ignis ſufficientis: in Olla terrea ſolida, huiuſmo-
di Salia adinſtar olei liquefacti, conuertantur.
Deinde igne cõtinuæ reuerberationis in fornace hoc con-
gregatum per noctẽ, & diem, in optimo Cacabo ex terra
ualentina transferatur: nitidum oleum in Vas ferreum:
ſeruando (Corpus: hoc eſt Aquam permanentẽ: Baurach:
Boracem: Ceram: Coagulum: Chomer riſſon me a a me-
lachot: Gemmam: Hyle: Lopam: Materiam primam ar-
tis: Pinguedinem: Sal ali cali: amarum: nigrum: elebroth:
Terram potentialẽ: Tincar: Vitrum pharaonis: ſeu ina-
nihilabile: & cætera) Oleum uitri.
Noſtris igitur auſpiciis tm̃ intelligentium aures pateant.

Confectio.

Arnal. in nouo lumie. c. 8. Cinis uero.

Synonyma

Resol.

septupla
504 72
576
Aqua
Terra
MIXTIO

Fig. 3. Dee divides Pantheus's ingredients according to elemental association (water and earth), seeking to identify the proportions of the elements in the mixture described. From J. Pantheus, *Voarchadumia* (Venice, 1530), 19. British Library, C.120.b4 (2). By permission of the British Library.

attention to the significance of numerical proportions would also be a basic and constant concern in the *Monas Hieroglyphica*.[72]

"Solus Calor est Agens in hoc mundo"

One topic in which Dee shows a particular interest in his marginalia concerns the principles and modes of change in matter, and the causes of change. Corruption or putrefaction is, according to Pantheus, the primary mode of change in Nature: "I see therefore that the primary impulse of Nature is to cause corruption" (Viso ergo quod primus motus Naturae, est corrumpere).[73] Furthermore, putrefaction is, according to Pantheus, always caused by heat. Talking of the natural principles of alchemy, of which the first is quicksilver, he says:

> The second is heat, i.e. artificial fire, which is the only thing in the world that causes the movement of material mixtures towards corruption. Thus says Alphidius: Know, son, that there is one effective means in the whole of this world, namely heat. There is absolutely no movement without heat.[74]

Dee has underlined this last sentence despite its being identical in the *Ars Metallicae*, whereas the underlining of the word "mixtures" has been done because the *Ars Metallicae* has a different word — "thing" (*rem*). He has also summed up the paragraph with an additional note in his own words in the margin: "Heat is the only effective agent in this world."[75] This is one of very few examples of Dee's summarising one of Pantheus's points in his own words, and it is therefore reasonable to believe that this was of special interest to him.

Pantheus thus describes the world as an alchemical vessel in which all natural processes are effected by heat. This is very much in accordance with Dee's own interpretation of the hieroglyphic monad, in which the addition of the sign of Aries (the first of three zodiacal signs assigned to the element of fire) represents the fire that causes the dissolution of the elements of matter: "We have added [in the symbol of the monad] the astrological sign of Aries, therefore, to signify that (in the practise of this monad) the aid of fire is required."[76] Heat as an agent in natural processes is central also to the physics of the *Propaedeumata Aphoristica*, where the (al)chemical changes in nature are described as caused by the rays emanating from celestial bodies — emanations that are always accompanied by heat.[77]

[72] See, for instance, Dee, *Monas Hieroglyphica*, 148–51.

[73] Pantheus, *Voarchadumia*, 40. The *Ars Metallicae*, 465, has "putrefacere" instead of "corrumpere," and Dee has transcribed the paragraph on the page inserted opposite 40 in the *Voarchadumia*.

[74] Pantheus, *Voarchadumia*, 41. "Secundum est Calor i[d est] Ignis alienus: quod est instrumentum movens ipsam Materiam mistam ad putrefaciendum: & non aliud agens in mundo. Vnde inquit Alphidius: Scito fili: q[uod] substantia agens in hoc toto mu[n]do est unum i[d est] Calor. Calore enim sublato nullus omnino Motus est." The underlinings are Dee's.

[75] Pantheus, *Voarchadumia*, 41. "Solus Calor est Agens in hoc mundo."

[76] "Ad ignis ergo ministerium (in huius Praxi MONADIS) requiri significandum, Arietis adiecimus Astronomicam notam." Dee, *Monas Hieroglyphica*, 160–61, Theorem X; see also Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 103, footnote 95.

[77] Shumaker and Heilbron, *John Dee on Astronomy*, aphorism XCIIII, 178–79. "As all the stars are sharers of light, so, apart from the specific powers of their insensible rays, they are efficient causes of some heat." (Stellae omnes, ut sunt Luminis participes, ita (praeter suorum insensibilium radiorum & specificas suas vires) caloris cuiusdam sunt efficientes causae.) See also aphorism C, 182–83.

Using the principles of *pyronomia*,[78] it is possible to study and manipulate the effects of these rays.[79] Apart from being central to his method of assessing the strengths of the effects of the various celestial bodies by the use of catoptrics, the heat of the sun functions as a catalyst, strengthening the effects of the other planets by warming them up.[80] The astrological–alchemical model of nature that Dee presents in this earlier work, written one year prior to his reading of the *Voarchadumia*, in these respects shows a clear correspondence both with Pantheus's worldview and with his alchemical explication of the hieroglyphic monad.

One year prior to his reading of the *Voarchadumia*, in 1558, Dee in his *Propaedeumata Aphoristica* treated heat as an effective agent in the material world. Here he described his method of effecting change in matter by using catoptrics to concentrate the rays of celestial bodies — which rays, he states, are always accompanied by heat. Dee repeats the analogy of the world as alchemical vessel in the *Monas Hieroglyphica*, where he explains that in a possible alchemical interpretation of his universal symbol, the Aries sign of the monad represents the fire that causes the dissolution of the four elements.[81] This explicitly alchemical passage may be said to be the gist of the work. His emphasis in the marginalia on fire as the *only* active catalyst in the world, later described as the principle of change in the *Monas Hieroglyphica*, shows that this central tenet of the *Monas Hieroglyphica* was in the foreground of his mind already at the time of his reading of the *Voarchadumia*.

"One Thing" and Seven Philosophical Bodies

As we have seen, Dee edited the *Voarchadumia* throughout by way of a thorough comparison with his other Pantheus text. Where he found discrepancies between the two texts, he systematically favoured the version most in accordance with the numerological principles of the hieroglyphic monad; this is usually the *Ars Metallicae* version. But, interestingly, he has also made changes that do not have a basis in either of Pantheus's two texts. The changes, being consistently in accordance with the principles of the hieroglyphic monad, indicate that Dee, at the time he made the changes, had a theory of alchemy that was consistent with the numerological principles inherent in the monad symbol, and may even indicate that Dee was, in fact, using the monad as a key, an interpretative tool, to sort the pure from the impure in the diverse and heterogeneous body of alchemical literature.

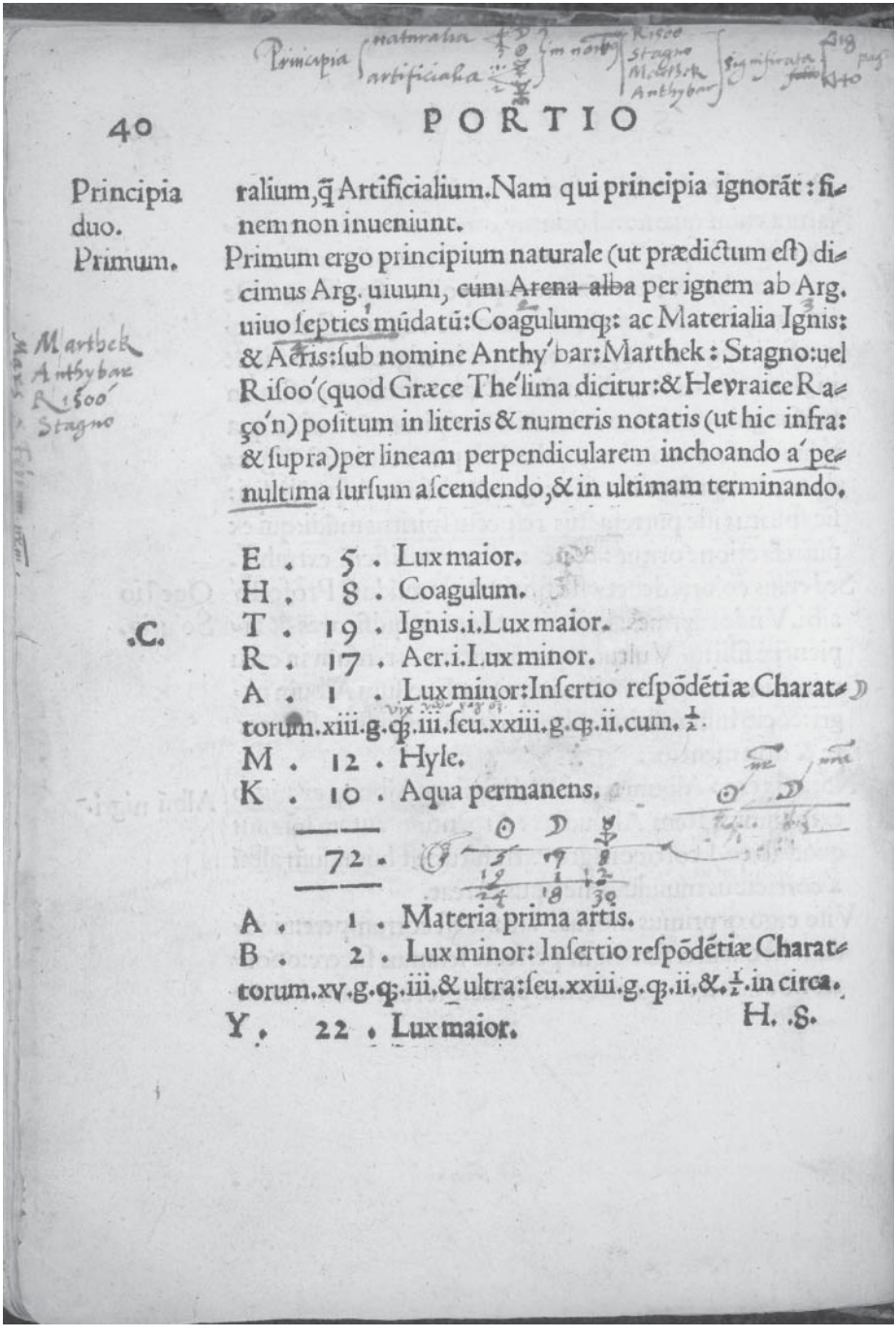
Pantheus describes the prime matter of alchemy as a mixture of two substances, "Argentum vivum" (quicksilver or mercury) and "Arena alba" (white sand). Interestingly, in this passage, Dee has crossed out "Arena alba," so that only "Argentum vivum," or

[78] Shumaker cites Andreas Libavius, who says that *pyronomia* is "the science of using and regulating heat and fire in one's operations." As Shumaker concedes, the "wonderful changes" that would occur as result of this method would also include alchemical transformations. However, like Clulee, he seems to adhere to the model of Dee's biography as divided into a "scientific" period and a later, "non-scientific" period, when he became involved in alchemy, and therefore insists that alchemical transformation was not Dee's object. See Shumaker and Heilbron, *John Dee on Astronomy*, 206–7.

[79] Shumaker and Heilbron, *John Dee on Astronomy*, aphorism II, 122–23, and aphorism LII, 147–48.

[80] Shumaker and Heilbron, *John Dee on Astronomy*, aphorism XC, 176–77.

[81] Dee, *Monas Hieroglyphica*, Theorem X, 160–61.



40 PORTIO

Principia duo. Primum.

ralium, q̃ Artificialium. Nam qui principia ignorãt: finem non inueniunt.

Primum ergo principium naturale (ut prædictum est) dicimus Arg. uiuum, cum ~~Arena alba~~ per ignem ab Arg. uiuo septies mũdatũ: Coagulumq̃: ac Materialia Ignis: & Aeris: sub nomine Anthy'bar: Marthek: Stagno: uel Risoo' (quod Græce The'lima dicitur: & Hevraice Raço'n) positum in literis & numeris notatis (ut hic infra: & supra) per lineam perpendicularem inchoando a' penultima sursum ascendendo, & in ultimam terminando.

Martbek
Anthybar
R. 1500
Stagno

E . 5 . Lux maior.
H . 8 . Coagulum.
.C. T . 19 . Ignis. i. Lux maior.
R . 17 . Aer. i. Lux minor.
A . 1 . Lux minor: Insertio respõdẽtiæ Charatorum. xiii. g. q̃. iii. seu. xxiii. g. q̃. ii. cum. ½.
M . 12 . Hyle.
K . 10 . Aqua permanens.

72 .

A . 1 . Materia prima artis.
B . 2 . Lux minor: Insertio respõdẽtiæ Charatorum. xv. g. q̃. iii. & ultra: seu. xxiii. g. q̃. ii. &. ½. in circa.
Y . 22 . Lux maior.

H. .S.

Fig. 4. Mercury, philosophical mercury, fire, and air are numbered 1–4 in the text and connected to the symbols of mercury, the hieroglyphic monad, sun, and moon respectively (see diagram at head of page). Note also Dee's crossing out of "Arena alba." From J. Pantheus, *Voarchadumia* (Venice, 1530), 40v. British Library, C.120.b4 (2). By permission of the British Library.

quicksilver, remains (figure 4).[82] Whereas Dee's emendations of the text of the *Voarchadumia* are most often based on a comparison with the *Ars Metallicae*, this is an exception. Both Pantheus's texts describe the prime matter of alchemy as manufactured by purifying quicksilver seven times with white sand. This would mean that two substances are necessary in the process of manufacturing philosophical quicksilver. It is, however, a common idea in traditional alchemical literature that the alchemical process must originate in one substance only, and this is also in line with the principles of the hieroglyphical monad. It is therefore likely that this emendation of the text signifies that Dee found Pantheus's text erroneous.

Pantheus also describes the raw material of the art as a "mixture" (*mistum*): throughout the book, this word is heavily underlined, and in several instances Dee has transcribed the *Ars Metallicae* version, which uses "thing" or "body" (*rem*, *corpus*).[83] Significantly, these transcriptions have primarily been copied from pages discussing the initial stage and raw materials of the process, which could reasonably be taken to indicate that this was a topic that was of special interest to Dee, as he has in most cases deemed it adequate to underline the words that he found were different in his two Pantheus books, without transcribing the earlier version of the paragraph in instances where it is almost identical.

While underlinings in a text are usually interpreted as an expression of emphasis and consent, it is quite plain that this is not the case in Dee's marginalia in the *Voarchadumia*. The principle of unity is central to the concept of the hieroglyphic monad and Dee's description of the alchemical process in the *Monas Hieroglyphica*, and he describes the process as analogous to the creation of the world, with its one principle and source of creation symbolised by the central point of the hieroglyphic monad:

> The first and most simple manifestation and representation of things, non-existant as well as latent in the folds of Nature, happened by means of [a] straight line and a circle. Yet the circle cannot be artificially produced without the straight line, or the straight line without the point. Hence, things first began to be by way of a point, and a monad.[84]

This is the starting point of his construction of the monad symbol as explicated in the *Monas Hieroglyphica*, and as it is professed that the hieroglyphic monad gives knowledge of

[82] Pantheus, *Voarchadumia*, 40v. Pantheus's text on 40v is "Therefore we say that the first principle of nature (as is mentioned earlier) is quicksilver, purified seven times with white sand by the aid of fire, [and is] a coagulum and the substance of fire and air." (Primum ergo principium naturale (ut praedictum est) dicimus Arg. Uiuum, cum Arena alba per ignem ab Arg. uiuo septies mu[n]datu[m]: Coagulumq[ue]: ac Materialia Ignis: & Aeris.) The *Ars Metallicae* has in its place a different passage, which Dee has transcribed on an inserted page opposite 40v: "The first principle of nature is matter, or the material cause of earth, water, fire and air." (Primu[m] ergo principium naturale, est materia, seu causa materialis terrae, aquae, Ignis & Aeris.) Pantheus, *Ars Metallicae*, 465. Pantheus has elsewhere included white sand in the process of making philosophical quicksilver: "Arg. uiuo non uulgari: quod est Arg. uiuum per ignem & arenam albam septies mundatum" (non-vulgar quicksilver, which is quicksilver that have been purified seven times with the aid of fire and white sand). Pantheus, *Voarchadumia*, 37.

[83] Pantheus, *Voarchadumia*, 41v–42.

[84] Dee, *Monas Hieroglyphica*, Theorems I–II, 154–55. "Per Lineam rectam, Circulumque, Prima, Simplissimaque fuit Rerum, tum, non existensiu[m], tum in Naturae latentium Inuolucris, in Lucem Productio, representatioque. At nec sine Recta, Circulus; nec sine Puncto, Recta artificiose fieri potest. Puncti proinde, Monadisque ratione, Res, & esse caeperu[n]t primo."

the true nature of reality on all levels simultaneously, this idea is essential to Dee's theory of creative processes in nature, i.e. of alchemy. Because creation has one source, and the world originated in one point, by analogy, the alchemical process must also have its root in one initial principle only. The principle is a commonplace in traditional alchemical theory, as the *Emerald Tablet* says: "And as all things were produced by the mediation of one Being, so all things were produced from this one thing by adaptation. Its father is the Sun, its mother the Moon; the wind carries it in its belly, its nurse is the earth. It is the cause of all perfection throughout the whole world."[85]

The *Monas Hieroglyphica* thus describes the creation of the universe as emerging from one point — represented by the initial point in the monas symbol — with a parallel in the alchemical process, where the central point, "hidden away in its innermost centre" (in Centro Centri, Latens),[86] represents the first ingredient, mercury, which is "actuated" through divine influence, and which is also termed "the earth of matrimony" (Matrimonij Terram).[87] Even though the point is not present in this version of the hieroglyphic monad, it is probable that the symbol as a whole bears the same significance, and is meant to represent the highly potent, coagulating quicksilver, the philosopher's stone. The symbol thus had already been imbued with the alchemical meaning that it retains in the *Monas Hieroglyphica*.

The question of the number of initial ingredients in the alchemical process was therefore important to Dee. The marginalia contain several personal comments of Dee's regarding the ingredients that are to be used in alchemy. In a passage where Pantheus writes: "Notice however that there is [also] another first matter of the art" (Nota tamen quod est altera Materia prima artis), Dee has inserted this comment in the margin: "But in another sense, i.e. the ordinary, there is not" (sed est alio tame[n] sensu i[d est] vulgari: no[n] est).[88] On an inserted page facing this, he has also transcribed a passage from the *Ars Metallicae*: "For as Geber bears witness, this art depends not on a plurality of things, as he says. Our process consists of one stone only, one medicine."[89] Dee echoes this in a marginal note on the same page: "One element and one metal" (Elementa una et Metalla una).[90] Even though Dee was a very "adverse" reader, constantly questioning and emending the text, summaries and comments are relatively rare, and by no means evenly distributed through the text. Given these several comments and summaries within one single subject among all the subjects that Pantheus discusses, we can assume that this principle of unity in alchemy, so central to the concept of the hieroglyphic monad, was central to Dee's alchemical thinking already at the time of his reading of the *Voarchadumia*.

[85] H. S. Redgrove, *Alchemy: Ancient and Modern* (Philadelphia: David McKay, 1910), 41. Josten suggests that Dee's source was probably Agrippa's *De Occulta Philosophia*; see Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 106. Dee does, however, cite the *Emerald Tablet* in the *Monas Hieroglyphica*, Theorem XIIII, 166–67. Thomas Tymme also cites the *Emerald Tablet* in his introduction to the *Monas Hieroglyphica*, 17.

[86] Dee, *Monas Hieroglyphica*, 134–35.

[87] Dee, *Monas Hieroglyphica*, 134–35.

[88] Pantheus, *Voarchadumia*, 37v.

[89] "Nam ut testatur Geber, Ars talis no[n] co[n]sistit in pluratitate rerum, cum dicit. Est enim lapis Vnus, Medecina Vna, in q[uo] magisteriu[m] n[ost]r[u]m co[n]sistit." Pantheus, *Voarchadumia*, page inserted opposite 37v, transcribed from the *Ars Metallicae*, 463.

[90] Pantheus, *Voarchadumia*, 37v.

In reducing the number of ingredients to one, Dee has therefore brought Pantheus's text into accordance with the theory that he was to publish five years later. This one principle can be assumed to be a form of *argentum vivum*, or mercury. In the *Monas Hieroglyphica*, Dee combines the symbols of the sun, the moon and the four elements, and ends up with the symbol of Mercury with an additional solar point in its "head." With the addition of fire, represented by the Aries symbol at the monad's "feet," his monad thus encompasses all the principles that are active in an alchemical process. The fact that this symbol is similar to the traditional symbol of mercury is, of course, no coincidence — there are no coincidences in Dee's cabbala of nature. Even though all the metals and planets are represented by the hieroglyphic monad, mercury possesses a particularly prominent position, as it traditionally did in alchemical literature. Two forms of mercury are explicitly discussed in the *Monas Hieroglyphica*: a lunar form, which corresponds to a stage in the purification process,[91] and a solar form, "that other Mercury — who indeed is the uterine brother of the first — [which appears] when the lunar and solar magic of the elements is completed."[92] This mercury is "(by the will of God) that most famous Mercury of the philosophers, the microcosm, and Adam,"[93] i.e. an activated form of mercury that is the prime matter of alchemy.[94]

The triangular constellation of Mercury, the sun and the hieroglyphic monad repeatedly occurs among Dee's marginalia in the *Voarchadumia*.[95] The sun may here represent the solar power that in the *Monas Hieroglyphica* is described as necessary for the actualisation of the monad, and may be a parallel to the heat that is represented by the Aries symbol in the

[91] "Et Lunam, tertia elementatam vice, obscuriussic notabant. Quem, MERCVRIVM vocare solent." (And [also] in a more obscure fashion they represented the Moon, when it had the third time been applied to the elements, thus: which figure they usually call Mercury). Josten, "A Translation of John Dee's *Monas Hieroglyphica*," Theorem XII, 162–63.

[92] Dee, *Monas Hieroglyphica*, Theorem XIII, 164–65. "Mercurius ille alter: Prioris quide[m] Vterinus Frater. Lunari scilicet Solarique Elementorum Co[m]pleta Magia."

[93] Dee, *Monas Hieroglyphica*, Theorem XIII, 164–65. "Et, (NVTV DEI,) iste est Philosophorum MERCVRIVS, & ADAM." Dee proceeds to describe a method of producing gold by infusing silver or mercury with the spirits of copper and iron, but he says that this cannot be performed in our present time. The purpose of mentioning this method seems to be to show that the monad can also illustrate other alchemical methods known from tradition.

[94] Thomas Tymme, in his introduction to the *Hieroglyphic Monad*, similarly writes, "There are two Mercuries used in the worke of Alchemy. The one is the Male, not flying which is the Philosophers ☿ the other is the female or common ☿ whiche has wings and flyeth." T. Tymme, *A Light in Darkness*, 19. Josten notes that the *mercurius philosophorum* can also denote "an advanced stage of the preparation of the phil[o]sophers' stone, or the stone itself," but seems to agree with me that, in this context, it is meant to represent the prime matter of alchemy. Josten, "A Translation of John Dee's *Monas Hieroglyphica*," 165, footnote 53. See also L. Abraham (ed.), *Arthur Dee: Fasciculus Chemicus*, transl. E. Ashmole, *English Renaissance Hermeticism*, 6 (New York and London: Garland Publishing Inc., 1997), lxxii. "Mercury was one of the major yet most enigmatic symbols of alchemy. It symbolised the paradoxical transforming *arcanum* which was present at the crude, dark beginning of the *opus alchymicum* and transformed itself into the Philosopher's Stone at the culmination of the *opus*. Through the medium of Mercury all that is base could be transmuted into gold."

[95] Pantheus, *Voarchadumia*, title page; see also 16, where Dee has drawn the three symbols above each other.

monad. In a different constellation, Dee has associated the symbols of mercury, the hieroglyphic monad, the moon, and the sun with quicksilver, "Coagulum," air, and fire, respectively, by numbering the principles of the art in Pantheus's text and drawing symbols in the margins (see figure 4). Here, quicksilver and the hieroglyphic monad are labelled "artificial principles" (*principia artificalia*), and the moon and the sun "natural principles" (*principia naturalia*).[96] Again, looking at the context in which the monad symbol is used may give some indication as to what significance the symbol had for Dee at this time. As previously, we find that "ordinary" mercury is associated with the moon, and the hieroglyphic monad with the sun, as in the *Monas Hieroglyphica*, signifying philosophical mercury.[97]

Dee also associated the monad with the philosopher's stone in several places in the *Voarchadumia*. Where Pantheus discusses the alchemical principles "soft water" (*aquis mollibus*) and "hard water" (*aquis duris*), Dee has drawn a mercury symbol above the word "mollibus" and the hieroglyphic monad above the word "duris." "Soft water" is ordinary mercury, and "hard water" is mercury from which the fluidity and humidity have been removed, e.g. the philosopher's stone.[98] Again, the symbol of the hieroglyphic monad represents quicksilver as "actualised" by solar influence, i.e. the same creative principle as in the description of the initial stage of the alchemical process in the *Monas Hieroglyphica*. This, and the conjunction of mercury, the sun, and the hieroglyphic monad drawn on the title page of the *Voarchadumia* (figure 5), indicates that this process was already part of Dee's concept of the monad.

Dee's reservation regarding the existence of an additional first matter of the art — that "in another sense, the ordinary, there is not" — may seem rather inscrutable. However, by taking a closer look at the alchemical theories of the *Monas Hieroglyphica* alongside various alchemical works that were popular with alchemists in Dee's time, it is possible to formulate a tentative interpretation that can shed some light on Dee's use of the symbol of the hieroglyphic monad as a symbol of the prime matter of the alchemical art.

The idea of unity in the alchemical process is a recurring theme in the *Turba Philosophorum*, a common medieval alchemical sourcebook and an authority that Pantheus also cites several times, and that Dee already owned several copies of when he received the *Voarchadumia*:[99]

> [T]he Masters have said that what is perfected is one, and a diversity of natures does not improve that thing . . . Do not heed, therefore, the plurality of these compositions, nor those things which the philosophers have enumerated in their books. For the nature of truth is one, and the followers of Nature have termed it that one thing in the belly whereof is concealed the natural arcanum . . . there are not many or diverse Natures, but one having in itself its own natures and properties, by which it prevails over other things. Do you not see that the Master has begun with one and finished one?[100]

[96] Pantheus, *Voarchadumia*, 40v.

[97] Dee, *Monas Hieroglyphica*, Theorem XIII, 164–65.

[98] Pantheus, *Voarchadumia*, 21v. According to Clulee, this principle is "Pantheus's version of the philosophers' stone." Clulee, *John Dee's Natural Philosophy*, 102.

[99] See, for example, Glasgow University Library, MS Hunter U.4.11 (Roberts and Watson, M4), inscribed "Johannes Dee 1556," which Julian Roberts and Andrew Watson describe as "heavily annotated." See J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), 112 (I would like to thank Stephen Clucas for drawing my attention to this reference).

[100] A. E. Waite (ed.), *The Turba Philosophorum* (New York: Samuel Weiser, 1970), 198–99; see also 50–55 and 184–86.

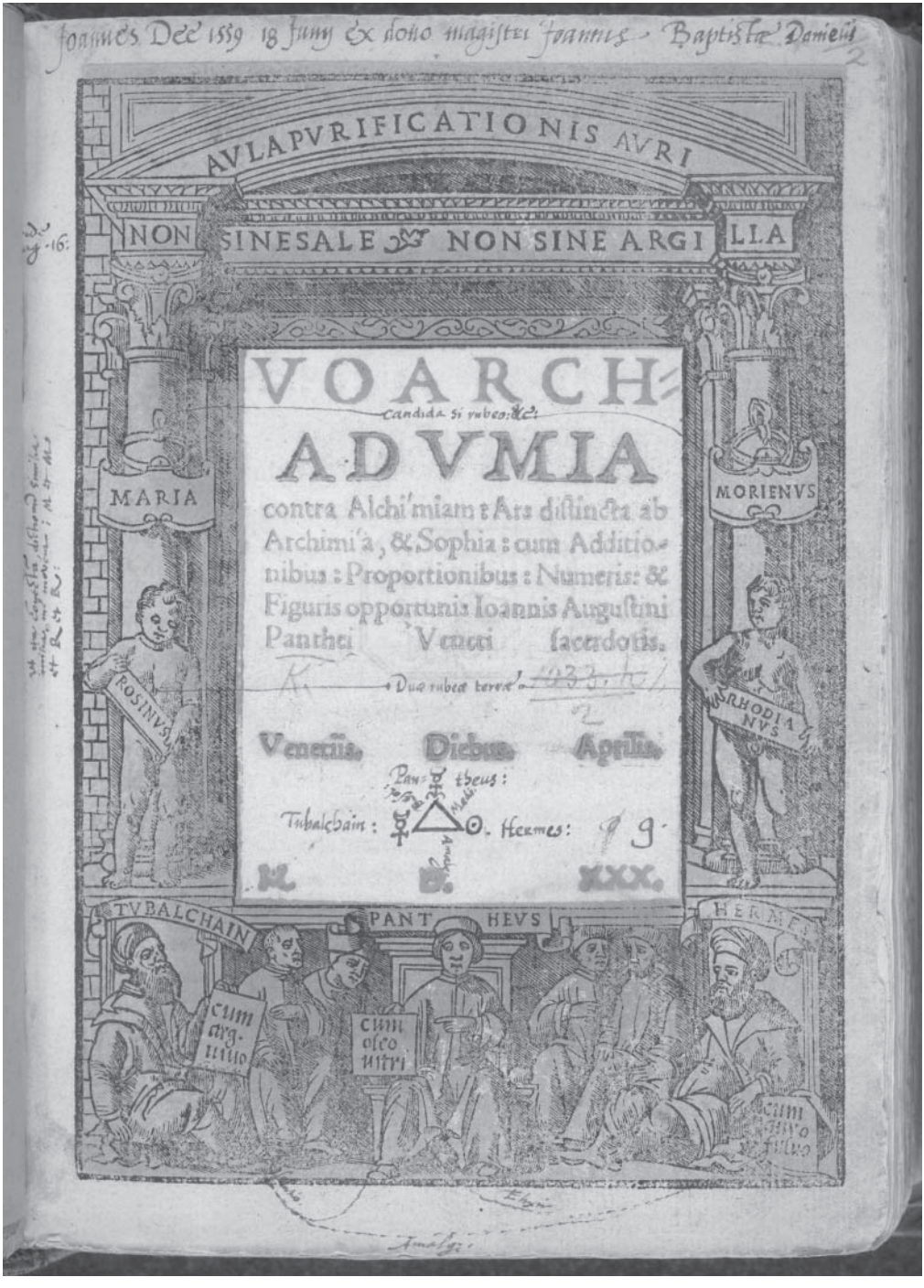


Fig. 5. Title page of the *Voarchadumia*, with diagram by Dee showing the triangular constellation of the sun, mercury, and hieroglyphic monad. British Library, C.120.b4 (2). From J. Pantheus, *Voarchadumia* (Venice, 1530). By permission of the British Library.

The *Turba Philosophorum* proceeds to warn the seekers after wisdom not to be confused by the plurality of names of the one substance, since alchemists have used these many names merely out of caution:

> Do not then be deceived by the multiplicity of names, but rest assured that it is one thing, unto which nothing alien is added. Investigate the place thereof, and add nothing that is foreign. Unless the names were multiplied, so that the vulgar might be deceived, many would deride our wisdom.[101]

Still, this one substance may be understood as a composite of two substances:

> [W]hen ye read in the books of the philosophers that Nature is one thing only, and that she overcomes all things: Know that they are one thing and one composite. Do ye not see that the complexion of a man is formed out of a soul and body; thus, also, must ye conjoin these, because the Philosophers, when they prepared the matters and conjoined spouses mutually in love with each other, behold there ascended from them a golden water![102]

What is meant by the "body" and the "spirit" of the substance (the "spouses") becomes clearer when the *Turba Philosophorum* goes on to describe how the alchemist should "conjoin the male to the female, which are vapour and quicksilver."[103] Vapour was regarded by alchemists as the spirit of the substance, and often as having primacy over the substance itself: "The first matter of bodies is not the mercury of the vulgar, but is an unctuous and humid vapour. The mineral stone is made from the humid, and the metallic body from the unctuous."[104] This is the reason why extreme pains were often taken to ensure that the vapour did not escape during the alchemical process — which, of course, resulted in many explosions. A parallel is found in the preface to the *Monas Hieroglyphica*, where Dee describes the first stage of the alchemical process as the "actualisation" of an earthly body by "a divine power" and solar and lunar influence, which results in "the earth of matrimony" (Matrimonij Terram). Like the author of the *Turba Philosophorum*, Dee ascribes primacy to the "spirit" of matter in stating that this is merely the visible sign of the actual union of influences (Influentalis Coniugij, Terrestre Signum).[105] In agreement with the *Turba Philosophorum*, Dee believed that nothing alien should be added to this substance, which is both one and composite.[106] Philosophical mercury is also often described as containing a core of philosophical sulfur, which is a non-volatile and non-flammable sulfur.[107] The resulting substance is, however, seen as one integrated substance, and not a mixture. Sulfur was also classified by Pseudo-Geber among the spirits.[108] Thus, it would be possible for Dee partially to accept Pantheus's statement that the initial substance of alchemy is a mixture — of quicksilver and the creative seed of an inherent, sulfuric spirit — while

[101] Waite, *The Turba Philosophorum*, 207.
[102] Waite, *The Turba Philosophorum*, 134.
[103] Waite, *The Turba Philosophorum*, 135.
[104] Waite, *The Turba Philosophorum*, 135n (a quote from *The Rosary of the Philosophers*).
[105] Dee, *Monas Hieroglyphica*, 134–35.
[106] "[T]he monad can no longer be fed or watered on its native soil, until the fourth, great, and truly metaphysical, revolution be completed." Dee, *Monas Hieroglyphica*, 134–35.
[107] Pantheus subscribes to a version of this view; see Pantheus, *Voarchadumia*, 15v, 37. See also Clulee, *John Dee's Natural Philosophy*, 99.
[108] F. Sherwood Taylor, *The Alchemists, Founders of Modern Chemistry* (London, Toronto: William Heinemann, 1951), 80.

"in another sense, the ordinary," still maintaining the monad's principle of substantial unity.[109]

Pantheus's two books also vary in regard to the number of "philosophical bodies" or metals. In the *Voarchadumia*, they are said to be six: "The metals of the philosophers are six (for quicksilver is not a metal, but the matter of metals)."[110] Even though the wording of the passage as a whole is different in the *Ars Metallicae*, only the word "six" is heavily underlined by Dee. In the *Ars Metallicae*, the number of "philosophical bodies" (Philosophoru[m] corpora) is seven. Dee has transcribed the passage on an inserted page, and again heavily underlined the word "seven."[111] In Dee's construction of his symbol of the hieroglyphic monad, he utilises the traditional seven astrological planet signs, each of which has a counterpart in the "lower world," a metal, which for Dee makes the correct number of philosophical bodies seven. I believe that the fact that Dee in this paragraph has only underlined the numbers — and that he did this even in the transcribed paragraph, which is a rare occurrence — could indicate that he found this change significant. It is not unlikely that he disagreed with it, as it is not in accordance with his own numerical theory as expressed in the symbol of the monad, which is composed of the signs of the seven planets or metals.[112] Dee is thus more concerned with the qualities of specific numbers than is Pantheus. To Pantheus, it seemingly does not matter whether there are six or seven philosophical bodies, whereas the number is significant to Dee.

These marginalia in the *Voarchadumia* show that several of the central principles of the theory of the hieroglyphic monad were present in Dee's mind and already contained in the monas symbol in 1559. The principles of unity in all natural processes and of the seven philosophical bodies are present, and he shows a concern for the qualities of individual numbers that surpasses that of Pantheus's. His belief in the analogy between the proportions in language and those of the elements of metals also exceeds Pantheus's, and he has already experimented with cabbala and numerology as keys to knowledge about the natural world. Thus, all the elements that, according to Clulee, are first seen in the *Monas Hieroglyphica* — magic, cabbala, and numerology — are already present in his marginalia in the *Voarchadumia*, and Dee's statement in the *Monas Hieroglyphica* that the writing and publication of this work in 1564 was merely an explication of ideas that had been with him for seven years should probably be given more credit than has hitherto been the case.[113] The

[109] Possibly, the solar point in the middle of Dee's hieroglyphic monad could be seen to denote this component, which is one with the substance of mercury.

[110] "[S]apientum metalla sunt sex (no[n] enim Arg. uiui est metallum: sed Materia . . . metallorum." Pantheus, *Voarchadumia*, 38v.

[111] Pantheus, *Voarchadumia*, page inserted opposite 38v, transcribed from the *Ars Metallicae*, 464: "Philosophoru[m] corpora sunt septem: quoru[m] primus est Sol, eorum optimus rex & Caput." (The philosophical bodies are seven: of which the first is the Sun, their excellent king and Head.)

[112] The planets are listed in the *Monas Hieroglyphica*, Theorem XXI, 187. That Dee also considered the moon and sun to be planets is seen in Theorem III, 154–55. The septenary is also mentioned as significant in Theorem VI, 156–57, as the cross of the hieroglyphic monad can be seen to consist of two straight lines and the point that they have in common, and four straight lines. The number six is not granted any similar significance in the *Monas Hieroglyphica*.

[113] Dee, *Monas Hieroglyphica*, 146–47. "Nam quem Annos prius continuos Septem, Mente gestaui mea." (My mind had been pregnant with it during the whole course of seven years.)

geometrical construction of the monad, and the speculation on letters and numbers in the *Monas Hieroglyphica*, may be seen as rhetorical exercises that confirm Dee's theories but do not signify a drastic change in his scientific outlook. This may indicate a greater continuity in Dee's intellectual development than is suggested by Clulee's hypothesis that a "radical disjuncture" and "great metaphysical revolution" occurred in Dee's life in connection with the writing and publishing of the *Monas Hieroglyphica*.

Conclusion

Traditionally, the Dee historiography that presents Dee as a standard-bearer of modern science has tended to marginalise Dee's alchemy, which, along with his angel magic, was viewed as more premodern and irrational than his other activities. The relegation of the more "fantastic" of his alchemical projects to an episode late in his life, i.e. the 1580s and 1590s, made it possible to "blame" his assistant and skryer, Edward Kelley. Even within the Warburg school, which usually emphasised the close and mutually fruitful relationship between Dee's science and his magic, a line was drawn at the transmutation of metals. Thus, Calder writes: "[P]robably it was not until a later period of his life than the present, impelled by the enthusiasm of Dyer and the greedy curiosity of Kelly, that Dee became at all deeply involved in the pursuit of transmutation and the Philosophers' Stone on any practical level."[114] The implication is that Dee's clear expressions of an interest in alchemy as early as the 1550s and 1560s in fact expressed a purely metaphysical or religious orientation, which he did not "pollute" by putting it into practice. Calder established a "scientific," mathematical (and even Copernican) Dee persona that lasted until about 1583, when, through the influence of the necromancer Kelley (and very much in accordance with the Faustian myth), he began to dabble in magic, left science for ever, and died poor and unhappy.[115] Even the Warburg school's critic Clulee adheres to this part of the "myth of the Magus," and states that "even after separating from Kelley and returning to England in 1589 he never resumed any significant work in natural philosophy or science."[116] However, as late as 1592, Dee expressed a continuing interest in science, as he proposed to establish an international centre for catoptric experimentation at St. Cross Hospital.[117]

According to Clulee, the publication of the *Monas Hieroglyphica* in 1564 marks a dramatic turning point in Dee's career, a "great metaphysical revolution,"[118] after which his

[114] Calder, "John Dee Studied as an English Neoplatonist," 6, VII, 584.

[115] This Faustian myth about Dee has been criticised by William Sherman, who has shown that Dee was still in good grace with the court at the end of his life, and "reached as high a position as was possible for someone of his class and occupation." Sherman, *John Dee: the Politics of Reading and Writing*, 16.

[116] Clulee, *John Dee's Natural Philosophy*, 204.

[117] "The Compendious rehearsal of John Dee his dutifull declaration, and proofe of the course and race of his studious life," in *Johannis Glastoniensis Chronica* (Oxford, 1776), II, 544–46. See also Sherman, *John Dee: the Politics of Reading and Writing*, 18.

[118] This ironic expression is borrowed from the *Monas Hieroglyphica*, 134–35, where the monad in the alchemical process is described as being completed through a fourth "great, and truly metaphysical revolution," after which the alchemist will "go away into a metamorphosis and will afterwards very rarely be held by mortal eye." See Clulee, *John Dee's Natural Philosophy*, 118.

scientific pursuits turn into a spiritual quest for God. Clulee's critique of Frances Yates and Peter French and their attempt to construe one coherent Dee biography within the framework of the Hermetic Neo-Platonism of the Renaissance was clearly a decisive step towards an understanding of Dee's intellectual development on its own premises. However, this study of Dee's marginalia in the *Voarchadumia* may indicate that a division of Dee's intellectual life into phases, involving a "great metaphysical revolution" in 1564, may be too schematic, and that there was in fact greater coherence and continuity in Dee's biography than Clulee's tripartite construction allows for.

Ptolemy's West Africa Reconstructed

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Abstract. We reconstructed Ptolemy's map of ancient West Africa using a modern geographic information system (GIS). Our analysis showed that the relevant information in Ptolemy's "Geography" is a compilation of data from three or more sources, including at least one version of the Periplus of Hanno, and that some of the data is apparently redundant. This finding entails more realistic estimates of chances to locate ruins of the lost ancient cities mentioned by Ptolemy. Our reconstruction improves understanding of what West Africa was like in the distant past.

Keywords. Ptolemy, ancient map, West Africa, reconstruction, GIS

1. Introduction

Reconstruction of ancient West Africa based on the data from Ptolemy's Geography [1] was attempted before; see a book by W.F.G. Lacroix [2]. We took into account some of the earlier findings. However, the researchers encountered significant difficulties. Richard Smith [3] pointed out that Claudius Ptolemy "provides an enormous mass of mostly indigestible data in the form of names and locations of peoples and places, severalfold more than all other ancient authors combined... But Ptolemy was essentially a mathematician, and his interest was in map-making rather than history, ethnography, or culture. His goal was to complete his map, which he seems to have done much better for East than West Africa. On the eastern coast his accuracy extends to below the equator; in the west, however, it begins wearing thin in southern Morocco. He has been accused of repeating and inverting names sometimes alternating between their Greek and Latin forms when he ran out of data to fill in the blank spaces." In this paper, we will demonstrate that the repetitions of names are largely due to Ptolemy's work being, in essence, a compilation. However, the reader should bear in mind that toponyms can be duplicated naturally, as people migrate and name similar objects in different places. We will divide Ptolemy's coordinate points for West Africa into several groups determined by analyzing the differences of Ptolemy's latitudes for pairs of similar toponyms. Modern coordinates will be determined or estimated both for the points believed to be "real" and the suspected redundant duplicates, just in case the latter happen to be products of natural duplication of geographic names. We will discuss some particularly interesting cases, including those traceable to the Periplus of Hanno. In the next sections of this paper, we will also describe the steps of our iterative reconstruction process.

2. Initial analysis

We selected 25 reference points located in Morocco and built a simple two-dimensional regression that yielded two equations,

$$\lambda_{\text{Modern}} = a_0 + a_1 \cdot \lambda_{\text{Ptolemy}} + a_2 \cdot \varphi_{\text{Ptolemy}} \quad (1)$$

and

$$\varphi_{\text{Modern}} = b_0 + b_1 \cdot \lambda_{\text{Ptolemy}} + b_2 \cdot \varphi_{\text{Ptolemy}}, \quad (2)$$

where a_0, a_1, a_2, b_0, b_1, and b_2 are the regression coefficients, λ_{Modern} and λ_{Ptolemy} are longitudes in the coordinate systems denoted by the subscripts, and φ_{Modern} and φ_{Ptolemy} are the corresponding

latitudes. Eqs. (1) and (2) were applied to calculate the approximate modern coordinates of the points located in Morocco and further south from it, along with those of some of the known points in Algeria and Tunisia. The model's linearity guaranteed that it was relatively safe to extrapolate with.

Once the results were plotted in a GIS, distortions became apparent. In particular, the six Beatorum islands ended up between Canary Islands and Cape Verde. Pliny the Elder [4] tells us that one of those islands, Ninguaria, is covered with snow. Hence, it is identified with Tenerife, where snow can be seen on Pico de Teide, and the island located next to it, Canaria, is identified with Gran Canaria [2]. (These islands were not among our reference points at this step.) Pico de Teide seemingly marks Ptolemy's prime meridian, as his longitude of Ninguaria is equal to 0 degrees. The difference of Ptolemy's latitudes between two islands named Junonia (one of them also allegedly known as Autolala) equals 8º35', while Pliny the Elder conveys that, according to Juba, "a second island has the name of Junonia, but that it contains nothing beyond a small temple of stone; also that in its vicinity there is another, but smaller, island of the same name, and then another called Capraria which is infested by multitudes of huge lizards... in sight of these islands is Ninguaria…" Besides, the difference of Ptolemy's latitudes between Ganaria promontory and Canaria island is equal to 9º30', and this value also seems too large. As no mountains could be found near the location where Ptolemy's "Solis mountains" were placed, we found it useful to search for this mysterious object. The search led us to a classification of points described in the next section.

3. Classification of Ptolemy's points

Herodotus [5] informs: "The coast of Libya along the sea which washes it to the north, throughout its entire length from Egypt to Cape Soloeis, which is its furthest point, is inhabited by Libyans of many distinct tribes who possess the whole tract except certain portions which belong to the Phoenicians and the Greeks." He also says, "Sataspes went down to Egypt, and there got a ship and crew, with which he set sail for the Pillars of Hercules. Having passed the Straits, he doubled the Libyan headland, known as Cape Soloeis, and proceeded southward. Following this course for many months over a vast stretch of sea, and finding that more water than he had crossed still lay ever before him, he put about, and came back to Egypt."

The Periplus of Hanno [6] says, "After passing through the Pillars we went on and sailed for two days' journey beyond, where we founded the first city, which we called Thymiaterium; it lay in the midst of a great plain. Sailing thence toward the west we came to Solois, a promontory of Libya, bristling with trees. Having set up an altar here to Neptune, we proceeded again, going toward the east for half the day, until we reached a marsh lying no great way from the sea, thickly grown with tall reeds. Here also were elephants and other wild beasts feeding, in great numbers."

According to Pliny the Elder, "The extreme promontory of Africa, which projects into the ocean, is called Ampelusia by the Greeks. There were formerly two towns, Lissa and Cotte, beyond the Pillars of Hercules; but, at the present day, we only find that of Tingi, which was formerly founded by Antaeus, and afterwards received the name of Traducta Julia, from Claudius Caesar, when he established a colony there."

From this information, we concluded that the objects named "Solis mountains" and "Soloentia promontory" by Ptolemy are, in fact, two duplicates of his "Cotes promontory" (this name is apparently related to Pliny's "Cotte" and Hanno's "Gytta"), now Cap Spartel. We preliminarily assigned the likely duplicates to three groups dubbed "Group Cotes", "Group Solis", and "Group Soloentia". Ptolemy placed his Soloentia promontory far south, and Group Soloentia is small.

This may be due to poor quality of Ptolemy's source of information for it. For the suspected pairs of duplicates, we then plotted the differences of Ptolemy's latitudes as shown in Figure 1. The latitudes are of interest, as the shoreline of West Africa is oriented roughly north-south. The points in Fig. 1 formed four clusters, with one remarkable "special case" at (13,4). Let's discuss this special case first.

The y-coordinate value of the point that represents the special case (4 Ptolemy's degrees) is the latitude difference between mouths of two rivers, Stachir and Daras. We noticed that Ptolemy's description of Stachir matches Hanno's description of a river named Chretes. Indeed, Ptolemy speaks of the "Rysadius mountains, in which the Stachir river takes its rise flowing through the Caeonia lake not far from the mountains and the Nias river." One translation of The Periplus of Hanno [6] says, "Thence, sailing by a great river whose name was Chretes, we came to a lake, which had three islands, larger than Cerne. Running a day's sail beyond these, we came to the end of the lake, above which rose great mountains, peopled by savage men wearing skins of wild beasts, who threw stones at us and prevented us from landing from our ships." The name "Caeonia" in Ptolemy's description may be a variation of "Cerne". It is worth mentioning that a different interpretation of this part of the periplus exists [7], "Sailing from there, we crossed a river called Chretes, and reached a bay, which contained three islands, bigger than Kerne. After a day's sail from here, we arrived at the end of the bay, which was overhung by some very great mountains, crowded with savages clad in animals' skins. By throwing stones, they prevented us from disembarking and drove us away." Ptolemy also mentions a river named Daratis, or Daras. This toponym survives as Draa, and "Chretes" appears to be just another form of it. Pliny the Elder mentioned that there were crocodiles in Daratis. According to K. de Smet [8], it was claimed that a relic population of crocodiles lived in the valley of Draa until the early twentieth century. Unfortunately, it is difficult to determine with certainty which of the mouths of Draa's extensive delta once corresponded to Ptolemy's Stachir (Hanno's Chretes), and whether it was the same mouth as that of Ptolemy's Daras. In fact, the mouth currently considered to be the main one of Draa used to be called "Wady Nun" in the recent past, and the modern Cap Draa used to be called "Cap Noun". The name Noun (Nun) is similar to the names of two rivers mentioned by Ptolemy, Nuius and Nias. The mouth of the former would be located 3º20' north from that of Daras (7º20' north from Stachir) in Ptolemy's coordinates, and the mouth of the latter would be found 6º south from Daras, 2º south from Stachir. If the etymology of Nuius-Nias traces to Nun, the Egyptian god of the primeval watery abyss, bearing similarity to the biblical Noah and Plato's "noos", then the name could repeat naturally.

In the same cluster as the pair *(Nuius, Nias)*, the following four other pairs of likely duplicates are found: *(Massa river, Masitholus river)*, *(Ganaria promontory, Catharum promontory)*, *(Ganaria promontory, Arsinarium promontory)*, and *(Ganaria promontory, Canaria island)*. Rather than representing true duplicates, the last pair merely contains two objects unlikely to be far away from each other, as we mentioned in Section 2. Not surprisingly, this cluster is the closest one to the Stachir-Daras point in Fig. 1.

Four pairs of Ptolemy's points form a cluster named "Group Soloentia - Group Cotes". It is remarkable how "Baba town" and "Ubrix" from Group Soloentia are shifted south relative to Baba and Vobrix from Group Cotes. Pliny the Elder says, "In the interior, at a distance of forty miles from Lixos, is Babba, surnamed Julia Campestris, another colony of Augustus…" Babba's existence was confirmed by an inscription found at Thamusida (Ptolemy's Tamusida), according to Rebuffat [9]. Its exact location remains unknown. We will describe our approximate localization technique elsewhere in this paper. It pointed to a location near the modern Moroccan town of Boured for Ptolemy's Vobrix. Considering that Thamusida is also located in Northern Morocco, we strongly believe "Baba town" and "Ubrix" to be Ptolemy's duplicates of the lost ancient cities of Babba and Vobrix. Indeed, Thamusida is apparently named after Tammuz

(Dumuzid), a popular god also worshipped under such etymologically related names as Adonis and Dionysus, whose cult once had strong presence in Northern Morocco. Perhaps, Thamusida was one of the names of a female deity related to him. The other pairs found in this cluster are *(Soloentia promontory, Cotes promontory)* and *(Ussadium promontory, Ryssadium promontory)*.

The third cluster found in Fig. 1 consists of seven points with the x-coordinate values between 20 and 28 degrees, yet only six points are seen, because two points coincide exactly. Namely, Sala city (now Sale, Morocco) is located near the mouth of the Sala river, and, similarly, Salathus town is placed at the mouth of the Salathus river. This city-river pair will repeat again in the other cluster. In this one, we also find *(Cusa river, Chusar river)*, *(Phuth river, Ophidis river)*, *(Molochath, Malachath)*, *(Benta, Byntha)*, and *(Mysocaras harbor, Bagaza town)*. It is worth noting that a river listed by Ptolemy twice, as Molochath and Malva, is the modern Oued Moulouya. As Ptolemy places the town of Galapha near it, it appears that this same river is also Chaucer's Galaphay [10], so Galapha is yet another likely duplicate of the town of Molochath. We identify Ptolemy's "Mysocaras harbor" with El Jadida (former Mazagan). John Malalas [11] mentions that a river that separates Cilicia from Syria was called Typhon, or Ophit. Chus (Cush) and Phut (Phuth) were listed among the sons of Cham in the Bible [12]. Isaac Newton [13] pointed out the similarity of Phut, Python, and Typhon.

The fourth cluster in Fig. 1 represents nine more pairs of likely duplicates. Two rivers named Sala form a pair, and the cities named "Sala city" and "Vala" form a complementary one. Ptolemy's "Rusibis port" is often claimed to be El Jadida (Mazagan), or, alternatively, a nearby village of Moulay Abdallah. Hanno's Acra apparently occurs twice, as Acrath and Oecath. Ptolemy's city of Volubilis is named "Volubilis Diourus" on the fifteenth century map by Donnus Nicholaus Germanus reproduced in [1], so we paired it with Dorath. The other pairs in this cluster are *(Cotes promontory, Solis mountains)*, *(Tamusida, Tamusiga)*, and *(Asana river, Agna river)*.

We formed two groups of reference points that corresponded to "Group Cotes" and "Group Solis". The technique described in Section 2 was then applied twice to the other points, and the results were visualized in a GIS in order to determine which group a point more likely belonged to. This allowed us to identify some of those points with modern objects, sometimes tentatively. ("Group Soloentia" is too small to use its points this way.) In other cases we applied an approximate localization technique described in the next section.

4. Approximate localization of Ptolemy's points

Even though the Earth is not exactly spherical, the problem of approximate localization of Ptolemy's points can be interpreted as that of scattered data fitting on a sphere. Multiple methods for such data fitting are known, see a paper by Fasshauer and Schumaker [14]. From the previous discussion, it can be safely concluded that local interpolation is likely to outperform the fits based on sets of reference points for larger areas. We utilized a simple technique graphically illustrated in Figure 2. Namely, whenever Ptolemy's point lies inside a triangle formed by three known reference points, its location on the modern map can be approximated as follows. The modern coordinates of each reference point are weighed by a coefficient defined as the ratio of the area of a triangle formed in Ptolemy's coordinate system by the other three points to the area of the triangle formed in Ptolemy's coordinate system by the three reference points themselves. The approximate modern coordinates of the inside point are then computed by summing up the products. In our computation of the areas in Ptolemy's coordinate systems, we applied a special *narrowing coefficient* γ to the longitudinal differences in order to account for Ptolemy's underestimation of the length of equator. J. Lennart Berggren and Alexander Jones [15] pointed out that Ptolemy's estimate of the length of equator is about 18 percent too small, so, as far as the

longitudes are concerned, "his equivalent for one degree in stades is only about 82 percent of what it should be." Furthermore, we determined that Ptolemy's underestimation is unevenly distributed. That is to say, the local value of the narrowing coefficient should be between 0.85 and 0.95 in Asia Minor, yet it is approximately 0.73 in Morocco, so we used the latter value in our computations. The actual numerically stable formulas are as follows. The area of a spherical triangle can be computed as

$$S = 4 \cdot \arctan \sqrt{\tan\left(\frac{s}{2}\right) \cdot \tan\left(\frac{s-a}{2}\right) \cdot \tan\left(\frac{s-b}{2}\right) \cdot \tan\left(\frac{s-c}{2}\right)}, \qquad (3)$$

where a, b, and c are the lengths of its sides in radians, and $s=(a+b+c)/2$. Each of the lengths of the sides of a spherical triangle was computed as a *modified great circle distance*

$$d_{1,2} = 2 \cdot \arcsin\left[\min\left\{1, \sqrt{\left(\sin\frac{|\varphi_1 - \varphi_2|}{2}\right)^2 + \cos\varphi_1 \cdot \cos\varphi_2 \cdot \left(\sin\frac{\gamma\,|\lambda_1 - \lambda_2|}{2}\right)^2}\right\}\right], \qquad (4)$$

where φ_1 and φ_2 are the latitudes of two vertices of the triangle, λ_1 and λ_2 are the corresponding longitudes, and γ is the narrowing coefficient. Both latitudes and longitudes are expressed in radians. The ordinary *great circle distance* can be computed using Equation 4 by setting $\gamma=1$. There seems to be no need to modify the latitude differences. In particular, the latitudinal narrowing coefficient computed for the pair *(Byzantium, Tonice)*, i.e. *(Istanbul, Tanga),* is equal to (41.0333+5.0667)/(43.0833+4.25) = 0.9739. This value is sufficiently close to 1. Indeed, ancient astronomers could measure latitudes of objects on Earth with reasonably good precision at the time of Ptolemy. This was not the case with the longitudes and longitude differences. A detailed explanation of this fact can be found in the introduction to [15].

5. The reconstruction map

Our integrated reconstruction map of Ptolemy's West Africa is shown in Plates 1 and 2. It was produced using ArcView GIS Version 3.0a. A couple of image conversions and minor corrections were subsequently made in Jasc Paint Shop Pro Version 7.04.

Only five or six points located east from the mouth of Oued Moulouya are shown. We felt that it was important to show the city of Gao. We identified it with Ptolemy's Cuphe, Nigira metropolis, and possibly Geva, shown on the eastern side of the second part of our map, in Plate 2. As the reader might have realized from the previous discussion, Ptolemy did not have sufficient information to determine the correct course of the Niger river. Not surprisingly, a few identifications in the Southern part of West Africa had to be made based on similarity between ancient and modern names. For instance, we identified Ptolemy's Thamondocana with Tombouctou. We accepted the identification of Ptolemy's Tucabath with Togba proposed by W.F.G. Lacroix [2]. Furthermore, we suspect that Ptolemy's Thupae is a duplicate of Tucabath. We identified Ptolemy's Anygath with the ancient ruins of Aoudaghast (Mauritania). Ptolemy's Thige and Pesside are identified as the present day Segou and Mpessoba (Mali), respectively.

We strongly believe that Ptolemy's Talubath corresponds to the modern oasis of Tabelbala. According to Jean-Pierre Rossie [16], its inhabitants speak a language of their own, completely different from the languages of the surrounding nomadic or settled Saharan populations. Their language is of Black African origin but influenced by Amazigh and Arabic languages. Indeed, Ptolemy calls a nearby tribe "Melanogaetuli". The Greek word "melanos" means "black".

Hanno described a volcanic eruption of a very high mountain called "Theon Ochema" (The Chariot of Gods). We believe that his description is consistent with the volcano being located on an island, in which case Ptolemy's "Theon (Ochema) mountains" should correspond to Pico de Teide, the third largest volcano on Earth after Mauna Loa and Mauna Kea. The Periplus of

Hanno appears to be somewhat garbled. In [6], we find these descriptions: "Having taken in water there, we sailed along the shore for five days, until we came to a great bay, which our interpreters said was called Horn of the West. In it there was a large island, and within the island a lake of the sea, in which there was another island… Thence, sailing along by the fiery torrents for three days, we came to a bay, called Horn of the South. In the recess of this bay there was an island, like the former one, having a lake, in which there was another island, full of savage men." Jona Lendering [7] pointed out that both Horns had to be promontories, not bays. Furthermore, it appears to us that the "bays" and "lakes" ("lagoons" in [7]) supposedly containing other islands should also be interpreted as promontories pointing at those other islands. Perhaps, those promontories were once described dubiously as "bends", and a subsequent translation altered the intended meaning. Having accepted this approach, we looked closely at Hanno's description of Cerne [7]: "When we had got interpreters from the Lixites, we sailed along the desert shore for two days to the south. After sailing eastward for one day, we found in the recess of a bay a small island, which had a circumference of five stades. We left settlers there and called it Kerne." The location of Ptolemy's Lix is known (see Plate 1). As one Attic stade is approximately equal to 185 meters [15], it is difficult to accept that Hanno's Cerne was Gran Canaria, as Lacroix suggested [2]. But if this "bay" is actually a promontory, then by sailing westward (not eastward) Hanno might be able to reach Selvagens Islands. Perhaps, Portuguese had good reasons to call them "the islands of savages" when they were discovered in 1438. Hansen [17] and Steiner [18] documented some archaeological work done on Selvagem Grande, the largest island of the group. We do not share Lendering's opinion that Hanno reached Mount Cameroon.

We identified Ptolemy's Autolala, a city of Autololes, with Aglou. A tribe named "Ahl Aglou" still lives nearby. Ptolemy's Thuilath might correspond to the tribal area of Ida Oultite. Ptolemy's Suriga is now called Essaouira. This city was named Souirah on an 1844 map by C.C.F. Radefeld [19]. Ptolemy's Herpis is now called Guercif.

Perhaps, the most questionable of our assignments based on toponymic analysis is that of Ptolemy's Iarzitha to the modern Ouarzazate. Even though this city was founded by the French in 1928, its name is of Berber origin, meaning "the calm city", and some older kasbahs are found at that location and nearby, on an island of the lake created by the modern El Mansour dam.

6. Conclusions and future work

We reconstructed Ptolemy's map of ancient West Africa. Our reconstruction improves understanding of what West Africa was like in the distant past. Further improvement can be achieved by means of archaeological work or via analysis of aerial and satellite photographs of the potential locations of lost ancient cities. Known ruins, such as the ancient town of Sabratah in Libya, are readily recognizable in Google Earth Plus 3.0 at high resolution. The results documented in this paper represent part of our project aimed at complete reconstruction of Ptolemy's Oikumene ("the known world").

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Notes

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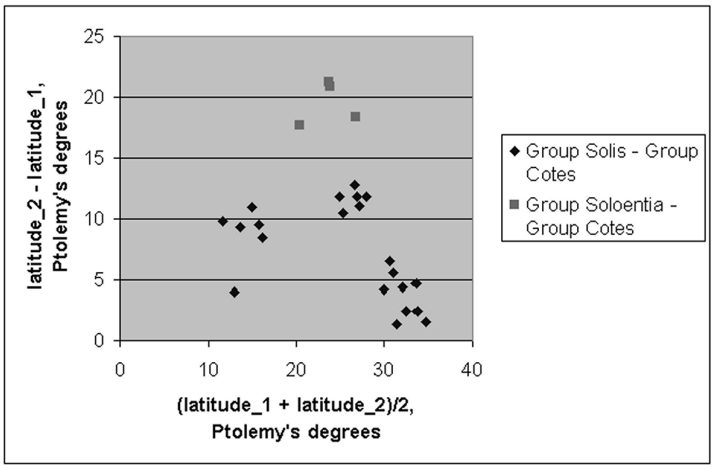

Figure 1. Differences of Ptolemy's latitudes plotted for pairs of suspected duplicates

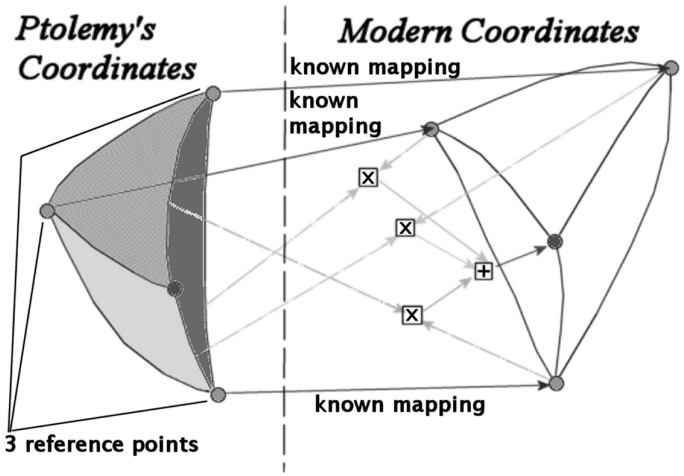

Figure 2. Approximate localization by local interpolation on a sphere

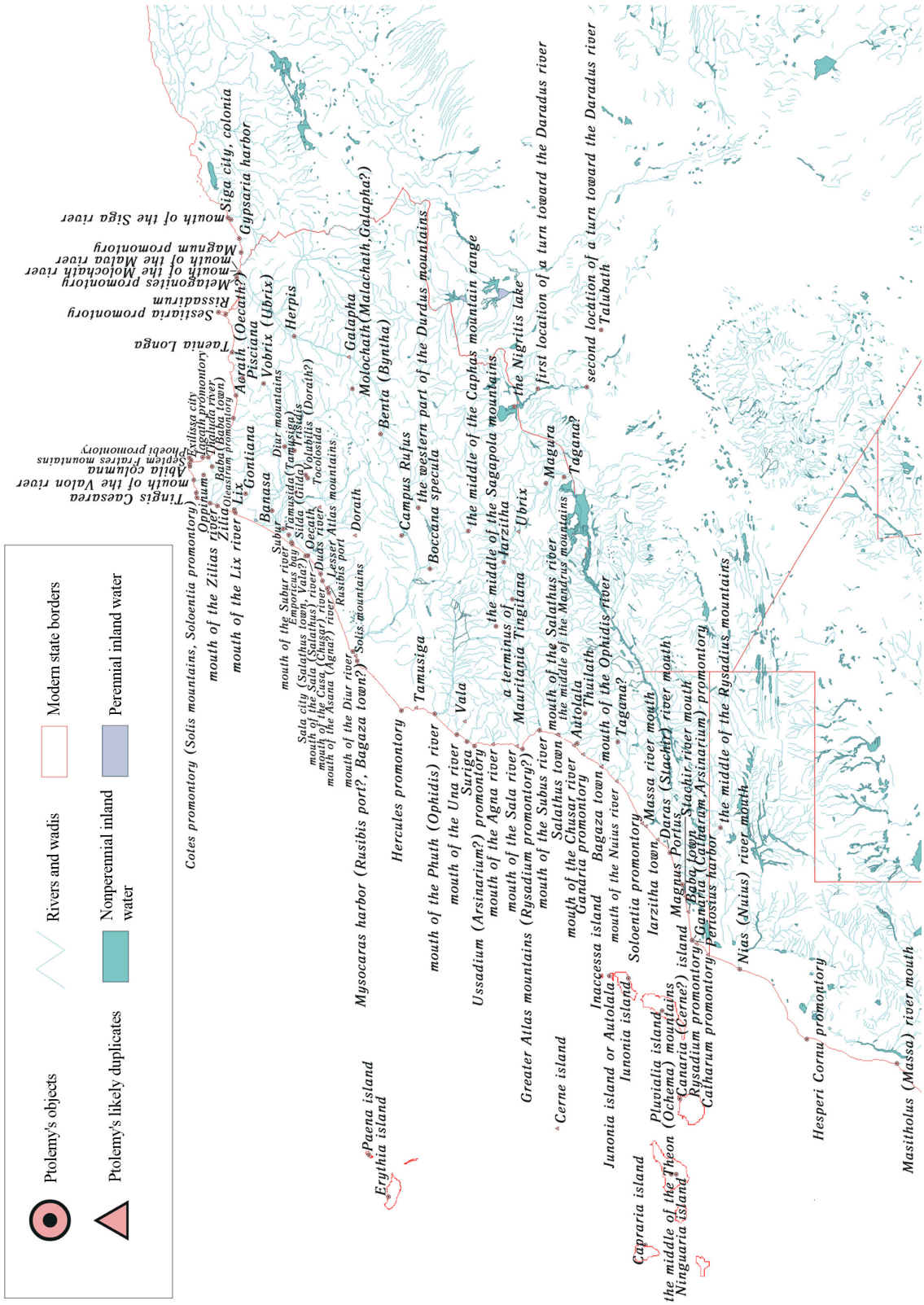

Plate 1. Our Reconstruction of Ptolemy's West Africa, Part I (North)

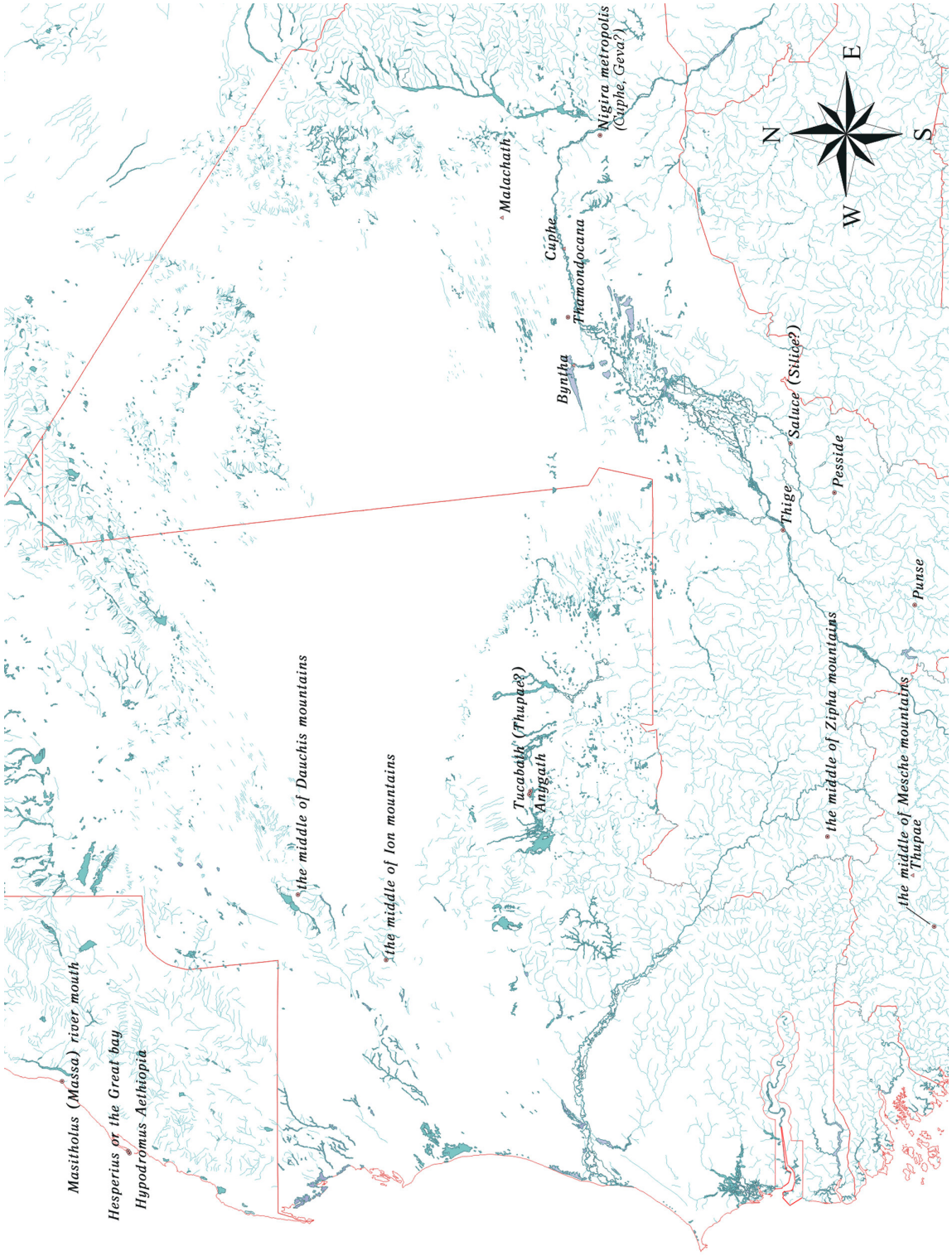

Plate 2. Our Reconstruction of Ptolemy's West Africa, Part II (South)

Enochian Temples: Generating the "Abyss" Experience with the Temple

by Benjamin Rowe © 1987, 1992

WARNING: The technique described herein can be VERY DANGEROUS to the emotional, mental, and spiritual well-being of the magician who makes use of it. I am releasing it solely because full disclosure was one of the requirements under which the Enochian Temple system was originally given to me. The entities who provided the basic information feel that people can not grow to spiritual adulthood without being exposed to adult hazards. My experience of the results prevents me from being quite so cold-blooded. The same goals can be accomplished by more gradual means, as those entities have stated themselves. The magician who choses to use this technique must take full personal responsibility for both the decision to do so, and for any events resulting from its use.

Should a magician want use it despite this warning, he or she should do so only after constructing a strong, fully charged Temple which includes the altars of the sub-elements. And any invocations using this technique should be immediately preceded by the erection of the strongest wards the magician is capable of constructing.

The names of a Tablet's Seniors can be formed into a table on their own by placing their names one above the other, going clockwise from the Senior of Jupiter. For the Earth Tablet, the table of the Seniors would be:

A	C	Z	I	N	O	R
L	Z	I	N	O	P	O
A	L	H	C	T	G	A
L	I	I	A	N	S	A
A	H	M	L	I	C	V
L	A	I	D	R	O	M

Similar pseudo-tablets can be formed from the other elemental tablets. Names of six letters are formed by reading down the columns. These names already exist in the Temple, where they are formed by drawing a circle clockwise from any square of the Senior of Jupiter, connecting the corresponding squares in the other Seniors' names. In their natural place, they express the radiatory effect of the Elemental King as his force passes out along the paths provided by the Seniors. But the names can also be used in another way.

First, hollow hexagons are formed, as in figure ( ), one-half unit thick with outer faces one unit wide. Each letter of a name is assigned to one of the wedge-like segments of this structure in clockwise succession. Each name's hexagon is placed immediately below the corresponding arm in the wheel of the Seniors, about two-thirds of the way from the center of the Temple to the end of the arm, with the base side at the same level as the tops of the pillars. The hexagon attributed to the Sun is in the center of the

upper Temple, with the Elemental King's beam passing through the hole.

In the chart as given above, the columns are attributed (from left to right) to Venus, Sun, Saturn, Earth/Luna, Jupiter, Mercury, and Mars. When used in invocations, the name should be vibrated immediately after that of the King or corresponding Senior, and at no other time. Also, the first enochian key should always precede the invocation of the element when these names are used. When they are visualized in the upper Temple, an appropriate telesmatic image for the Senior (or the god-form of the related planet) should be visualized standing upright above (not in) the hollow center.1 The magician himself should stand in the beam of the King while invoking them, and attempt to identify himself with it to the greatest extent possible.

As the Elemental King and each Senior is invoked with the corresponding name from the table, the hexagon should be visualized as projecting itself downwards into the lower temple, forming a hollow crystal column. The force of the King or Senior is channeled down through the column and then radiates outward through the faces. (This is in contrast to the normal Temple formulation, where the Seniors' force spreads out to form a curtain around the lower Temple.)

In the Enochian system, six of the planets are attributed to the first six sephiroth of the Tree of Life. The seventh, Saturn, takes in the last four sephiroth as a group. In the formulation here, the Senior of Saturn takes Sol's place in Tiphereth as the governor of the elements, and the Elemental King abandons his solar attributes, taking on his secondary attribution to the path of Shin, which connects Tiphereth and Kether in Achad's version of the Tree of Life.

In the Tree of Life, the centralizing effect of Sol normally causes the forces of the upper Tree to be focused in Tiphereth. But when Sol's force is repressed or removed, the balance of these sephiroth moves to the empty area in the center of the upper Tree. The path of Shin passes through this area, but it does not provide any focus for the forces of the six sephiroth.2 Each of the sephiroth becomes focused in itself, and the attractive force of each draws equally on the empty center area. That area experiences a uniform pull outwards in all directions, resulting in the rending and dispersal of anything placed there. A conscious being passing up the path of Shin perceives this effect as the experience of the Abyss.

Normally, the Enochian Temple expresses the essential unity of the Tablets with the whole Tree of Life as a balanced, integrated structure. Using the technique presented here suppresses that integrity and replaces it with a strong force towards dispersion. The magician, identified with the Elemental King's beam of light, places himself to experience the full strength of that dispersion.

Depending on the degree of success, the magician may experience a variety of perceptions. At the least intense level, he may experience sensations of inexplicable "wrongness" and non-specific paranoia, or a sense of jittery energy like an overdose of methedrine. At a somewhat more intense level, he will experience a sense of his soul being ripped into extremely small pieces, while each piece is simultaneously being crushed to a point.

At full force, the experience then evolves into what can only be called the perception of voidness; the negation, the removal of any being or value from absolutely everything perceptible, both internal and external. The intensity of this voidness can not be adequately described. At this stage the paranoia sometimes returns, causing the magician to perceive the voidness as an all-consuming malevolent entity. Giving in to this paranoia, struggling to avoid being devoured, brings one on to the path of those whom Crowley calls the Black Brothers. If one does not struggle, that which perceives is itself absorbed into the

void and another condition supervenes for which description is futile.

Footnotes

1 Images for the Seniors of the Earth Tablet are given at the beginning of each Senior's section in The Book of the Seniors, which is available through the Archives.

2 The idea that an eleventh sephira exists in this position is one of the most vile lies ever perpetrated. It is unfortunate that some otherwise competent scholars have made their reputations by spreading it even further. While there is the appearance of something occupying the center of the hexagram when it is viewed from lower down in the Tree, this appearance is entirely hallucinatory. The Tiphereth consciousness merely sees a reflection of itself in the surface of the Great Sea, as a skin diver sees a distorted reflection of himself in the waves above his head.

Enochian Temples: Analysis of the First Enochian Key

by Benjamin Rowe

Analysis of the First Enochian Key

(The following section fits into the "Symbols and Visualizations" section of Enochian Temples at point 3. It was deleted from the published version to save space.)

The first Enochian Key or Call is a recapitulation of the steps by which the creator of the system brought it into being. The Key follows the same macrocosmic-to-microcosmic progression used in the example consecration ritual, but then supplements this with a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the microcosm.

The Downward Current

1. Definition of context.

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath." The "firmaments of wrath" are the regions of activity within which creation takes place. The god declares his full control over the act of creation, and that as the creator he is outside the realm in which the act of creation occurs.

2. Definition of the limits and qualities of the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire." An elegant equation, defining the parameters of the creation. The god declares dominion over planetary forces (Sun-Moon) and elemental forces (fire- air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (Sun-Moon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water, Earth, and Fire.

3. Gathering of the energies to be used.

"Which measureth your garments in the midst of my vestures..." The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Keys. Another word is used for "garments" in the next sentence of this same Key. Another word is also used for "midst" further on in this Key. So the translation here is questionable. A magickal image given to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen on his chest.

4. Organization of the energies.

"...and trussed you together as the palms of my hands." The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The god concentrates the energies within the area of work in preparation for shaping.

5. Preparation of the material basis to which the energies are attached.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration." Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets in their two-dimensional form. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones," The word translated as "holy ones" appears to derive from the same root as the enochian words for "fire", suggesting that the holy ones are those who possess the spiritual will. The god specifies the manner in which his creation will respond to the mages and adepts.

7. Definition of the purpose of the the activity.

"and delivered you a rod with the ark of knowledge." The spirits of the Tablets are given authority over the dispensation of the god's knowledge, including the power to initiate.

Returning Current

8. The energies respond to the creative will.

"Moreover, you lifted up your voices and sware obedience and faith..." The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will.

9. And affirm the success of the act of creation.

"...to him that liveth and triumpheth," The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs.

10. They affirm that the creator himself exists outside the realm of creation...

"whose beginning is not, nor end can not be," The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a viewpoint inside the god's creation.

11. ...that his will is the source of their existence,

"Which shineth as a flame in the midst of your palace..." Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will.

12. and that he continues to regulate all of their activities.

"and reigneth among you as the balance of righteousness and truth." The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Binah from Kether. Their balance is the path of Shin, connecting Kether with Tiphereth. Shin, Fire, is the "flame in the midst of your palace", and the beam of light in the center of the Temple.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.1

Concluding phrases

"Move, therefor, show yourselves!

"Open the mysteries of your creation!

"For I am the servant of your god,

"A true worshiper of the Highest!"

In the remainder of the Key, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to demand a response from the spirits because his acts are in accord with the will of their creator.

Footnotes

1 See The Lower Temple, one of the supplementary papers listed at the end of the published version of Enochian Temples.

The Beast and the Star: A Vision of the Abyss

by Benjamin Rowe

Introduction

The manuscript that follows is an account of a vision relating to the nature of the Ruach, the crossing of the Abyss, and of what is found beyond. In order to achieve a full understanding of what is given here, it is helpful to be familiar with Liber Al vel Legis, also known as The Book of the Law.

In addition, the system of correspondences on which the vision is based is not the traditional method, as used by the Golden Dawn and its successors. Instead, reference should be made to the system presented by Frater Achad (Charles Stansfield Jones). Achad's system varies from the G.D. system in that the paths are assigned to radically different positions on the Tree of Life. A diagram of Achad's version of the Tree is in the frontpiece of his book The Anatomy of the Body of Sad- Reference to this diagram will help to understand certain portions of the vision.

While the vision includes a description. from one viewpoint. of the crossing of the Abyss, it should not be inferred that I am claiming to have achieved any particular Grade of initiation by virtue of having had this vision. Readers are welcome to draw their own conclusions as to my level of achievement, but such conclusions will be neither confirmed or denied.

Since I have only a meager knowledge of the various systems of star-worship in existence today, I would welcome comments from persons having a knowledge of such systems. Comment from persons with other viewpoints is also welcome. All serious correspondence will receive an answer. Frivolous or insulting letters will be answered or not, according to the mood of the moment.

Correspondence should be addressed to:

No Longer Applicable

On the night 4/3/84 between the hours of 9:30pm and 12:00 midnight, I experienced a series of visions that seem of particular importance in relation to my work with Liber Legis and the Cabala.

At the time these visions began, I was meditating on the sexual process in human beings, specifically on the subjective aspects of the act as it is experienced by the two sexes. It suddenly came to me that there is a progressive development in man from being the pentagram to being the hexagram.

Natural man is viewed as the pentagram of the elements, as a being with five limbs, and five basic forces composing his being. These are the traditional elements of fire, air, water; earth, and spirit. The spirit aspect can either be directed towards the sexual forces (symbolized by the inverse pentagram) or it can be directed towards the spiritual realms.

It was shown to me that Man can become developed to the degree that the spirit (defined as the consciousness aspect) can be directed to either the sexual or the spiritual side at will. or to both at the

same time. When a man attains this degree of development, he becomes the hexagram. The sexual organs. male or female. become the sixth paint which is missing in the pentagram.

There were then a series of pictures in which the relations between the downward-pointing triangle and the upwardpointing triangle in the hexagram were demonstrated. It was noted that the forces of the two triangles are complimentary and act in opposition to each other when allowed to. They tend to push each other apart, causing Dispersion. It was then shown that for the triangle to unite into the hexagram in man. they have to be interlocked with each other. Otherwise, the downward-tending emotional forces (Luna, Mars, Jupiter) and the upward-tending mental forces (Saturn, Mercury, Venus) will act in such a way as to disrupt each other's effects.

There was another series of pictures next which rapidly went through all the possible combinations of forces that can be derived from the hexagram.

Now, it was pointed out to me that each of these forces in turn. as well as all other existing forces. are in their essential nature completely mysterious. No matter how many times we invoke, no matter how much we study the results of our invocations, we can never reach to understanding of what these forces are in themselves. All that we can come to understand is the manner in which they act upon our consciousness.

The vision expanded upon this theme by taking each of my own areas of particular study, and demonstrating that I was no closer to understanding their essence than when I started twelve years ago. It had come to the point where I had masses of information about the effects of each force, and neat formulas +or the action of many of them, but no real clue to their essential nature.

At this revelation. I experienced a sense of total failure of my efforts. All of the work I had done was revealed as being without any lasting purpose. All things that exist were seen as being unsolvable in themselves. and without reason.

My thoughts were shattered at this. My mind made many attempts to make this failure comprehensible, but each reason that came to mind was immediately shown to be simply more of the same, the same circular reasoning of the Ruach, which never ends because it folds back an itself and reappears in a new form. Each thought was shattered in the moment of its formation.

Finally, I was unable to generate any more thoughts, and I saw before me the Abyss, which is the perception of the total lack of any foundation for the activities of the Mind. All that I had felt to be myself was shown to be the Mind, ever re-entrant, never progressing beyond its own nature.

I was shown that I had a choice: I could retain my hold upon the Ruach, continue to identify my Self with it, or I could jump out of it, be as free of it as I have said I wanted to be, by leaping into the abyss with no knowledge of what would confront me on the other side. Indeed, there was no guarantee that I would reach the other side.

Holding onto the Ruach was futile, as had already been shown. There was no escape from it except to let go and leap. Thinking. "There must be SOMETHING on the other side", I threw myself forward into the abyss.

The crossing seems simple in retrospect, though in that first leap it seemed a jump into nowhere. As one jumps, all that one has perceived himself to be is stripped from him, leaving nothing but a bare and defenseless awareness, void of Self.

There is a period where one is not anchored to one's jumping-off point, and where the far side is not in sight. One exists in an area where there is seemingly nothing. There is an opportunity to hesitate in the middle of the jump, but if you hesitate, you are lost. No matter how energetically you take off, you always end up having used just enough energy to get to the other side. Hesitation destroys your momentum, leaving you to +all into the endless deep, having nothing but yourself.

In an alternative view, this hesitation is actually an attempt by the awareness to grab onto what it had just lost, to join itself again with the personal ego that it has just given up. This clinging is the danger that creates the Black Brotherhood. They have fallen into the Abyss, and, having not come to the other side they believe that there is no other side, that there is nothing beyond themselves. They lose the ability to perceive the meaning of events, as does everyone who crosses. Not having reached the other side, they never attain the replacement for this sense, which is the ability to perceive purpose or intent.

Arriving at the other side resulted in a simultaneous experience of several different revelations. I will try to put them into some kind of consecutive order, but in practice there was no way to separate the times of their occurrence.

Looking back from over the Abyss, you have the first chance ever to see the Ruach as a whole, to see from the outside the personality you have built through magickal efforts. This body of yours, made up of the Ruach. contains every experience you have had since your first moment of consciousness up to the time of your leap.

Seeing my own personal self from this perspective, I thought of what purpose it might have served. It appeared to be ugly, darkly streaked with the results of pains given and received, failed thoughts and actions, distorted concepts. What could be the purpose of this mess?

It was revealed to me why this Ruach, the entire conscious self of the incarnate life. was the true Beast, called 666. It is wild, uncontrollable from within, absorbing every fleck and mote of consciousness into its own schemes. This tendency to devour everything in sight is the reason for its being called the Beast.

Then, while still perceiving the ugliness of the Beast, another image formed in tandem with it. There appeared before my eyes a vision of a beautiful star. Not a star as seen in our universe, but a crystalline star, brilliantly faceted. Every ray of the star was a line of light. Every flare and prominence was an incredible geometric form, changing constantly in detail, each change making it more brilliant than the last. Unlike our mundane stars, this star lives in a universe of brilliance, lighting up the farthest reaches with the light of its own existence. The star seemed to me to be so beautiful that I thought it must be the very antithesis of the Beast.

But behold, I was cautioned to observe the events before me with care. I looked closer and realized then that for every streak of pain, joy, despair, hate, love, or whatever that occurred in the body of the Beast, there was a corresponding flash of brilliance, or a new growth of prominences, in the body of the Star. They were, in fact, one and the same thing! I was reminded of the myriad unsolvable mysteries I had earlier perceived. Each appearance of a new mystery, a new object, feeling, thought, or force in the material world was transformed into the shining rays of the Star, and each pain was a flash of beauty.

This is the meaning of the important phrase in book I of Liber AI vel Legis: "Every man and every woman is a star". Each being alive in the world is simultaneously incarnated as a star in this other universe. Rather, that star is our incarnation, viewed from the correct point of vantage. The purpose of

each of us is to increase the beauty and the brilliance of the Stars that we are, by our experience of the ugliness, beauty, and mundanity of this world of Earth.

Somewhere among all this, it was told to me that the Beast is not named that only for its omnivorousness with respect to experience, but because "once you have tamed the Beast, he becomes a great workhorse for your purposes, and the rest becomes easy". I took this to mean that from the north edge W the Abyss onwards, the path became more accelerated. This was confirmed later in the vision. (Another reason for calling it the Beast -seen from the outside, it definitely has that quality of dangerous and regal playfulness one normally associates with lions.)

The vision opened up so that a larger area could be seen, and there appeared a whole universe of such stars as we have been speaking of. I saw that any thing in our universe could produce a star of greater or lesser scale, depending on its degree of evolution and the degree of inclusiveness of its consciousness. The stars that are humans were all of the same scale. When I looked closer, I saw that each human star enfolded within itself the stars created by a myriad other sorts of being, from the atoms that make up our bodies, through the independent biomes of the bacteria and germs that inhabit us, to the larger stars of the organs of our bodies. Similar stars of a finer quality within the human star were produced by the forms we generate on the astral and mental levels.

The human stars were enclosed within two greater stars, one that of the Earth-spirit, and one that of the Sun. The planets and other physical stars could be seen to exert their influence from outside the star of the earth-spirit.

In all these stars, at all the levels, many different mathematical, geometric, visual, and astrological symbolic relationships are expressed. The expressions were manifest in the relations of the various rays of each star to its other rays. Any particular ray could be part of many expressions. The star as a whole encompassed and went beyond all of the expressions it contained in its completion.

Depending on the viewpoint one chose to take, any of the symbol systems used by humans could be used to describe the relationships existing within the star. The astrological or the alchemical, the religious or the humanist, nontheist, theist, and polytheistic systems are all equally applicable, and all fail to reach a true description of the whole star's being. "Every number is infinite: there is no difference. "

The space in which these stars live has a unique quality of its own. In it, all dimensions are absolutely flat. That is, the space does not exhibit that quality of being distorted around a large mass, as our own relativistic space does. It appeared more like the Newtonian or Aristotelian "absolute space", which extends forever in all directions without curving around to meet itself. I could feel myself to be in a space that was not stressed or distorted in any way. By comparison with this star-universe, our own space seems to have the consistency of curdled milk, full of globs and thin spots.

Then it was shown to me that the patterns of each star, and therefore the nature of its beauty, could be affected by the actions of the star's man in our mundane world. I was shown some examples of how personality changes could cause changes in the star's pattern. Then I was given the opportunity to cause some temporary changes to my own star through manipulation of the patterns I have created over the years to describe my personality. For instance, I could see what the effect would come of moving Venus out of its. semisquare aspect to the Sun in my astrological chart. and into various other angular relationships.

I sang an impromptu prayer at this point. Something to this effect:

"Oh beauteous Star, let us be identical, so that by at coming together we can dissolve all problems". The intent that drove this prayer was that there would be an intermixing of effect from man to star and from star to man, so that one could be changed permanently by changing the patterns in the other.

Nearly everything up to this point in the vision has been concerned with the Ruach as it is perceived from the path between Binah and Chokmah, which is the path of Tzaddi, The Star. in the system of symbols I use. At this paint in the vision I was instructed to leap back over the Abyss into the Ruach again. This was to show me that I could do so, and how to do it. This was important later in the vision. I leapt back to the Ruach, and back again into the Supernal triad.

The next section of the vision was concerned with the relationships between the first three sephiroth, and the paths between them. The quality of the vision changed. Where before all was beauty and glory and abundance, now the ambiance of the vision was of abstract, Bach-like structure contrasted with a counterpoint of indulgent good humor.

Many of the relationships revealed to me were shown in a +arm that does not convert into words with any clarity. Where I find a way to express them, I will include them in this narrative. Otherwise, just those parts that can be comprehended will be spoken of.

First was a vision of Binah as the "doorstop" that prevents the expansion of the Ruach to encompass the Supernals. By covering over the Ruach, and by forcing any exit from the Ruach to come through it, Binah/Saturn maintains the stability of the system. Otherwise, the Beast would devour all of the Tree of Life.

A voice said:"The Binah revelation is Understanding. That which is understood is: There is no end to the arising of mysteries within the field of the Beast. Each of them compounds the mystery of what came before, and none is accessible to solution. But the mysteries are very, very beautiful for all their lack of purpose.'

Again, there was a vision of the Star, but each point within the Star was now one of the forces arising in the Ruach. Each force was again shown as being impenetrable in its essence. But it is the combination of these mysteries that creates the lovely patterns of the Star.

The voice again: "The Chokmah revelation: The beauty of the Star is unsurpassed, but Wisdom says: Be Not Attached To It, for thereby is Joy transformed to Sorrow."

Chokmah and Binah were shown to me as being not like the star of the Ruach, but like point-sources of very intense radiation, which thrust laser-like lines of radiance outwards in all directions. Much like Chakra at the top of the head.

Binah's wheel of radiance was shown to me first. It was lambent with purple and gold, with white and gold overlaying it. The power of the rays coursed through my body, and I felt that nothing could be of more power than this. But then the wheel of Chokmah came into vision from the right. Its lines of force were even more powerful, and were of a much finer rate of vibration. The white and gold became the predominant colors of the vision.

The power of these two running through my spirit-body produced a reaction in my physical body. My heart began missing beats, every nerve seemed to be tingling with fire, and the connection between my spirit-body and physical body became weakened to the point where I knew I could die if I just absorbed a

little more force. But I hung on at the place where I was.

Suddenly, the rays of force from Chokmah and Binah relaxed and passed over beyond me. There stood revealed to my sight the center of Kether. Unlike the Second and Third sephiroth, it showed itself as a small star, but with a crown on it, and a hole in the center that was a gate to a larger world.

Closer examination of the star of Kether revealed that it was made up of rays of power just as were Chokmah and Binah. But its rays were so densely packed that they seemed a solid surface to anything the size of myself. I was told that I could enter into Kether's star by shrinking the radius of my being. by making myself so compact that I could slip between the rays.

I began to shrink in relation to the star of Kether. As I became smaller, I was drawn closer into Kether, so that rays streamed by me on all sides. Getting still smaller. I found that there was another shell of even more densely packed rays. in comparison with which I was still grossly large.

The shrinking began to go at an accelerating pace. The farther I shrank, the faster yet I shrank. I had a sense of rushing urgent force drawing me ever closer to the hole in the center of Kether. In the meantime, the effects an my physical body were increasing, and I knew that if I went much farther, I would lose my physical body. Just as it seemed that I was going to shrink into the proverbial dimensionless point and pass on out of Kether into the beyond, I exerted my will and held back, forcing myself to stay within the area of the Tree of Life, forcing myself back down the Tree and into the Ruach.

The voice said: "This is the Kether revelation: That we are here by our Will only. that nothing stands beyond to hold us here."

It seemed as if I was holding myself away +ram Kether by a line of will, holding it at a distance the way a man can brace himself against a sucking force a+ wind or water. Eventually I gained some distance from Kether, and it became easier to hold myself away from that dreadful pull. I came down into Tiphereth. and there the voice said: "The second side a+ beauty, that its attractiveness gives anchor to our will when will must be used elsewhere". I was shown that the line of Will that I had extruded was the path of Shin, connecting Kether with Tiphereth. Tiphereth is the point of balance between the earth of Malkuth and the Heavens of Kether. it is the lowest point at which Will holds full sway over existence. The will anchors to it and uses it as a transformer. passing its force on into the lower worlds by proxy. I was reminded by the voice of the connection between this vision and the gematraic demonstration I had once made that the paths of Shin and Tzaddi together were the "props" or supports of the heavenly hexagram in the Tree of Life.

Having stabilized myself, I returned to Kether. The shrinking again began to take place, but this time I did not resist it. The pull drew me down to a paint and I passed through Kether and out of this world.

On the other side of the whole there was Nothing, literally. All that could be experienced was an absence of all that we deem to be "existence" in the world of the Tree. The Tree itself could still be seen, looking like a living crystal in the darkness. Of all else, there was naught.

I remained a dimensionless point of awareness floating just above Kether in this nothingness. As I remarked on this, a voice said "Hadith". I took this to indicate that Hadith is expressed in the Veils of the Negative as the point a+ intense concentration that makes the inflowing of force into Kether possible. Hadith was the Ain, nothing. Being without dimension, he is without observable characteristics, and is therefore "nothing".

Looking about away from Kether, I saw that my point was surrounded by a darkness of a curiously rich quality. It was as if the darkness had a sensory quality somewhat akin to thick velvet. There was something womb-like about it, as if it enclosed and nurtured me with a gentle warmth. At the same time, I could perceive no ending to it, no outer boundary. As I noticed this. the voice said, "Nuith". I saw this as meaning that Nuit is embodied in the Veils of the Negative as Ain Soph. Without Limit, a universal or hyperuniversal plenum in which all events take place. The phrase "the stars in the womb of Nuit" came to mind. a paraphrase of something in Liber Al vel Legis.

As I examined this darkness, I felt an outflowing of force from myself. and an inflowing of force from around me. The darkness became enlightened with an amazing light that seemed to be all colors simultaneously, but with each color still individually identifiable. Sheets and flames and tongues of light flew all about in a bewildering variety,, filling all of the nothingness out to its non-existent limits. The voice said "Ra-Hoor-Khuti", meaning, Ra-HoorKhuti is the limitless light, or Ain Soph Aur of the Veils if the Negative. He is the child of the darkness and of the point of awareness that enlivens the dark. He is the source of the energy with which all of the Tree of Life was built.

This power of the light grew stronger and stronger, and again I felt that my body was failing. I was given the choice again: Die now, and learn the full revelation, or return to the Tree and save the full truth for a later time. My body was not presently able to withstand the full perception of the Ain.

I returned to the top of Kether, and used my anchor in Tiphereth to pull me back into the Tree. Coming into Kether again, it seemed as if I had absorbed so much force from the Ain that I was going to die despite my efforts not to. My astral body would not phase in with my physical body. It resisted the linkage seemingly because the body could not hold all that force. I could feel it radiating out into the world, and even the small part that did come into the body was enough to send the heart into fibrillations. With a sense of desperation, I forced myself into the body, knowing that if it was to be stabilized again. my direct conscious attention to its functioning was necessary. Using my will, I caused my heart to slow to its normal pace, which it did suddenly, between one heartbeat and the next.

The remainder of the force I had carried back from the Ain eventually radiated off, allowing my body to come fully back to normal. I felt my consciousness slowly coming back down into the Ruach. I felt that perhaps I had missed something by not taking the plunge and going fully into the Ain, no matter the consequences. I knew that I would not be able to carry the scope of that revelation back into my normal consciousness, and I regretted it.

As if to comfort me, the voice that had been with me all through this vision had one last comment. It reminded me of the verse in Liber Legis that goes: "He who lives long and desires Death much is ever a king among kings. "

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Enochian Temples

by Benjamin Rowe

Constructing Enochian Temples

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three-dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book. Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet, with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme, and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL. (Fig. 2)

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM. (Fig.)

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the

Temple proper. (Fig.)

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servient squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three-dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have square bases. Each side adjacent to the base meets it at an angle of forty- five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six-pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of

the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet. (Fig.?)

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub-elements are in the Tablet as a whole.

(Fig.)

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?, and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. (Fig. ?) The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star. Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirotic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

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E S W N    <-- (direction of face)
I C I C
Z H Z H         ICZHIHAL, Earth Tablet
I H I H
A L A L
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The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

Example Consecration of the Temple of Earth

(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.

2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.

3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. "MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the forces of Earth shall ever flow into it."

7. "ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."

8. "Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:

"ACZINOR, child of Jove, royal and benevolent!

"LIIANSA, child of Saturn, dark and rigid!

"AHMLICV, child of Hermes, bright and quick!

"LZINOPO, child of Luna, reflective and changing!

"LAIDROM, child of Mars, forceful and will-full!

"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. "Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods, and travel those roads in sureness and understanding!

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. "Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co- equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. "The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

The Symbolism and Visualizations of the Consecration Ritual

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the

symbolism if the magician chooses to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat.1

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

The crossing of the forces between the pillars, in the center of the Temple, causes his consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple.2

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives.3

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them. 4

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods. 5

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth. 6

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and Mithra entering the cave, and Jesus on his cross.7 Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god. Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens. 8

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind.9

Those who fight the gods, and die, and live to fight again are those who the gods welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit.10

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring- pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him.11

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum. 12

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly. 13

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun. 14

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwifes at his birth into the heavens, and their pulls upon him were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self.15

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life.16

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter

how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth.17

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully nto the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, hose roads that exit the system into the greater night of Nuit. They how him that these roads are endless, and that all are gods alike raveling those roads, moving from wonder to wonder within the heavens, raising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self nd in his path. 18

Think ye not that since this road has no end, that it has no beginning. or the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them.19

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon.20

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.

The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As the each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

	Mutable	Fixed	Cardinal
Fire	OIP	TEAA	PDOCE
Water	MPH	ARSL	GAIOL
Air	ORO	IBAH	AOZPI
Earth	MOR	DIAL	HCTGA

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings.The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra- Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof- braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this

force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding

them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub-element should be seen standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telesmatic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the

heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs21 are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames.22

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back.23

Correspondences

The Tablets and the Tree of Life

Kether	the Three Names of God
Chokmah	the Elemental King
Binah	the Seniors
Chesed	Sephirotic Cross name of six letters
Geburah	Sephirotic Cross name of five letters
Tiphereth	Kerubic Archangels
Netzach	Kerubic Angels
Hod	Servient Archangels
Yesod	Servient Angels
Malkuth	cacodemons

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds

Atziluthic	Three Names of God, Elemental King
Briatic	Seniors
Yetziratic	

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  Upper Ruach - Sephirotic Cross, Kerubic
                                  Archangels
  Lower Ruach - Kerubic Angels, Servient
                                Archangels and Angels
Assiatic        cacodemons
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(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man

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Three Names of God - the top-of-the-head chakra, the halo around the head.
Elemental King - the top-of-head chakra's anchor in the head, and its extension
                 in the channel of the spinal column
Seniors - the other six "lights in the head", and the aura considered as
                 the matrix within which the lower bodies form.
                 The "sphere of sensation".
Sephirotic Angels - The "Buddhic" and "Atmic" bodies, the link between
                 spirit and the purely human levels. The "higher mind".
Kerubic Archangels & Angels - The other chakras, and the arms and legs,
                 both considered as the instruments by which man acts
                 on the world. The being-in-the-world as opposed to the
                 spiritual being.

The mental bodies.
Servient Archangels - The astral/emotional bodies
Servient Angels  - the etheric and physical bodies
The macrocosm                            Three Names
                                         Elemental King
                                         Seniors
The link                                         Sephirotic Cross
The microcosm                            Kerubic Angels & Archangels
                                         Servient Angels & Archangels
                                         (Cacodemons)
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Additional sections of Enochian Temples

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI

formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

Footnotes

1 This particular presentation is concerned with the way the Temple relates to the paths of the Adepts and Mages, from Tiphereth to Kether. The Temple's relation to the man of the earth will be covered in another section.

2 All attributions follow Frater Achad's version of the Tree of Life. These two paragraphs relate to Tiphereth, and to the path of Aries, which connects Tiphereth with Geburah.

3 Oin, The Devil, in his early incarnation as the tormentor of men. The planets are the primary influences operating above Tiphereth as the elements are the main influences below.

4 Geburah.

5 Scorpio. The "binding" is the intense concentration that this sign generates.

6 More Scorpio. In the Temple, the pull of the gods at this stage comes from the outer curtain formed by the power of the seniors. See point 8 below.

7 Pisces. Jesus is obvious. Odysseus is a sailor. Mithras in one form is Jupiter, ruler of Pisces.

8 Path of Mars, connecting Geburah with Binah. The rebellious Son. Also Capricorn as Lucifer, the Angel who set himself up as a god.

9 Path of Sol, connecting Tiphereth with Chokmah. I also got the impression that the idea was related to the Hindu idea of the cyclic universe, which comes and goes from manifestation.

10 Sagittarius, connecting Chesed and Chokmah.

11 Chesed.

12 Chesed and the path of Sagittarius, connecting it with Chokmah.

13 Shin, connecting Tiphereth with Kether. In the Temple, this light is a beam passing down the middle of the Temple.

14 Binah. In the Temple, this stage refers to the second function of the Seniors, acting as the roof of the Temple.

15 More Binah. The effects of the path of Capricorn are also shown to be the reverse of what they were first perceived to be.

16 More Binah.

17 Resh, Shin, Oin, the three paths connecting Tiphereth with the Supernal Triad. This time seen from above Binah.

18 Chokmah.

19 Binah, and The Universe, which connects it with Kether.

20 This interprets the signs of the fixed cross of the zodiac as the angles of a horoscope. Aquarius, the force of the current aeon, is at its height, and therefore at the midheaven. The sign of Taurus is the ascendant, the power just rising into view, the "face" the gods present to the world, and therefore the most effective on the Earth. The god sets himself on the descendant, as the serpent going into the Earth. The Earth is represented by the nadir.

21 That is, the gods of the Sephirotic Cross, just described as airy, and not the Thirty Ethyrs or Aires that are another part of the Enochian system.

22 This paragraph identifies the regenerate Adam with the whole Tree of Life. In Achad's version of the Tree, the paths of the middle pillar are (from top to bottom) Shin, Mem, and Aleph. The man who is Adam brings the light of Kether down into the worlds through these paths. The two earlier sacraments of Air (aspiration) and Water (devotion) must be fully absorbed before the true sacrament of Fire can be taken. The dust mentioned in the paragraph is of course Malkuth, Earth. In terms of the Enochian Temple, the altars/grails (representing the personality) must be shaped (Air) and consecrated (Water) before being filled with the fiery blood of Adam, represented in each Lesser Angle by the Sephirotic Cross.

23 This paragraph is a mystery of Tiphereth and the four sephiroth closest to it. The paths connecting the sephiroth around Tiphereth form a rectangle, which other paths divide internally into four triangles. In Achad's Tree, the sum of the paths forming the upper and lower of these triangles is 177. 177 = GN ODN, the garden of Eden. The sum of the triangles to the left and right of Tiphereth is 161, which is the numeration of ADM OILAH, the primordial (lit. "causative") Adam.

Back to Benjamin Rowe's page

The Enochian Calls

The First Call

OL	SONF	VORSG	GOHO	IAD	BALT
I	Reign	Over You,	Sayeth	The God	Of Justice,

LANSH	CALZ	VONPHO.	SOBRA
In Power Exalted	Above The Firmaments	Of Wrath.	In Whose

ZOL	ROR	I TA	NAZPSAD,	OD	GRAA
Hands	The Sun	Is As	A Sword,	And	The Moon

TA	MALPRG;	DS	HOLQ	QAA
As	A Through-thrusting Fire;	Which	Measured Your Garments	

NOTHOA	ZIMZ,	OD	COMMAH	TA
In The Midst Of	My Vestures, And Trussed You Together			As

NOBLOH	ZIEN.	SOBA	THIL	GNONP
The Palms	Of My Hands.	Whose	Seats	I Garnished With

PRGE	ALDI	DS	VRBS	OBOLEH
The Fire	Of Gathering	And	Beautified	Your Garments

GRSAM;	CASARM	OHORELA	TABA	PIR,
With Admiration;	To Whom	I Made A Law	To Govern	The Holy Ones,

DS ZONRENSG	CAB	ERM	IADNAH.
And Delivered You	A Rod	With The Ark	Of Knowledge.

PILAH	FARZM	OD ZNRZA	ADNA
Moreover	You Lifted Your Voices	And Swore	Obedience

OD	GONO	IADPIL	DS HOM	OD TOH,	SOBA
And	Faith	To Him	That Lives	And Triumphs,	Whose

IAOD	IPAM	OD	UL IPAMIS;	DS	LOHOLO
Beginning	Is Not	Nor	End Can Not Be;	Which	Shines

VEP	ZOMD	POAMAL	OD BOGPA
As A Flame	In The Midst	Of Your Palace	And Reigns

AAI	TA	PIAP	BALTOH	OD	VAOAN
Among You	As	The Balance	Of Righteousness	And	Truth!

ZACAR	CA	OD ZAMRAN	ODO CICLE
Move	Therefore	And Show Yourselves!	Open The Mysteries

QAA	ZORGE	LAP	ZIRDO
Of Your Creation!	Be Friendly To Me	For	I Am

NOCO	MAD	HOATH	IAIDA
The Servant Of	Your God	A True Worshiper	Of The Highest!

The Second Call

ADGT	VPAAH	ZONG	OM	FAAIP
Can	The Wings	Of The Winds	Understand	Your Voices

SALD	VIV	L	SOBAM	IALPRG
Of Wonder?	O Ye, The Second First:		Whom	Burning Flames

IZAZAS	PIADPH	CASARMA	ABRAMG
Have Framed In	The Depths Of My Jaws;	Whom	I Have Prepared

TA	TALHO	PARACLEDA	Q TA	LORSLQ
As	Cups	For A Wedding,	Or As	Flowers

TURBS	OOGE	BALTOH	GIVI CHIS
In Their Beauty	For The Chamber	Of Righteousness.	Stronger Are

LUSD	ORRI	OD	MICALP	CHIS
Your Feet	Than The Barren Stone,	And	Mightier	Are

BIA	OZONGON	LAP	NOAN
Your Voices	Than The Manifold Winds.	For	You Are Become

TROF	CORS TA GE	OQ	MANIN	IAIDON
A Building	Such As Is Not,	Except In	The Mind Of The	All-Powerful.

TORZU	GOHEL	ZACAR CA	CNOQOD
Arise,	Saith The First,	Move Therefor	Unto His Servant!

ZAMRAN	MICALZO	OD	OZAZM	VRELP
Show Yourselves	In Power	And	Make Me	A Strong Seething,

LAP	ZIR	IOIAD
For	I Am	Of Him That Lives Forever!

The Third Call

MICMA	GOHO IAD	ZIR	COMSELH	AZIEN
Behold,	Says Your God,	I Am	A Circle	On Whose Hands

BIAB	OS LONDOH.	NORZ	CHIS	OTHIL
Stand 12 Kingdoms.		Six	Are	The Seats

GIGIPAH	UNDL	CHIS TA	PUIM	Q
Of Living Breath;	The Rest	Are As	Sharp Sickles	Or

MOSPLEH	TELOCH	QUIIN	TOLTORG
The Horns	Of Death,	Wherein	The Creatures Of Earth

CHIS	I-	CHISGE	M	OZIEN	DS BRGDA
Are	And	Are Not	Except	My Hands,	Which Sleep

OD TORZUL	ILI	EOL	BALZARG	OD
And Shall Rise.	In The Beginning	I Made You	Stewards	And

OD AALA	THILN	OS	NETAAB	DLUGA
And Placed You	In Seats	12	Of Government,	Giving Unto

VOMSARG	LONSA	CAPIMALI VORS	CLA
Every One Of You	Power	Successively Over	456,

HOMIL	COCASB	FAFEN	IZIZOP
The True Ages	Of Time,	To The Intent That,	From Your Highest Vessels

OD MIINOAG	DE GNETAAB	VAUN NANAEEL:
And The Corners	Of Your Governments	You Might Work My Power:

PANPIR	MALPIRGI	PILD
Pouring Down	The Fires Of Life And Increase	Continually

CAOSG.	NOAN	UNALAH	BALT
Upon The Earth.	Thus You Are Become	The Skirts	Of Justice

OD	VOOAN.
And	Truth.

DOOIAP	MAD	GOHOLOR, GOHUS,	AMIRAN!
In The Name Of	Your God,	Lift Up, I Say,	Yourselves!

MICMA	IEHUSOZ	CACACOM	OD DOOAIN
Behold	His Mercies	Flourish	And His Name

NOAR	MICAOLZ	AAIOM	CASARMG	GOHIA
Become	Mighty	Among Us!	In Whom	We Say:

ZACAR,	UNIGLAG,	OD	IMUAMAR	PUGO
Move,	Descend,	And	Apply Yourselves To Us	As Unto

PLAPLI	ANANAEL	QAAN
Partakers Of	The Secret Wisdom	Of Your Creation.

The Fourth Call

OTHIL	LASDI	BABAGE	OD	DORPHA
I Have Set	My Feet	In The South	And	Looked About Me

GOHOL:	GCHISGE	AVAVAGO	CORMP
Saying:	Are Not	The Thunders Of Increase	Numbered

PD,	DS	SONF	VIV DIU	CASARMI	OALI
33	Which Reign		In The Second Angle?	Under Whom	I Have Placed

MAPM	SOBAM	AG	CORMPO	CRIP L;
9639	Whom	None	Have Numbered	But One;

CASARMG	CROODZI	CHIS OD UGEG;
In Whom	The Second Beginning Of Things	Are And Wax Strong;

DS T	CAPIMALI	CHIS	CAPIMAON,	OD
Which Also	Successively	Are	The Numbers Of Time,	And

LONSHIN	CHIS	TA	LO	CLA.	TORZU
Their Powers	Are	As	The First	456.	Arise,

NOR QUASAHI	OD F	CAOSGA!	BAGLE ZIR
You Sons Of Pleasure	And Visit	The Earth!	For I Am

ENAY IAD	DS I	OD APILA	DOOAIP
The Lord Your God,	Which Is	And Liveth!	In The Name Of

[illegible]	[illegible]	[illegible]
QAAL	ZACAR OD ZAMRAN	OBELISONG
The Creator, Move And Show Yourselves		As Pleasant Deliverers

[illegible]	[illegible]	[illegible]
RESTEL	AAI	NOR MOLAP
That You May Praise Him	Among	The Sons Of Men.

The Fifth Call

SAPAH	ZIMII	D DIV	OD NOAS
The Mighty Sounds	Have Entered	The Third Angle	And Are Become

TA QANIS	ADROCH:	DORPHAL
As Olives	In The Olive Mount:	Looking With Gladness

CAOSG	OD FAONTS	PERIPSOL
On The Earth, And Dwelling		In The Brightness Of The Heavens

TA BLIOR	CASARM	AMIPZI
As Continual Comforters. Unto Whom		I Fastened

NAZ ARTH	AF	OD DLUGAR	ZIZOP ZLIDA
Pillars Of Gladness 19		And Gave Them	Vessels To Water

CAOSGI	TOLTORGI	OD ZCHIS	ESIASCH
The Earth With	All Her Creatures.	And They Are	The Brothers Of

L	OD VIV	OD IAOD	THILD,
The First	And The Second,	And The Beginning Of	Their Own Seats,

DS PERAL	HUBAR	PEOAL
Which Are Garnished	With Continual Burning Lamps	69636

SOBA	CORMFA	CHIS TA	LA	ULS	OD
Whose	Numbers	Are As	The First,	The Ends,	And

QCOCASB	CA NIIS	OD DARBS QAAS
The Contents Of Time!	Therefor Come Ye,	And Obey Your Creation!

F	ETHARZI	OD BLIOR	IAIAL	EDNAS
Visit Us	In Peace	And Comfort!	Conclude Us As	Receivers

CICLES	BAGLE	IAD	I	L!
Of Your Mysteries.	Why?	Our Lord	Is	All One!

The Sixth Call

GAH	S DIV	CHIS EM	MICAOLZ
The Spirits Of	The Fourth Angle	Are Nine,	Mighty

PILZIN	SOBAM	EL	HARG
In The Firmament Of Waters:	Whom	The First	Hath Planted As

MIR	BABALON	OD OBLOC	SAMVELG
A Torment	To The Wicked	And A Garland	To The Righteous;

DLUGAR	MALPRG	AR	CAOSGI	OD
Giving Unto Them	Fiery Darts	To Fan	The Earth,	And

ACAM	CANAL	SOBA ELZAP	F	BLIARD
7699	Continual Workmen	Whose Courses	Visit With Comfort	

CAOSG	OD CHIS	ANETAB	OD MIAM
The Earth,	And Are	In Government	And Continuance

TA	VIV	OD	D	DARSAR	SOLPETH
As	The Second	And	The Third.	Wherefore,	Hearken

BIEN	BRITA	OD ZACAM
Unto My Voice:	I Have Talked Of You	And I Move You

GMICALZO	SOBA HAATH	TRIAN	LUIAHE
In Power And Presence,	Whose Works	Shall Be	A Song Of Honor

OD	ECRIN	MAD	QAAON
And	The Praise	Of God	In Your Creation.

The Seventh Call

RAAS I	SALMAN	PARADIZ	OECRIMI	AAI
The East Is	A House	Of Virgins	Singing Praises	Among

IALPIRGAH	QUIIN	ENAY	BUTMON
The Flames Of First Glory:	Wherein	The Lord	Hath Opened His Mouth,

OD	INOAS	NI	PARADIAL	CASARMG
And	They Are Become	28	Living Dwellings	In Whom

UGEAR	CHIRLAN	OD	ZONAC
The Strength Of Men	Rejoices.	And	They Are Appareled

LUCIFTIAN	CORS TA	VAUL ZIRN
With Ornaments Of Brightness	Such As	Work Wonders

TOL HAMI	SOBA	LONDOH	OD MIAM	CHIS TA
On All Creatures.	Whose	Kingdoms	And Continuance	Are As

D	OD	ES	UMADEA	OD PIBLIAR
The Third	And Fourth,		Strong Towers	And Places Of Comfort,

OTHIL	RIT	OD MIAM	CNOQUOL	RIT,
The Seats	Of Mercy	And Continuance.	O You Servants	Of Mercy,

ZACAR,	ZAMRAN	OECRIMI	QAADAH	OD
Move,	Appear	Singing Praises	Of The Creator,	And

OMICAOLZ	AAIOM
Be Mighty	Among Us!

BAGLE	PAPBOR	IDLUGAM	LONSHI
For	To This Remembrance	Is Given	Power,

OD	UMPLIF	UGEG	BIGLIAD
And	Our Strength	Waxes Strong	In Our Comforter!

The Eighth Call

BAZME	LO	I TA	PIRIPSON	OLN
The Midday,	The First	Is As	The Third Heaven:	Made Of

NAZ AVABH	OX	CASARMG	URAN	CHIS	UGEG
Pillars Of Hiacynth 26,		In Whom	The Elders	Are	Become Strong.

DS ABRAMG	BALTOHA	GOHO IAD
Which I Have Prepared	For My Own Righteousness,	Sayeth The Lord,

SOBA	MIAM	TRIAN TA	LOLCIS	ABAI
Whose	Long Continuance	Shall Be As	Bucklers	To The Stooping

VOVIN	OD	AZIAGIER	RIOR
Dragon,	And Like Unto	The Harvest	Of A Widow.

IRGIL	CHIS DA	DS PAAOX	BUSD	CAOSGO?
How Many	Are There	Which Remain	In The Glory	Of The Earth?

DS CHIS	OD IPURAN	TELOCH	CACARG
Which Are,	And Shall Not See	Death	Until

O SALMAN	LONCHO	OD	VOVINA	CARBAF?
This House	Fall	And	The Dragon	Sink?

NIISO!	BAGLE	AVAVAGO	GOHON!	NIISO!
Come Away!	For	The Thunders	Have Spoken!	Come Away!

BAGLE	MOMAO	SIAION	OD	MABZA
For	The Crowns	Of The Temple	And	The Coats of

IADOIASMOMAR	POILP
Him That Was, Is, And Shall Be Crowned	Are Divided.

NIIS	ZAMRAN	CIAOFI	CAOSGO	OD BLIORS
Come,	Appear To The Terror		Of The Earth,	And To Our Comfort

OD CORSI	TA ABRAMIG
And Of Such	As Are Prepared!

The Ninth Call

MICAOLI	BRANSG	PURGEL	NAPTA	IALPOR
A Mighty	Guard	Of Fire	With Two-edged Swords	Flaming,

DS BRIN	EFAFAFE P	VONPHO	OLANI	OD
Which Have	Vials :8:	Of Wrath	For Two Times	And

OBZA	SOBA UPAAH	CHIS TATAN	OD	TRANAN
A Half,	Whose Wings	Are Wormwood	And	The Marrow

BALYE	ALAR	LUSDA	SOBOLN	OD CHIS
Of Salt,	Have Settled	Their Feet	In The West And Are	

HOLQ	CNOQUODI	CIAI	UNAL ALDON	MOM
Measured With Their Ministers		9996.	These Gather Up	The Moss

CAOSGO	TA	LAS	OLLOR	GNAY LIMLAL	AMMA CHIIS
Of The Earth	As	The Rich Man		Doth His Treasure.	Cursed Are They

SOBA MADRID ZCHIS	OOANOAN CHIS AVINY	DRILPI
Whose Iniquities They Are:	In Their Eyes Are Millstones	Greater

CAOSGI	OD BUTMONI	PARM ZUMVI	CNILA
Than The Earth,	And From Their Mouths Run Seas		Of Blood.

DAZIZ	ETHAMZ	A-CHILDAO	OD	MIRC	OZOL
Their Heads Are Covered		With Diamond,	And	Upon	Their Heads

CHIS	PIDIAI COLLAL
Are	Marble Sleeves.

ULCININ	A-SOBAM	UCIM	BAGLE
Happy Is He	On Whom	They Frown Not:	For Why?

IAD BALTOH	CHIRLAN PAR	NIISO	OD	IP
The God Of Righteousness	Rejoices In Them!	Come Away!	And	Not

EFAFAFE	BAGLE	COCASB	I	CORS	TA	UNIG	BLIOR
Your Viols:	For The	Time	Is	Such	As	Requires	Comfort!

The Tenth Call

CORAXO	CHIS CORMP OD	BLANS

The Thunders Of Judgment & Wrath Are Numbered, And Are Harbored

LUCAL	AZIAZIOR	PAEB	SOBA	LILONON
In The North	In The Likeness Of	An Oak,	Whose	Branches

CHIS	VIRQ	OP	EOPHAN	OD RACLIR	MAASI
Are	Nests	22	Of Lamentation	And Weeping	Laid Up

BAGLE	CAOSGI	DS IALPON	DOSIG	OD BASGIM
For	The Earth.	Which Burn	Night	And Day,

OD OXEX	DAZIZ	SIATRIS	OD SALBROX
And Vomit Out	The Heads	Of Scorpions	And Live Sulphur

CINXIR FABOAN	UNAL CHIS	CONST	DS DAOX
Mingled With Poison.	These Are	The Thunders	Which 5678

COCASB	OL	OANIO	YOR EORS	MICAOLI

Times In The 24th Part Of A Moment Roar With An Hundred

OL	GIXYAX	OD	MATB COCASB	PLOSI MOLUI
Mighty	Earthquakes And		A Thousand Times	As Many Surges.

DS PAGE LARAG	OM DROLN	MATORB COCASB
Which Rest Not,	Neither Know Any	Echoing Time

EMNA	L PATRALX	YOLCI	MATB	NOMIG
Here.	One Rock	Brings Forth A Thousand		Even As

MONONS	OLORA	GNAY ANGELARD	OHIO OHIO OHIO
The Heart	Of Man	Does His Thoughts:	Woe, Woe, Woe,

OHIO OHIO OHIO	NOIB OHIO CAOSGON
Woe, Woe, Woe,	Yea, Woe To The Earth!

BAGLE MADRID I		ZIROP	CHISO	DRILPA
For Her Iniquity	Is,	Was,	And Shall Be	Great!

NIISO	CRIP	IP	NIDALI
Come Away!	But	Not	Your Noises!

The Eleventh Call

OXIAYAL	HOLDO	OD ZIROM	O CORAXO	DS
The Mighty Seat	Groaned	And They Were	:5: Thunders	Which

ZILDAR	RAASY	OD VABZIR	CAMLIAX	OD
Flew Into	The East:	And The Eagle	spake	And

BAHAL	NIISO
Cried With A Loud Voice:	Come Away!

OD	ALDON	SALMAN TELOCH
And They	Gathered Them Together In	The House Of Death,

CASARMAN	HOLQ	OD T I TA	ZCHIS
Of Whom	It Is Measured	And It Is As	They Are

SOBA CORMF	I GA	NIISO	BAGLE ABRAMG
Whose Number	Is 31.	Come Away!	For I Have Prepared

NONCP	ZACAR CA OD ZAMRAN	ODO CICLE
For You!	Move, Therefore And Appear!	Open The Mysteries

QAA	ZORGE LAP	ZIRDO NOCO	MAD
Of Your Creation!	Be Friendly To Me,	For I Am The Servant	Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Twelfth Call

NONCI	DS SONF	BABAGE	OD CHIS	OB
O You	Which Reign	In The South	And Are	28,

HUBARO	TIBIBP	ALLAR	ATRAAH	OD	EF
The Lanterns	Of Sorrow:	Bind Up	Your Girdles And		Visit Us!

DRIX	FAFEN	MIAN	AR	ENAY	OVOF
Bring Down	Your Train	3663,	That	The Lord	May Be Magnified

SOBA	DOOAIN	AAI I	VONPHO
Whose	Name	Among You Is	Wrath!

ZACAR	GOHUS	OD ZAMRAN	ODO CICLE
Move,	I Say,	And Appear!	Open The Mysteries

QAA	ZORGE	LAP ZIRDO
Of Your Creation!	Be Friendly To Me,	For I Am

NOCO	MAD	HOATH IAIDA
The Minister Of God,		The True Worshiper Of The Highest!

The Thirteenth Call

NAPEAI	BABAGEN	DS	BRIN VX	OOAONA
O Ye Swords	Of The South,	Which	Have 42	Eyes

LRING	VONPHO	DOALIM	EOLIS	OLLOG	ORSBA
To Stir Up	Wrath	Of Sin,	Making	Men	Drunken

DS	CHIS	AFFA	MICMA	ISRO	MAD
Which	Are	Empty:	Behold	The Promise	Of God,

OD	LONSHI	TOX	DS	IVMD	AAI	GROSB
And	The Power	Of Him	Which	Is Called	Among You A	Bitter Sting!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries	Of Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God

HOATH	IAIDA
The True Worshiper	Of The Highest!

The Fourteenth Call

NOROMI	BAGIE	PASBS	OIAD	DS
O You Sons Of Fury (and)		The Daughters Of The Just:		Which

TRINT	MIRC OL	THIL	DODS	TOL	HAMI
Sit	Upon 24	Seats,	Vexing	All Living Creatures	

CAOSGO	HOMIN	DS BRIN	OROCH	QUAR
Of The Earth	With Age;	Which Have	Under You	1636;

MICMA	BIAL OIAD	AISRO TOX	DS	IVMD
Behold	The Voice Of God,	The Promise Of Him	Which	Is Called

AAI	BALTIM
Among You	Fury, Or Extreme Justice!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Fifteenth Call

ILS	TABAAM	L IALPRT	CASARMAN
O Thou	The Governor Of	The First Flame,	Under Whose

VPAAH	CHIS DARG	DS OADO	CAOSGI	ORSCOR
Wings	Are 6739	Which Weave	The Earth	With Dryness;

DS OMAX	MONASCI	BAEOVIB	OD	EMETGIS
Which Knowest	The Great Name	Righteousness,	And	The Seal

IAIADIX	ZACAR OD ZAMRAN	ODO CICLE QAA
Of Honor;	Move And Appear!	Open The Mysteries Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Sixteenth Call

ILS	VIV IALPRT	SALMAN BALT	DS	BRIN
O Thou	Second Flame,	The House Of Justice:	Which	Has

ACROODZI	BUSD	OD BLIORAX	BALIT	DS
Thy Beginning	In Glory	And Shall Comfort	The Just;	Which

INSI	CAOSG	LUSDAN	EMOD	DS	OM
Walks	The Earth	With Feet	8763	That	Understand

OD TLIOB	HAMI	DRILPA	GEH	ILS
And Separate	Creatures;	Great	Art	Thou

MADZILODARP
In The God Of Stretch-Forth-And-Conquer!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Seventeenth Call

ILS	D IALPRT	SOBA VPAAH	CHIS NANBA
O Thou	Third Flame	Whose Wings	Are Thorns

ZIXLAY	DODSIH	OD BRIN	FAXS	HUBARO
To Stir Up	Vexation,	And Hast	7336	Living Lamps

TUSTAX YLSI	SOBA IAD I	VONPOVNPH
Going Before Thee;	Whose God Is	Wrath In Anger;

ALDON	DAXIL	OD TOATAR
Gird Up	Thy Loins	And Harken!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Eighteenth Call

ILS	MICAOLZ	OLPIRT	OD	IALPRG	BLIORS
O Thou	Mighty	Light	And	Burning Flame Of	Comfort;

DS ODO	BUSDIR	OIAD	OVOARS	CAOSGO
Which Opens	The Glory Of	God	To The Center Of	The Earth;

CASARMG	LAIAD	ERAN	BRINTS CASASAM
In Whom	The Secrets Of Truth	6332	Have Their Abiding;

DS	IVMD	ACLONDOH	MOZ	OD	MAOFFAS
Which	Is Called	In Thy Kingdom	Joy,	And	Not To Be Measured:

BOLP	COMO	BLIORT	PAMBT
Be Thou A	Window	Of Comfort	Unto Me!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Call of the Thirty Aethyrs

MADRIAX	DS PRAF	LIL	CHIS MICAOLZ
You Heavens	Which Dwell	The First Aire	Are Mighty

SAANIR	CAOSGO	OD FISIS	BALZIZRAS	IAIDA
In The Parts	Of The Earth,	And Execute	The Judgement Of The Highest!	

NONCA	GOHULIM	MICMA	ADOIAN	MAD
Unto You	It Is Said:	Behold	The Face	Of Your God,

IAOD BLIORB	SOBA	OOAONA	CHIS	LUCIFTIAN
The Beginning Of Comfort;	Whose	Eyes	Are The	Brightness

PERIPSOL	DS ABRAASSA	NONCF	NETAAIB
Of The Heavens.	Which Provided	You	For The Government

CAOSGO	OD	TILB	ADPHAHT	DAMPLOZ	TOOAT
Of The Earth	And	Her	Unspeakable	Variety,	Furnishing

NONCF	GMICALZ	OM	LRASD	TOFGLO	MARB
You A	Powerful Understanding		To Dispose	All Things	According

YARRY	IDOIGO
To The Providence	Of Him That Sits On The Holy Throne,

OD	TORZULP	IAODAF	GOHOL	CAOSGI
And	Rose Up In	The Beginning	Saying:	The Earth

TABAORD	SAANIR	OD	CHRISTEOS	YRPOIL
Let Her Be Governed	By Her Parts,	And	Let There Be	Division

TIOBL	BUSDIR TILB	NOALN PAID	ORSBA OD
In Her,	That The Glory Of Her	May Be Always	Drunken And

DODRMNI	ZYLNA	ELZAP TILB	PARMGI
Vexed	In Itself.	The Course Of Her,	Let It Run With

PERIPSAX	OD TA	QURLST	BOOAPIS
The Heavens,	And As	A Handmaid	Let Her Serve Them.

L NIMB	OUCHO	SYMP	OD	CHRISTEOS
One Season	Let It Confound	Another,	And	Let There Be

AG	TOLTORN MIRC	Q	TIOBL	LEL	TOL PAOMBD
No	Creatures Upon Her	Or	In Her	The Same.	All Her Members

DILZMO	ASPIAN	OD	CHRISTEOS	AG L
Let Them Differ	In Their Qualities	And	Let There Be	No One

TOLTORN	PARACH ASYMP
Creature	Equal With Another.

CORDZIZ	DODPAL	OD FIFALZ
The Reasoning Creatures Of Earth	Let Them Vex	And Weed Out

L SMNAD	OD	FARGT	BAMS
One Another,	And	The Dwelling Places	Let Them Forget

OMAOAS	CONISBRA	OD	AVAVOX	TONUG
Their Names.	The Work Of Man And		His Pomp,	Let Them Be Defaced.

ORSCA	TLB	NOASMI	TABGES
The Buildings	Of Him,	Let Them Become	Caves

LEVITHMONG	UNCHI	OM TILB
For The Beasts Of The Field.	Confound	The Understanding Of Her

ORS	BAGLE	MOOOAH	OL	CORDZIZ
With Darkness.	For Why?	It Repenteth Me	I	Made Man.

L CAPIMAO	IXOMAXIP	OD CA COCASB	GOSAA
One While	Let Her Be Known,	And Another Time	A Stranger.

BAGLEN	PI I	TIANTA ABABALOND	OD FAORGT
Because	She Is	The Bed Of An Harlot	And The Dwelling Place

TELOCVOVIM
Of Him That Is Fallen.

MADRIIAX, ORZU	OADRIAX	OROCHA
You Heavens, Arise!	The Lower Heavens	Underneath You,

ABOAPRI	TABAORI PRIAZ AR TABAORI
Let Them Serve You!	Govern Those That Govern;

ADRPAN	CORS TA	DOBIX	YOLCAM PRIAZI
Cast Down	Such As	Fall;	Bring Forth With Those

AR	COAZIOR	OD	QUASB	QTING
That	Increase,	And	Destroy	The Rotten!

RIPIR	PAAOXT	SAGACOR	UML	OD	PRDZAR
No Place	Let It Remain	In One Number:	Add	And	Diminish

CACRG	AOIVEAE	CORMPT	TORZU ZACAR OD ZAMRAN
Until	The Stars	Be Numbered.	Arise, Move, And Appear

ASPT	SIBSI	BUTMONA	DS SURZAS
Before	The Covenant	Of His Mouth,	Which He Has Sworn

TIA	BALTAN	ODO CICLE	QAA
Unto Us	In His Justice!	Open The Mysteries Of	Your Creation,

OD	OZAZMA	PLAPLI	IADNAMAD
And	Make Us	Partakers Of	Undefiled Knowledge!

ENOCHIAN INITIATORY WORKING

TABLE OF CONTENTS

DISCLAIMER: This ENTIRE enochian initiatory working has been adapted from the original to accommodate the elemental/directional correspondences of the Tabula Recensa appended to this Document. Which coincide with John Dee's Round-House Vision. The practitioner may, at any time use the origninal Great Table with the round-house vision characteristics, or the Golden Dawn's elemental/directional attributions to the Tablula Recensa.

Initial Overview of the Enochian Initiatory Workings

By: Ben Rowe a.k.a. Josh Norton

…The Goal of initiation is not only to raise the consciousness to a higher level. As well, one must purify the lower "bodies" and reconfigure them so that they are capable of receiving from and responding to the newly-opened levels in a free and flexible manner. Failure to do this accounts for much of the inappropriate thoughts and behavior – and outright looniness – people exhibit after contacting a higher level. The Golden Dawn's initiations were supposed to do this, progressively balancing and purifying the physical body, the emotional/astral nature, the intellect and personality. It was only after this was done that the initiate was given the task of contacting his Holy Guardian Angel.

From my experience of them, the Lesser Angle powers are perfectly suited to each of these tasks. One could devise a series of rituals in which one goes through all [16 = 4 x 4] of the Lesser Angles in turn, progressively purifying and balancing the parts of the mundane being with which they relate, and orienting them to the Spirit. I.e., the four Lesser Angles of the Earth Tablet to work on the body, the Air Tablet for the emotional/astral nature, the Water Tablet for the intellect, and the Fire Tablet for the personality. Or whatever way you see the elemental associations of those bodies.

…In the context of self-initiation, the God-name of six letters would be the reflection in the elemental worlds of the power of Kether (1P^{stP} Sephirah on the Tree of Life) descending upon Tiphareth (6P^{thP} Sephirah on the Tree of Life). The God-name of 5 letters would be the reflection of your Holy Guardian Angel in Tiphareth, presiding over the work, guiding you, and drawing you up towards itself. The "Kerubic" Angels represent the universal formula of Change, enabling the process, and the "Servient" Angels are the ones who actually perform the process of purification and balancing…

…A skeletal outline of such a ritual might go something like this:

1. Recite the First Call
2. Recite the appropriate Call for the Lesser Angle [one of the 16, i.e. earth of earth etc.]
3. Vibrate the 6-letter Name of God several times. Invoke the blessing of the Divine upon the work in progress, and upon your spiritual goals.
4. Vibrate the 5-letter Name of God several times. Invoke your Holy Guardian Angel, affirm your connection with the H.G.A., your acceptance of its guidance, and ask that it preside over the work in progress to assure that it take place properly.
5. Vibrate the Kerubic God-name and the names of the Kerubic Angels. Call upon them to bring the power of change to bear upon the work to make it as effective as possible.
6. Vibrate the name of each Servient Angel in turn, in the correct sequence. (That is, starting with the one listed at the bottom of the Lesser Angle, and working upwards.) As each one is invoked, visualize the angel's power going to work on your being, performing that part of the purification process that it governs.
7. Make some sort of closing speech, declaring the work to have been a success, thanking the angels and you Holy Guardian Angel, and asking for their assistance as needed in the future.
8. Spend some time absorbing the invoked energies, meditating on any insights that might have happened during the ceremony, and just generally relaxing the mind.

Enochian Initiatory Workings – Self Initiation Operation

1. On a new sheet of white paper (or virgin parchment) write down the phrase "**I Accept The Light**." Do this slowly and deliberately. Create a simple sigil to represent it. Once the design for the sigil representing the phrase is configured, draw it beneath the phrase on the new piece of white paper.

2. Study this sigil and phrase for a few minutes and imprint them into your subconscious. You can imagine charging them with your intent to succeed in this operation if you wish. Know that this paper (the sigil and more importantly, the **phrase** itself when you speak it aloud in the ceremony) is the **trigger** which will call forth the necessary energy (which will have been built up unconsciously over the next 32 weeks of work) and initiate the influx of higher spiritual consciousness when you use it in the Initiation Ceremony on the Last day. Regard this new "talisman" with a spiritual sense of awe and respect.

3. Next, cover the Talisman, preferably by tucking it into its own personal folder or wrapping it loosely in a white cloth (silk). Put it in a safe place where it will not be seen or disturbed for the remainder of the 32 weeks. **Do not look at it again under any circumstances until the final day, and do not allow anyone else to look at or touch it**. Note: You may write the date of your Initiation (the first day of the 33rd week) on the outside cover of the paper if you wish. This Talisman with sigil and phrase will be a sort of magickal "time capsule" working away at your subconscious as you attend to other things over the next several weeks. Do not bother trying to remember the design of the sigil during that time. It's best if your conscious/mental aspects forget about it.

4. Perform the (32 week) Enochian Initiatory Workings. Take thorough notes the whole way through, being sure to write down every dream you have or any unusual thoughts/perceptions you have at any time. During the week when you are not performing the Enochian Initiatory workings, performance of a banishing ritual (such as the Lesser Banishing Ritual of the Pentagram & Hexagram) twice daily is recommended. I also highly recommend the Middle Pillar exercise & the related Circulation of the Light exercise be performed on a regular basis. You should be very fluent in your control of energy within and around you. It is also recommended that you harbor a feeling of devotion to your 1st Sephirah – Kether – as this is where the influx of new consciousness will be flowing in through.

5. During the last few weeks your desire for psychic reintegration should be intense. (The Abramelin text suggests intense study of Holy Scripture to enhance the mood and maintain focus on the goal.) Lust after your Higher-Self! Long for it! A magickal act such as this without lust for the goal will only produce an impotent result. Be hungry for the knowledge and experience of those highest aspects of your soul. Do not presume those aspects of yourself will manifest in the way you might think. Everyone's experience is different, and none are predictable.

6. On the first day of the last week (**33rd week**), pull out the Talsiman containing the sigil and phrase, and set it on the altar in front of you, **BUT KEEP IT COVERED!** You will be uncovering it at a designated time during the Initiation Ceremony itself.

7. Perform your banishings (Lesser Banishing Ritual of the Pentagram). Note: you will not be performing the banishing ritual immediately after the Initiation Ceremony. (Wait several hours before doing so).

8. **NOW perform the simple <u>Initiation Ceremony</u>, following the instructions to the letter**. (You may read through the Ceremony Notes a few weeks prior to the performance so you will have a good idea of what you will be doing. It's very basic.)

9. If you've done everything correct up to this point and you've put 100% of your effort into the work, then you will receive the results after uncovering the Talisman, viewing the Sigil, and saying the Phrase at the appropriate time during the Initiation Ceremony. Do not allow yourself to doubt at any time during this process as that will only serve to supply an unconscious force to nullify your conscious magickal efforts.

10. Take notes of everything you feel, see, hear, or experience this day. Some of it may make more sense when you read these notes later.

Misc. Notes on Self-Initiation Operation

Remember that (obviously) the more effort you put into achieving a result, the more and better the result. If your heart is truly into this work then you will receive results. It has been my experience that the Enochian spirits, themselves, tend to come immediately when called and are some of the best teachers and most intense workers that one could enlist to assist with a goal such as this (i.e. conscious psychic reunification). Be respectful of them as entities and life-forms and you should have no trouble. They are extremely flexible to the will of the person summoning them.

In operations like this gradual change is GOOD, so don't try to perform more than one of the Enochian workings per week. (You'll see why I've said this when that energy centrifuge you're unleashing upon yourself starts drudging up little crises to be resolved.)

In the event that you think you require more work to achieve the goal of conscious experience/knowledge of your higher spiritual aspects, you could try regular performance of the Bornless Ritual (see Golden Dawn) for about a month or so. Some people might think they haven't succeeded simply because they haven't learned how to consciously perceive these spiritual aspects yet. It still takes practice regardless of how much work you do to consciously "hook up" to your "higher self." This means developing your psychic/clairvoyant skills, learning to sense energy etc. It's a different way of using your mind/consciousness than most people realize, and its only possible through **practice** and learning to sense subtle changes in your body and mind. If you persevere you'll succeed in time.

Angelic Banishing Rite

[This rite should be used to cleanse the sacred-space for the entire length of the 33 week Operation. Use this Rite before AND after each invocation of the Angelic Hierarchy. Notes are in brackets. Words of power, to be vibrated are in bold-face type. No pronunciation is given. Translations are given for the Greek, at the bottom of the page.]

- Calyx:
    - Center of the circle facing East:
    - Wand Posture; Vibrate: **Geh** ["Thou Art"]
    - Tau Posture; Vibrate: **Londoh** ["The Kingdom"]
    - Right Shoulder w/ left Palm; Vibrate: **Od Micalzo** ["And The Power"]
    - Left Shoulder w/ right Palm; Vibrate: **Od Bused** ["And The Glory"]
    - Tau Posture; Vibrate: **Gohed** ["Everlasting"]

- Setting of the Wards:
    - Begin at the center of the circle facing East:
    - Advance to the East, & with two fingers (index & middle) trace circle of light counter-clockwise beginning at the East & ending at the East;
        - Then Vibrate: **HE PELEIA KAI HE HUGRA.***
        - Then Vibrate: **HO OPHIS KAI TO OION.****
    - Center of the circle facing East:
        - Make Gesture Cervus:
            - Forehead; Vibrate: **ORO IBAH AOZPI** [linea spiritu sancti – Fire]
            - Thrust; Vibrate: **BITOM** [kerubic – black cross – Fire]
    - Turn counter-clockwise to the North
    - Center of the circle facing North:
        - Make Gesture Cervus:
            - Forehead; Vibrate: **OIP TEAA PDOCE** [linea spiritu sancti – Water]
            - Thrust; Vibrate: **HCOMA** [kerubic – black cross – Water]
    - Turn counter-clockwise to the West
    - Center of the circle facing West:
        - Make Gesture Cervus:
            - Forehead; Vibrate: **MOR DIAL HCTGA** [linea spiritu sancti – Earth]
            - Thrust; Vibrate: **NANTA** [kerubic – black cross – Earth]
    - Turn counter-clockwise to the South
    - Center of the circle facing South:
        - Make the Gesture Cervus:
            - Forehead; Vibrate: **MPH ARSL GAIOL** [linea spiritu sancti – Air]
            - Thrust; Vibrate: **EXARP** [kerubic – black cross – Air]
    - Turn counter-clockwise to the East
        - Then Vibrate: **GAIA KAI HO ICHOR TOU OURANOU.*****
    - Tau Posture:
        - ****Vibrate: **RAAS I BATAIVA OD BATAIVH**
        - *****Vibrate: **LUCAL I EDLPRNA OD EDLPRNA**
        - ******Vibrate: **SOBOL I ICZHIHA OD ICZHIHL**
        - *******Vibrate: **BABAGE I RAAGIOS OD RAAGIOL**

- Finish as you began; with the Calyx Rite.

[Notes: This rite was adapted from the ***Enochian Pentagram Rite*** by Fr. ShARASh, & Calyx & The Setting of the Wards of Power Rite delineated in Norman R. Kraft's book ***Ogdoadic Magick*** using the formula of Table-5 of the Law of Identity PDF document available @ caged-venom.com It also incorporates the version of the Tabula Recensa found in Robert Turner's book ***Elizabethan Magic***. I personally use the Pentagrams in their respective quarters (then remove them at the end of the rite) and the entire enochian Tabula Recensa (enochian language) set in the East, or on the Altar; all of which are available in this PDF.]

*Translation: The Dove and the Waters.
**Translation: The Serpent and the Egg.
***Translation: Earth and the Blood of Heaven.
****Translation: In the East…
*****Translation: In the North…
******Translation: In the West…
*******Translation: In the South…

Initiatory Workings: Part I

Note: All names to be vibrated/invoked are in bold face, & pronunciations are in parenthesis. When you vibrate a name or Key, invoke that force into you.

Week 1

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Fire of Fire (6th Key)

   Gah es'**dee**'oo kis em, mee'**kahl**'zoh peel'zin; soh'bahm el hahrj meer bah'**bah**'lohn ohd ohb'lohk sahm'velj; d^'loo'gahr mahl'purj ahr'kah'**os**'jee ohd ah'**kahm** sah'nahl soh'bohl'zahr ef'blee'ahrd kah'ohs'gee, ohd kis ah'**nay**'tahb ohd mee'ahm tah'veev ohd'd^. Dahr'sahr sohl'peth bee'en; bree'tah ohd zah'kahm guh'mee'**kahl**'zoh, sohb'**hah**'ahth **tree**'ahn loo'**ee**'ah'hay oh'deh'**kreen** mahd kah'ah'on.

3. Vibrate the 6 letter name of God **IDOIGO** (I-DOh-I-GOh)

4. Vibrate the 5 letter name of God **ARDZA** (ARah-Da-Zod-Ah)

5. Vibrate the Kerubic God-name **BRZLA** (ERa-Zod-I-Lah)

6. Vibrate the names of the Kerubic Angels:

   RZLA (Ra-Zod-Lah)
   ZLAR (Zod-LA-Ra)
   LARZ (LA-Ra-Zod)
   ARZL (ARa-Zod-Leh)

7. Vibrate the names of the Servient Angels in turn:

   FMND (Fah-Meh-Nah-Deh)
   SIAS (SI-Ah-Sa)
   TOTT (TOh-Tah-Teh)
   CZNS (Cah-Zod-Nah-Sah)

8. Closing Speech

9. Meditate/Relax Mind

R	Z	I	L	A
A	R	D	Z	A
C	Z	O	N	S
T	O	I	T	T
S	I	G	A	S
F	M	O	N	D

Week 2

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Water of Fire (17th Key)

   Eels dee ahl'purt, soh'bah v^'pah'ah kis nahn'bah zeeks'lay dohd'see'kh, ohd brint tahksiz hoo'bah'roh tahs'tahks eel'see; soh'bah'ee'ahd ee'von'poh'oonf, ahl'don dahks'il ohd toh'ah'tahr. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zorj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

3. Vibrate the 6 letter name of God **AOURRZ** (Ah-Oh-U-Ra-Ra-Zod)

4. Vibrate the 5 letter name of God **ALOAI** (ALOh-Ah-I)

5. Vibrate the Kerubic God-name **BXGSD** (EXah-Geh-Sah-Deh)

6. Vibrate the names of the Kerubic Angels:

   XGSD (Xah-Geh-Sah-Deh)
   GSDX (Geh-Sah-Deh-Xah)
   SDXG (Sah-Deh-Xah-Geh)
   DXGS (Deh-Xah-Geh-Sah)

7. Vibrate the names of the Servient Angels in turn:

   PMOX (Pah-MOh-Xah)
   OTOI (Oh-TOh-I)
   NPNT (Neh-Pah-Neh-Tah)
   ACCA (Ah-Ceh-Cah)

8. Closing Speech

9. Meditate/Relax Mind

X	G	A	S	D
A	L	O	A	I
A	C	U	C	A
N	P	R	N	T
O	T	R	O	I
P	M	Z	O	X

Week 3

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Air of Fire (16th Key)

   Eels veev yal'purt, sahl'mahn bahlt, des breen ah'kroh'ohd'zee boosd^ ohd blee'oh'raks bah'lit; des in'see kaos'g^ loos'dahn ay'mod d^'sohm ohd t^'lee'ohb; dril'pah jeh eels mahd'**zee**'loh'dahrp. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

3. Vibrate the 6 letter name of God **LLACZA** (Leh-Lah-Cah-Zod-Ah)

4. Vibrate the 5 letter name of God **PALAM** (PALAMeh)

5. Vibrate the Kerubic God-name **BYTPA** (Eh-EE-Tah-Pah)

6. Vibrate the names of the Kerubic Angels:

   YTPA (EE-Tah-Pah)
   TPAY (Ta-PAh-EE)
   PAYT (PAh-EE-Teh)
   AYTP (Ah-EE-Tah-Pah)

7. Vibrate the names of the Servient Angels in turn:

   DIRI (DI-RI)
   RBNH (Ra-Ba-Na-Heh)
   PAOC (PAh-Oh-Cah)
   OYUB (Oh-EE-U-Beh)

8. Closing Speech

9. Meditate/Relax Mind

Y	T	L	P	A
P	A	L	A	M
O	Y	A	U	B
P	A	C	O	C
R	B	Z	N	H
D	I	A	R	I

Week 4

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Earth of Fire (18th Key)

   Eels mee'kah'ohl'zohd ohl'p^rt yahl'poorj b^'lee'ohrz, des oh'doh boos'deer oh'ee'ahd oh'voh'ahrz kah'ohs'goh, kah'sahrm'ij lah'ee'ahd ay'rahn brints kah'sah'sahm; des ee'yoomd^ ah'kwuh'loh ah'doh'hee moz ohd mah'**ohf**'fahs; bohl'p^ koh'moh'blee'ohrt pahm'but. Zah'kahr ay kah, ohd zahm'rahn, oh'doh kee'klay kuh'ah'ah, zorj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

3. Vibrate the 6 letter name of God **AIAOAI** (Ah-I-Ah-Oh-Ah-I)

4. Vibrate the 5 letter name of God **OIIIT** (Oh-I-I-I-Tah)

5. Vibrate the Kerubic God-name **BTNBR** (ETa-Nah-Beh-Rah)

6. Vibrate the names of the Kerubic Angels:

   TNBR (Tah-Nah-Beh-Rah)
   NBRT (Nah-Beh-Rah-Tah)
   BRTN (Beh-Rah-Tah-Nah)
   RTNB (Rah-Tah-Nah-Beh)

7. Vibrate the names of the Servient Angels in turn:

   SHAL (Sah-HAh-Lah)
   OCNM (OCa-Nah-Meh)
   NACO (NAh-COh)
   ABMO (ABeh-MOh)

8. Closing Speech

9. Meditate/Relax Mind

T	N	A	B	R
O	I	I	I	T
A	B	A	M	O
N	A	O	C	O
O	C	A	N	M
S	H	I	A	L

Week 5

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Fire of Water (12th Key)

   Non'see duh'sohn'f^ bah'bah'jeh ohd kis ohb, hoo'**bah**'ee'oh tee'beeb'p^ ahl'lahr ah'trah'ah ohd ef. Driks fah'fen mee'ahn, ahr en'ay oh'vof, soh'bah doh'**oh**'ah'een ah'ah'ee ee'vonf. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

3. Vibrate the 6 letter name of God **NOALMR** (Noh-Alah-Ma-Ra)

4. Vibrate the 5 letter name of God **OLOAG** (Oh-Loh-Ah-Geh)

5. Vibrate the Kerubic God-name **HDOPA** (Beh-Doh-Pah)

6. Vibrate the names of the Kerubic Angels:

   DOPA (Doh-Pah)
   OPAD (Oh-Pah-Deh)
   PADO (Pah-Doh)
   ADOP (Adoh-Pah)

7. Vibrate the names of the Servient Angels in turn:

   VASG (Vah-Sah-Geh)
   SCIO (Sah-See-Oh)
   APST (Apah-Sah-Teh)
   OPMN (Opah-Mah-Neh)

8. Closing Speech

9. Meditate/Relax Mind

D	O	N	P	A
O	L	O	A	G
O	P	A	M	N
A	P	L	S	T
S	C	M	I	O
V	A	R	S	G

Week 6

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Water of Water (4th Key)

   Oh'thil lahs'dee bah'bah'jeh ohd dohr'fah, goh'hohl: guh'kis'jeh ah'vah'vah'go kohrm'p^? Pay'day d^'sohnf vee'vuh'dee'vuh? Kah'sahr'mee oh'ah'lee mahp'em soh'bahm ag kohr'mpoh kur'pul, kah'sahrm'ij kroh'ohd'zee kis ohd vuh'gej, dest kah'pee'mah'lee kis kah'pee'mah'ohn, ohd lon'shin kis tah'loh klah. Tohr'goo, nohr'kwah'sah'hee, ohd eff'gah'ohs'gah. Bah'glay zee'ray'nah'ee'yahd des'ee ohd ah'pee'lah. Doh'oh'ah'eep kah'ahl, zah'kahr ohd zahm'rahn oh'bel'ee'sonj rest'el ah'ahf nohr'moh'lahp.

3. Vibrate the 6 letter name of God **RZIONR** (Ra-Zod-Ee-Oh-Na-Ra)

4. Vibrate the 5 letter name of God **NRZFM** (Na-Ra-Zod-Fa-Meh)

5. Vibrate the Kerubic God-name **HZIZA** (Ba-Zod-Ee-Zod-Ah)

6. Vibrate the names of the Kerubic Angels:

   ZIZA (Zod-Ee-Zod-Ah)
   IZAZ (Ee-Zod-Ah-Zod)
   ZAZI (Zod-Ah-Zod-Ee)
   AZIZ (Ah-Zod-Ee-Zod)

7. Vibrate the names of the Servient Angels in turn:

   ACAR (Ah-CA-Ra)
   PALI (PA-Lee)
   SISP (See-Sa-Peh)
   ADRE (Ah-Da-Ray)

8. Closing Speech

9. Meditate/Relax Mind

Z	I	R	Z	A
N	R	Z	F	M
A	D	I	R	E
S	I	O	S	P
P	A	N	L	I
A	C	R	A	R

Week 7

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Air of Water (10th Key)

   Koh'rahk'soh kis kohrm'p^, ohd blahnz loo'kahl ah'**zee**'ah'zohr pah'eb, soh'bah lee'loh'non kis ohp veer'kwuh ay'oh'fahn ohd rah'kleer mah'ah'see bah'glay kah'ohs'gee. Des yahl'pon doh'sig ohd bahs'gim, ohd oks'eks dah'**zees** see'ah'**trees** ohd sahl'broks sinks'eer fah'boh'ahn. Yoo'**nahl**'kis konst des dah'oks koh'kahs'j^ ohl oh'**ah**'nee'oh yohr **voh**'him ohl giz'ee'aks ohd ay'**ohrz** koh'kahs'j^ ploh'see mohl'nee. Des pah'gay'ip lah'rahg, ohm drohln mah'tohrb koh'kahs'buh em'nah. El'**pah**'trahlks yohl'see noh'mig moh'nons oh'loh'rah guh'nay ahn'geh'lahrd. Oh'hee'oh, oh'hee'oh, oh'hee'oh, oh'hee'oh, oh'hee'oh, oh'hee'oh, noh'eeb oh'hee'oh kah'**ohs**'gon. Bah'glay mah'drid ee, zee'**rop**, kee'soh dril'pah. Nee'ee'soh, krip eep nee'dah'lee.

3. Vibrate the 6 letter name of God **VADALI** (VA-DA-Lee)

4. Vibrate the 5 letter name of God **OBAUA** (Oh-BA-oo-Ah)

5. Vibrate the Kerubic God-name **HANAA** (BA-NA-Ah)

6. Vibrate the names of the Kerubic Angels:

   ANAA (ANAh-Ah)
   NAAA (NA-Ah-Ah)
   AAAN (Ah-Ah-AN)
   AANA (Ah-ANAh)

7. Vibrate the names of the Servient Angels in turn:

   BRAP (Ba-Ra-Peh)
   AMOX (AM-Oxah)
   ECOP (EC-Oh-Peh)
   GMNM (Geh-Mah-Neh-Mah)

8. Closing Speech

9. Meditate/Relax Mind

A	N	V	A	A
O	B	A	U	A
G	M	D	N	M
E	C	A	O	P
A	M	L	O	X
B	R	I	A	P

Week 8

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Earth of Water (11th Key)

   Ohks'ah'yahl hohl'doh ohd zeer'ohm oh koh'**rahks**'oh des zil'dahr rah'ah'see; ohd vahb'zeer kahm'lee'ahks ohd bah'hahl, nee'**ee**'soh. Sahl'mahn tay'lotch, kah'sahr'mahn **hohl**'kw^ ohd tee tah zohd'kis soh'bah kohrmf ee'gah. Nee'ee'sah, bah'glay ah'bram'g^ nonsp. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj^, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

3. Vibrate the 6 letter name of God **UOLXDO** (oo-Oh-La-***X***a-Doh)

4. Vibrate the 5 letter name of God **SIODA** (SI-Oh-Dah)

5. Vibrate the Kerubic God-name **HPSAC** (Beh-Pah-Sah-Keh)

6. Vibrate the names of the Kerubic Angels:

   PSAC (Pah-Sah-Keh)
   SACP (Sah-Kah-Peh)
   ACPS (Ah-Kah-Pah-Sah)
   CPSA (Kah-Pah-Sah)

7. Vibrate the names of the Servient Angels in turn:

   RGAN (Ra-GA-Na)
   OOPZ (Oh-Oh-Pah-Zod)
   DIOM (DI-Oh-Mah)
   DAAT (Dah-Tah-Teh)

8. Closing Speech

9. Meditate/Relax Mind

P	S	U	A	C
S	I	O	D	A
D	A	L	T	T
D	I	X	O	M
O	O	D	P	Z
R	G	O	A	N

Week 9

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Fire of Air (9th Key)

   Mee'kah'oh'lee brahns'j^ pur'gel nahp'tah yahl'pohr, des'breen ay'fah'fah'fay pay von'foh oh'lah'nee ohd ohb'zah; sohb'kah vuh'pah'ah kis tah'than ohd trah'nahn bahl'yay, ah'lahr loos'dah soh'bohin ohd kis'hohl'kwuh kuh'noh'kwo'dee see'ahl. V^'nahl ahl'don mohm kah'ohs'goh tah lahs'ohl'lohr guh'nay lim'lahl. Ahm'mah kee'ees sohb'kah mah'drid zohd'kis; oh'oh'**ah**'noh'ahn kis ah'vin'ee dril'pee kah'ohs'gin, ohd boot'moh'nee pahrm zoom'vee k^'nee'lah. Dahz'ees ay'thahm'zohd ah'kil'dah'oh, ohd mirk oh'zohl kis pee'dee'ah'ee kohl'lahl. Ool'see'nin ah'soh'bahm oo'seem. Bah'glay? Yahd'bahl'toh keer'lahn pahr. Nee'ee'so, ohd eep oh'fah'fah'fay, bah'glay ah'koh'kahsb ee'kors'kah v^'nig blee'ohr.

3. Vibrate the 6 letter name of God **OBGOTA** (Oba-Goh-Ta)

4. Vibrate the 5 letter name of God **AABCO** (Ah-Aba-Coh)

5. Vibrate the Kerubic God-name **ETAAD** (Heh-Tah-Adeh)

6. Vibrate the names of the Kerubic Angels:

   TAAD (Tah-Adeh)
   AADT (Ah-Adeh-Tah)
   ADTA (Ah-Deh-Tah)
   DTAA (Deh-Tah-Ah)

7. Vibrate the names of the Servient Angels in turn:

   SAIX (SA-I-Xa)
   PAAX (PA-Axeh)
   NHDD (Neh-Hah-Dah-Deh)
   TOCO (Toh-Coh)

8. Closing Speech

9. Meditate/Relax Mind

T	A	O	A	D
A	A	B	C	O
T	O	G	C	O
N	H	O	D	D
P	A	T	A	X
S	A	A	I	X

Week 10

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Water of Air (7th Key)

   Rah'ahs ee sahl'mahn pah'rah'dee'zohd oh'**ay**'kree'mee ah'ah'oh ee'**ahl**'peer'gah, kwee'een en'ay boot'mon; ohd in'**oh**'ahs nee pah'rah**dee**'ahl kah'**sahr**'mij vuh'**gay**'ahr keer'lahn. Ohd zoh'nahk loo'kif'**tee**'ahn kohrs'tah **vah**'ool'zirn tohl'**hah**'mee. Soh'bah lohn'**doh** ohd mee'**ahm** kis'tahd oh'des, v^'**mah**'day'ah ohd pib'lee'ahr, oht'thil'rit ohd **mee**'ahm. K^'noh'kohl rit, zah'kahr, zahm'rahn; oh'**ay**'kree'mee kuh'**ah**'dah ohd oh'mee'kah'ohl'zohd ah'ah'ee'om. Bah'glay pahp'nohr eed'**loo**'gahm lon'shee, ohd oom'plif vuh'ge'jee big'lee'ahd.

10. Vibrate the 6 letter name of God **IAAASD** (IA-Ah-Asah-Deh)

11. Vibrate the 5 letter name of God **ATAPA** (ATAPA)

12. Vibrate the Kerubic God-name **ENLRX** (Heh-Nah-Lah-Rah-Xah)

13. Vibrate the names of the Kerubic Angels:

    NLRX (Na-La-Ra-Xa)
    LRXN (La-Ra-Xa-Na)
    RXNL (Ra-Xa-Na-La)
    XNLR (Xa-Na-La-Ra)

14. Vibrate the names of the Servient Angels in turn:

    RNIL (Rah-NILah)
    DAPI (DAPI)
    VASA (VASA)
    XPCN (Xa-Pa-Ca-Na)

15. Closing Speech

16. Meditate/Relax Mind

N	L	I	R	X
A	T	A	P	A
X	P	A	C	N
V	A	A	S	A
D	A	S	P	I
R	N	D	I	L

Week 11

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Air of Air (3rd Key)

   Mik'mah, goh'hoh pee'ahd, zeer kohm'sel'kh ah'zee'en bee'ahb ohs lon'doh'kh. Nohrz kis oh'theel gi'gi'pah; vindl kis tah'poo'een kwuh'mos'pleh te'lotch, kwee'in tohl'tohrj kis ee kis'jeh em oh'zee'en, dest burj'da ohd tohr'zool. Ee'lee ay'ohl bahl'zahrj ohd ah'ah'lah thil'nohs ne'tahb'ahb, d^'loo'gah vom'sahrj lohn'sa kap'mee'ah'lee vohrs klah, hoh'mil koh'kahs'b^, fah'fen ee'zee'zop ohd mee'ee'noh'ahg dee g^'neh'tah'ahb vah'oon nah'nah'ay'el, pahn'peer mahl'peer'jee kah'osg^ pild. Noh'ahn oo'nah'lah bahlt ohd voh'oh'an. Doh'oh'ee'ahp mahd, goh'hoh'lohr, goh'hoos, ahm'ran. Mik'mah yay'hoo'soz kah'kah'kohm ohd'doh'oh'ah'in noh'ahr mee'kah'olz ah'ah'ee'ohm. Kah'sahrm'ij goh'hee'ah: zohd'ah'kahr, oo'nig'lahg, ohd im'wah'mahr poo'go plah'plee ah'nah'nah'el kuh'**ah**'ahn.

3. Vibrate the 6 letter name of God **NELAPR** (Neh-Lah-Pah-Ra)

4. Vibrate the 5 letter name of God **OMEBB** (Oh-Meh-Bah-Beh)

5. Vibrate the Kerubic God-name **ETDIM** (Heh-Ta-DI-Ma)

6. Vibrate the names of the Kerubic Angels:

   TDIM (Ta-DI-Ma)
   DIMT (DI-Ma-Ta)
   IMTD (I-Ma-Ta-Deh)
   MTDI (Ma-Ta-DI)

7. Vibrate the names of the Servient Angels in turn:

   RVOI (Ra-Voh-I)
   VSSN (Va-Sa-Sa-Na)
   LEOC (Leh-Oh-Ca)
   MAGM (MA-Ga-Ma)

8. Closing Speech

9. Meditate/Relax Mind

T	D	N	I	M
O	M	E	B	B
M	A	L	G	M
L	E	A	O	C
V	S	P	S	N
R	V	R	O	I

Week 12

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Earth of Air (8th Key)

   Bahz'meh'loh, ee'tah pih'**reep**'sohn, ohln nah'zah'**vahb**'kh oks, kah'sahr'mij vuh'**rahn** kis vuh'gej. Duh'sah'bram'g^ bahl'toh'hah, goh'**hoh**'ee'ahd, soh'**lah**'mee'ahn tree'ahn tah'lohl'sis ah'bah'ee'**wo**'nin, ohd ah'zee'**ah**'gee'er oh'dee'poo'rahn tay'loh'ah, kah'kurj oh'ee'sahl'mahn lon'koh ohd voh'wee'nah kahr'bahf. Nee'**ee**'soh, bah'glay ah'**wah**'wah'goh goh'**hon**; nee'**ee**'soh, bah'glay moh'mah'oh see'ah'ee'ohn ohd mahb'zah, yahd'oh'ee'ahs'moh'mahr, poh'eelp. Nee'ees zahm'rahn see'ah'oh'fee kah'ohs'goh, ohd blee'ohrz ohd kohr'see tah ah'brah'mij.

10. Vibrate the 6 letter name of God **MALADI** (MA-LA-DI)

11. Vibrate the 5 letter name of God **OLAAD** (Oh-Lah-A-Deh)

12. Vibrate the Kerubic God-name **EMAGL** (Heh-Mah-Geh-Lah)

13. Vibrate the names of the Kerubic Angels:

    MAGL (Mah-Geh-Lah)
    AGLM (A-Geh-Lah-Meh)
    GLMA (Geh-Lah-Mah)
    LMAG (Lah-Mah-Geh)

14. Vibrate the names of the Servient Angels in turn:

    XRNH (Xa-Ra-Na-Heh)
    IIPO (I-I-Poh)
    NDZN (Nah-Deh-Zod-Nah)
    PACO (Pah-Coh)

15. Closing Speech

16. Meditate/Relax Mind

M	A	M	G	L
O	L	A	A	D
P	A	L	C	O
N	D	A	Z	N
I	I	D	P	O
X	R	I	N	H

Week 13

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Fire of Earth (15th Key)

   Eels tah'bah'ahn el ee'ahl'purt, kah'sahr'mahn vuh'pah'ah kis dahrj des oh'ah'do kah'ohs'gee ohrs'kohr; des oh'mahks moh'nahs'kee bye'oh'veeb, ohd ay'met'gis yah'ee'ah'diks. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

3. Vibrate the 6 letter name of God **ANGPOI** (ANah-Geh-POh-I)

4. Vibrate the 5 letter name of God **UNNAX** (UNeh-NAh-Xah)

5. Vibrate the Kerubic God-name **NBOZA** (Neh-BOh-Zod-Ah)

6. Vibrate the names of the Kerubic Angels:

   BOZA (BOh-Zod-Ah)
   OZAB (Oh-Zod-Ah-Beh)
   ZABO (Zod-Ah-BOh)
   ABOZ (Ah-BOh-Zod)

7. Vibrate the names of the Servient Angels in turn:

   IZNR (IZod-Nah-Rah)
   RSNI (Rah-SaNI)
   ORMN (OReh-Mah-Nah)
   AIRA (Ah-IRAh)

8. Closing Speech

9. Meditate/Relax Mind

B	O	A	Z	A
U	N	N	A	X
A	I	G	R	A
O	R	P	M	N
R	S	O	N	I
I	Z	I	N	R

Week 14

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Water of Earth (14th Key)

   Noh'roh'mee bah'jee'ay pahs'b'iz oh'ee'ahd, des treen't^ meer'k^ ohl theel, dohdz tohl'ham'ee kah'ohs'goh hoh'min, des breen oh'rok kwahr; mik'mah bee'ahl oh'ee'ahd, ah'ees'roh toks des yoom'd^ ah'ah'ee bahl'teem. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zorj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

10. Vibrate the 6 letter name of God **OPMNIR** (OPah-Meh-NIRah)

11. Vibrate the 5 letter name of God **ILPIZ** (ILah-PIZod)

12. Vibrate the Kerubic God-name **NASMT** (Nah-Sah-Meh-Tah)

13. Vibrate the names of the Kerubic Angels:

    ASMT (ASah-Meh-Tah)
    SMTA (Sah-Meh-TAh)
    MTAS (Meh-TAh-Sah)
    TASM (TAh-Sah-Meh)

14. Vibrate the names of the Servient Angels in turn:

    STIM (Sah-TI-Mah)
    IZXP (IZod-aXah-Peh)
    IABA (IAh-BAh)
    MSAP (Meh-SAh-Pah)

15. Closing Speech

16. Meditate/Relax Mind

A	S	O	M	T
I	L	P	I	Z
M	S	M	A	P
I	A	N	B	A
I	Z	I	X	P
S	T	R	I	M

Week 15

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Air of Earth (13th Key)

   Nah'pay'ah'ee bah'bah'jen, des breen ooks oh'oh'ah'nah el'ring vonf doh'ah'leem, ay'oh'lis ohl'log ohrs'bah des kis ahf'fah. Mik'mah ees'roh mahd ohd lon'shee'toks des joom'd^. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

3. Vibrate the 6 letter name of God **ANAEEM** (ANAh-Ey-EyMah)

4. Vibrate the 5 letter name of God **SONDN** (SONah-Dah-Nah)

5. Vibrate the Kerubic God-name **NPHRA** (NePah-HaRah)

6. Vibrate the names of the Kerubic Angels:

   PHRA (Pah-HaRAh)
   HRAP (HaRAh-Pah)
   RAPH (RAPah-Heh)
   APHR (APah-HaRah)

7. Vibrate the names of the Servient Angels in turn:

   IAHL (IA-HaLah)
   RLMU (Reh-LaMU)
   GBAL (Geh-BALah)
   OMGG (OMeh-Geh-Gah)

8. Closing Speech

9. Meditate/Relax Mind

P	H	A	R	A
S	O	N	D	N
O	M	A	G	G
G	B	E	A	L
R	L	E	M	U
I	A	M	H	L

Week 16

1. Vibrate 1st Key

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; deshohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

2. Vibrate the Key of the Lesser Angle Earth of Earth (5th Key)

   Sah'pah zee'mee'ee doo'**eev** od noh'ahs tah'kwuh'ah'nees ahd'rotch, dohr'fahl kah'**ohs**'g^ ohd fah'ohnts pir'eep'sohl **tah**'blee'ohr. Kah'sahrm ah'mip'zee nah'zahr'th ahf ohd duh'loo'gahr zee'zop zohd'lee'dah kah'ohs'gee tohl'tohr'gee, ohd zee-zop zohd'kis ay'see'ah'kh el tah'wee'oo, ohd ee'**ah**'od thild, des hoo'bahr pay'**oh**'ahl soh'bah kohrm'fah kis'tah lah, yoolz, ohd kuh'koh'kahs'b^. Sah nee'ees ohd dahrbz **kah**'ahs; feth'**ahr**'zee ohd blee'**oh**'rah; yah'ee'ahl ed'nahs kee'klayz. **Bah**'glay? Gay yahd eel.

3. Vibrate the 6 letter name of God **ABALPT** (ABALah-Peh-Tah)

4. Vibrate the 5 letter name of God **ARBIZ** (ARah-BI-Zod)

5. Vibrate the Kerubic God-name **NOCNC** (NOh-Ceh-Nah-Cah)

6. Vibrate the names of the Kerubic Angels:

   OCNC (Oh-Ceh-Nah-Cah)
   CNCO (Ceh-Nah-COh)
   NCOC (Neh-COh-Ceh)
   COCN (COh-Cah-Nah)

7. Vibrate the names of the Servient Angels in turn:

   AXIR (Ah-XIRah)
   RXAO (Rah-XAh-Oh)
   DOOP (DOh-Oh-Peh)
   OPNA (Oh-Peh-NAh)

8. Closing Speech

9. Meditate/Relax Mind

O	C	A	N	C
A	R	B	I	Z
O	P	A	N	A
D	O	L	O	P
R	X	P	A	O
A	X	T	I	R

Initiatory Workings: Part II

Note: All names to be vibrated/invoked are in bold face, & pronunciations are in parenthesis. When you vibrate a name or Key, invoke that force into you.

Week 17

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Fire of Fire (6th Key)

    Gah es'**dee**'oo kis em, mee'**kahl**'zoh peel'zin; soh'bahm el hahrj meer bah'**bah**'lohn ohd ohb'lohk sahm'velj; d^'loo'gahr mahl'purj ahr'kah'**os**'jee ohd ah'**kahm** sah'nahl soh'bohl'zahr ef'blee'ahrd kah'ohs'gee, ohd kis ah'**nay**'tahb ohd mee'ahm tah'veev ohd'd^. Dahr'sahr sohl'peth bee'en; bree'tah ohd zah'kahm guh'mee'**kahl**'zoh, sohb'**hah**'ahth **tree**'ahn loo'**ee**'ah'hay oh'deh'**kreen** mahd kah'ah'on.

12. Vibrate the 6 letter name of God **IDOIGO** (I-DOh-I-GOh)

13. Vibrate the 5 letter name of God **ARDZA** (ARah-Da-Zod-Ah)

14. Vibrate the Kerubic God-name **BRZLA** (ERa-Zod-I-Lah)

15. Vibrate the names of the Kerubic Angels:

    RZLA (Ra-Zod-Lah)
    ZLAR (Zod-LA-Ra)
    LARZ (LA-Ra-Zod)
    ARZL (ARa-Zod-Leh)

16. Vibrate the names of the Servient Angels in turn:

    FMND (Fah-Meh-Nah-Deh)
    SIAS (SI-Ah-Sa)
    TOTT (TOh-Tah-Teh)
    CZNS (Cah-Zod-Nah-Sah)

17. Closing Speech

18. Meditate/Relax Mind

R	Z	I	L	A
A	R	D	Z	A
C	Z	O	N	S
T	O	I	T	T
S	I	G	A	S
F	M	O	N	D

Week 18

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Water of Fire (17th Key)

    Eels dee ahl'purt, soh'bah v^'pah'ah kis nahn'bah zeeks'lay dohd'see'kh, ohd brint tahksiz hoo'bah'roh tahs'tahks eel'see; soh'bah'ee'ahd ee'von'poh'oonf, ahl'don dahks'il ohd toh'ah'tahr. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zorj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

12. Vibrate the 6 letter name of God **AOURRZ** (Ah-Oh-U-Ra-Ra-Zod)

13. Vibrate the 5 letter name of God **ALOAI** (ALOh-Ah-I)

14. Vibrate the Kerubic God-name **BXGSD** (EXah-Geh-Sah-Deh)

15. Vibrate the names of the Kerubic Angels:

    XGSD (Xah-Geh-Sah-Deh)
    GSDX (Geh-Sah-Deh-Xah)
    SDXG (Sah-Deh-Xah-Geh)
    DXGS (Deh-Xah-Geh-Sah)

16. Vibrate the names of the Servient Angels in turn:

    PMOX (Pah-MOh-Xah)
    OTOI (Oh-TOh-I)
    NPNT (Neh-Pah-Neh-Tah)
    ACCA (Ah-Ceh-Cah)

17. Closing Speech

18. Meditate/Relax Mind

X	G	A	S	D
A	L	O	A	I
A	C	U	C	A
N	P	R	N	T
O	T	R	O	I
P	M	Z	O	X

Week 19

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Air of Fire (16th Key)

    Eels veev yal'purt, sahl'mahn bahlt, des breen ah'kroh'ohd'zee boosd^ ohd blee'oh'raks bah'lit; des in'see kaos'g^ loos'dahn ay'mod d^'sohm ohd t^'lee'ohb; dril'pah jeh eels mahd'**zee**'loh'dahrp. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

12. Vibrate the 6 letter name of God **LLACZA** (Leh-Lah-Cah-Zod-Ah)

13. Vibrate the 5 letter name of God **PALAM** (PALAMeh)

14. Vibrate the Kerubic God-name **BYTPA** (Eh-EE-Tah-Pah)

15. Vibrate the names of the Kerubic Angels:

    YTPA (EE-Tah-Pah)
    TPAY (Ta-PAh-EE)
    PAYT (PAh-EE-Teh)
    AYTP (Ah-EE-Tah-Pah)

16. Vibrate the names of the Servient Angels in turn:

    DIRI (DI-RI)
    RBNH (Ra-Ba-Na-Heh)
    PAOC (PAh-Oh-Cah)
    OYUB (Oh-EE-U-Beh)

17. Closing Speech

18. Meditate/Relax Mind

Y	T	L	P	A
P	A	L	A	M
O	Y	A	U	B
P	A	C	O	C
R	B	Z	N	H
D	I	A	R	I

Week 20

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Earth of Fire (18th Key)

    Eels mee'kah'ohl'zohd ohl'p^rt yahl'poorj b^'lee'ohrz, des oh'doh boos'deer oh'ee'ahd oh'voh'ahrz kah'ohs'goh, kah'sahrm'ij lah'ee'ahd ay'rahn brints kah'sah'sahm; des ee'yoomd^ ah'kwuh'loh ah'doh'hee moz ohd mah'**ohf**'fahs; bohl'p^ koh'moh'blee'ohrt pahm'but. Zah'kahr ay kah, ohd zahm'rahn, oh'doh kee'klay kuh'ah'ah, zorj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

12. Vibrate the 6 letter name of God **AIAOAI** (Ah-I-Ah-Oh-Ah-I)

13. Vibrate the 5 letter name of God **OIIIT** (Oh-I-I-I-Tah)

14. Vibrate the Kerubic God-name **BTNBR** (ETa-Nah-Beh-Rah)

15. Vibrate the names of the Kerubic Angels:

    TNBR (Tah-Nah-Beh-Rah)
    NBRT (Nah-Beh-Rah-Tah)
    BRTN (Beh-Rah-Tah-Nah)
    RTNB (Rah-Tah-Nah-Beh)

16. Vibrate the names of the Servient Angels in turn:

    SHAL (Sah-HAh-Lah)
    OCNM (OCa-Nah-Meh)
    NACO (NAh-COh)
    ABMO (ABeh-MOh)

17. Closing Speech

18. Meditate/Relax Mind

T	N	A	B	R
O	I	I	I	T
A	B	A	M	O
N	A	O	C	O
O	C	A	N	M
S	H	I	A	L

Week 21

1. Vibrate 2nd Key

   Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

2. Vibrate the Key of the Lesser Angle Fire of Water (12th Key)

   Non'see duh'sohn'f^ bah'bah'jeh ohd kis ohb, hoo'**bah**'ee'oh tee'beeb'p^ ahl'lahr ah'trah'ah ohd ef. Driks fah'fen mee'ahn, ahr en'ay oh'vof, soh'bah doh'**oh**'ah'een ah'ah'ee ee'vonf. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

3. Vibrate the 6 letter name of God **NOALMR** (Noh-Alah-Ma-Ra)

4. Vibrate the 5 letter name of God **OLOAG** (Oh-Loh-Ah-Geh)

5. Vibrate the Kerubic God-name **HDOPA** (Beh-Doh-Pah)

6. Vibrate the names of the Kerubic Angels:

   DOPA (Doh-Pah)
   OPAD (Oh-Pah-Deh)
   PADO (Pah-Doh)
   ADOP (Adoh-Pah)

7. Vibrate the names of the Servient Angels in turn:

   VASG (Vah-Sah-Geh)
   SCIO (Sah-See-Oh)
   APST (Apah-Sah-Teh)
   OPMN (Opah-Mah-Neh)

8. Closing Speech

9. Meditate/Relax Mind

D	O	N	P	A
O	L	O	A	G
O	P	A	M	N
A	P	L	S	T
S	C	M	I	O
V	A	R	S	G

Week 22

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Water of Water (4th Key)

    Oh'thil lahs'dee bah'bah'jeh ohd dohr'fah, goh'hohl: guh'kis'jeh ah'vah'vah'go kohrm'p^? Pay'day d^'sohnf vee'vuh'dee'vuh? Kah'sahr'mee oh'ah'lee mahp'em soh'bahm ag kohr'mpoh kur'pul, kah'sahrm'ij kroh'ohd'zee kis ohd vuh'gej, dest kah'pee'mah'lee kis kah'pee'mah'ohn, ohd lon'shin kis tah'loh klah. Tohr'goo, nohr'kwah'sah'hee, ohd eff'gah'ohs'gah. Bah'glay zee'ray'nah'ee'yahd des'ee ohd ah'pee'lah. Doh'oh'ah'eep kah'ahl, zah'kahr ohd zahm'rahn oh'bel'ee'sonj rest'el ah'ahf nohr'moh'lahp.

12. Vibrate the 6 letter name of God **RZIONR** (Ra-Zod-Ee-Oh-Na-Ra)

13. Vibrate the 5 letter name of God **NRZFM** (Na-Ra-Zod-Fa-Meh)

14. Vibrate the Kerubic God-name **HZIZA** (Ba-Zod-Ee-Zod-Ah)

15. Vibrate the names of the Kerubic Angels:

    ZIZA (Zod-Ee-Zod-Ah)
    IZAZ (Ee-Zod-Ah-Zod)
    ZAZI (Zod-Ah-Zod-Ee)
    AZIZ (Ah-Zod-Ee-Zod)

16. Vibrate the names of the Servient Angels in turn:

    ACAR (Ah-CA-Ra)
    PALI (PA-Lee)
    SISP (See-Sa-Peh)
    ADRE (Ah-Da-Ray)

17. Closing Speech

18. Meditate/Relax Mind

Z	I	R	Z	A
N	R	Z	F	M
A	D	I	R	E
S	I	O	S	P
P	A	N	L	I
A	C	R	A	R

Week 23

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Air of Water (10th Key)

    Koh'rahk'soh kis kohrm'p^, ohd blahnz loo'kahl ah'**zee**'ah'zohr pah'eb, soh'bah lee'loh'non kis ohp veer'kwuh ay'oh'fahn ohd rah'kleer mah'ah'see bah'glay kah'ohs'gee. Des yahl'pon doh'sig ohd bahs'gim, ohd oks'eks dah'**zees** see'ah'**trees** ohd sahl'broks sinks'eer fah'boh'ahn. Yoo'**nahl**'kis konst des dah'oks koh'kahs'j^ ohl oh'**ah**'nee'oh yohr **voh**'him ohl giz'ee'aks ohd ay'**ohrz** koh'kahs'j^ ploh'see mohl'nee. Des pah'gay'ip lah'rahg, ohm drohln mah'tohrb koh'kahs'buh em'nah. El'**pah**'trahlks yohl'see noh'mig moh'nons oh'loh'rah guh'nay ahn'geh'lahrd. Oh'hee'oh, oh'hee'oh, oh'hee'oh, oh'hee'oh, oh'hee'oh, oh'hee'oh, noh'eeb oh'hee'oh kah'**ohs**'gon. Bah'glay mah'drid ee, zee'**rop**, kee'soh dril'pah. Nee'ee'soh, krip eep nee'dah'lee.

12. Vibrate the 6 letter name of God **VADALI** (VA-DA-Lee)

13. Vibrate the 5 letter name of God **OBAUA** (Oh-BA-oo-Ah)

14. Vibrate the Kerubic God-name **HANAA** (BA-NA-Ah)

15. Vibrate the names of the Kerubic Angels:

    ANAA (ANAh-Ah)
    NAAA (NA-Ah-Ah)
    AAAN (Ah-Ah-AN)
    AANA (Ah-ANAh)

16. Vibrate the names of the Servient Angels in turn:

    BRAP (Ba-Ra-Peh)
    AMOX (AM-Oxah)
    ECOP (EC-Oh-Peh)
    GMNM (Geh-Mah-Neh-Mah)

17. Closing Speech

18. Meditate/Relax Mind

A	N	V	A	A
O	B	A	U	A
G	M	D	N	M
E	C	A	O	P
A	M	L	O	X
B	R	I	A	P

Week 24

17. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

18. Vibrate the Key of the Lesser Angle Earth of Water (11th Key)

    Ohks'ah'yahl hohl'doh ohd zeer'ohm oh koh'**rahks**'oh des zil'dahr rah'ah'see; ohd vahb'zeer kahm'lee'ahks ohd bah'hahl, nee'**ee**'soh. Sahl'mahn tay'lotch, kah'sahr'mahn **hohl**'kw^ ohd tee tah zohd'kis soh'bah kohrmf ee'gah. Nee'ee'sah, bah'glay ah'bram'g^ nonsp. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj^, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

19. Vibrate the 6 letter name of God **UOLXDO** (oo-Oh-La-***X***a-Doh)

20. Vibrate the 5 letter name of God **SIODA** (SI-Oh-Dah)

21. Vibrate the Kerubic God-name **HPSAC** (Beh-Pah-Sah-Keh)

22. Vibrate the names of the Kerubic Angels:

    PSAC (Pah-Sah-Keh)
    SACP (Sah-Kah-Peh)
    ACPS (Ah-Kah-Pah-Sah)
    CPSA (Kah-Pah-Sah)

23. Vibrate the names of the Servient Angels in turn:

    RGAN (Ra-GA-Na)
    OOPZ (Oh-Oh-Pah-Zod)
    DIOM (DI-Oh-Mah)
    DAAT (Dah-Tah-Teh)

24. Closing Speech

25. Meditate/Relax Mind

P	S	U	A	C
S	I	O	D	A
D	A	L	T	T
D	I	X	O	M
O	O	D	P	Z
R	G	O	A	N

Week 25

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Fire of Air (9th Key)

    Mee'kah'oh'lee brahns'j^ pur'gel nahp'tah yahl'pohr, des'breen ay'fah'fah'fay pay von'foh oh'lah'nee ohd ohb'zah; sohb'kah vuh'pah'ah kis tah'than ohd trah'nahn bahl'yay, ah'lahr loos'dah soh'bohin ohd kis'hohl'kwuh kuh'noh'kwo'dee see'ahl. V^'nahl ahl'don mohm kah'ohs'goh tah lahs'ohl'lohr guh'nay lim'lahl. Ahm'mah kee'ees sohb'kah mah'drid zohd'kis; oh'oh'**ah**'noh'ahn kis ah'vin'ee dril'pee kah'ohs'gin, ohd boot'moh'nee pahrm zoom'vee k^'nee'lah. Dahz'ees ay'thahm'zohd ah'kil'dah'oh, ohd mirk oh'zohl kis pee'dee'ah'ee kohl'lahl. Ool'see'nin ah'soh'bahm oo'seem. Bah'glay? Yahd'bahl'toh keer'lahn pahr. Nee'ee'so, ohd eep oh'fah'fah'fay, bah'glay ah'koh'kahsb ee'kors'kah v^'nig blee'ohr.

12. Vibrate the 6 letter name of God **OBGOTA** (Oba-Goh-Ta)

13. Vibrate the 5 letter name of God **AABCO** (Ah-Aba-Coh)

14. Vibrate the Kerubic God-name **ETAAD** (Heh-Tah-Adeh)

15. Vibrate the names of the Kerubic Angels:

    TAAD (Tah-Adeh)
    AADT (Ah-Adeh-Tah)
    ADTA (Ah-Deh-Tah)
    DTAA (Deh-Tah-Ah)

16. Vibrate the names of the Servient Angels in turn:

    SAIX (SA-I-Xa)
    PAAX (PA-Axeh)
    NHDD (Neh-Hah-Dah-Deh)
    TOCO (Toh-Coh)

17. Closing Speech

18. Meditate/Relax Mind

T	A	O	A	D
A	A	B	C	O
T	O	G	C	O
N	H	O	D	D
P	A	T	A	X
S	A	A	I	X

Week 26

3. Vibrate 2nd Key

   Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

4. Vibrate the Key of the Lesser Angle Water of Air (7th Key)

   Rah'ahs ee sahl'mahn pah'rah'dee'zohd oh'**ay**'kree'mee ah'ah'oh ee'**ahl**'peer'gah, kwee'een en'ay boot'mon; ohd in'**oh**'ahs nee pah'rah**dee**'ahl kah'**sahr**'mij vuh'**gay**'ahr keer'lahn. Ohd zoh'nahk loo'kif'**tee**'ahn kohrs'tah **vah**'ool'zirn tohl'**hah**'mee. Soh'bah lohn'**doh** ohd mee'**ahm** kis'tahd oh'des, v^'**mah**'day'ah ohd pib'lee'ahr, oht'thil'rit ohd **mee**'ahm. K^'noh'kohl rit, zah'kahr, zahm'rahn; oh'**ay**'kree'mee kuh'**ah**'dah ohd oh'mee'kah'ohl'zohd ah'ah'ee'om. Bah'glay pahp'nohr eed'**loo**'gahm lon'shee, ohd oom'plif vuh'ge'jee big'lee'ahd.

10. Vibrate the 6 letter name of God **IAAASD** (IA-Ah-Asah-Deh)

11. Vibrate the 5 letter name of God **ATAPA** (ATAPA)

12. Vibrate the Kerubic God-name **ENLRX** (Heh-Nah-Lah-Rah-Xah)

13. Vibrate the names of the Kerubic Angels:

    NLRX (Na-La-Ra-Xa)
    LRXN (La-Ra-Xa-Na)
    RXNL (Ra-Xa-Na-La)
    XNLR (Xa-Na-La-Ra)

14. Vibrate the names of the Servient Angels in turn:

    RNIL (Rah-NILah)
    DAPI (DAPI)
    VASA (VASA)
    XPCN (Xa-Pa-Ca-Na)

15. Closing Speech

16. Meditate/Relax Mind

N	L	I	R	X
A	T	A	P	A
X	P	A	C	N
V	A	A	S	A
D	A	S	P	I
R	N	D	I	L

Week 27

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Air of Air (3rd Key)

    Mik'mah, goh'hoh pee'ahd, zeer kohm'sel'kh ah'zee'en bee'ahb ohs lon'doh'kh. Nohrz kis oh'theel gi'gi'pah; vindl kis tah'poo'een kwuh'mos'pleh te'lotch, kwee'in tohl'tohrj kis ee kis'jeh em oh'zee'en, dest burj'da ohd tohr'zool. Ee'lee ay'ohl bahl'zahrj ohd ah'ah'lah thil'nohs ne'tahb'ahb, d^'loo'gah vom'sahrj lohn'sa kap'mee'ah'lee vohrs klah, hoh'mil koh'kahs'b^, fah'fen ee'zee'zop ohd mee'ee'noh'ahg dee g^'neh'tah'ahb vah'oon nah'nah'ay'el, pahn'peer mahl'peer'jee kah'osg^ pild. Noh'ahn oo'nah'lah bahlt ohd voh'oh'an. Doh'oh'ee'ahp mahd, goh'hoh'lohr, goh'hoos, ahm'ran. Mik'mah yay'hoo'soz kah'kah'kohm ohd'doh'oh'ah'in noh'ahr mee'kah'olz ah'ah'ee'ohm. Kah'sahrm'ij goh'hee'ah: zohd'ah'kahr, oo'nig'lahg, ohd im'wah'mahr poo'go plah'plee ah'nah'nah'el kuh'**ah**'ahn.

12. Vibrate the 6 letter name of God **NELAPR** (Neh-Lah-Pah-Ra)

13. Vibrate the 5 letter name of God **OMEBB** (Oh-Meh-Bah-Beh)

14. Vibrate the Kerubic God-name **ETDIM** (Heh-Ta-DI-Ma)

15. Vibrate the names of the Kerubic Angels:

    TDIM (Ta-DI-Ma)
    DIMT (DI-Ma-Ta)
    IMTD (I-Ma-Ta-Deh)
    MTDI (Ma-Ta-DI)

16. Vibrate the names of the Servient Angels in turn:

    RVOI (Ra-Voh-I)
    VSSN (Va-Sa-Sa-Na)
    LEOC (Leh-Oh-Ca)
    MAGM (MA-Ga-Ma)

17. Closing Speech

18. Meditate/Relax Mind

T	D	N	I	M
O	M	E	B	B
M	A	L	G	M
L	E	A	O	C
V	S	P	S	N
R	V	R	O	I

Week 28

3. Vibrate 2nd Key

   Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

4. Vibrate the Key of the Lesser Angle Earth of Air (8th Key)

   Bahz'meh'loh, ee'tah pih'**reep**'sohn, ohln nah'zah'**vahb**'kh oks, kah'sahr'mij vuh'**rahn** kis vuh'gej. Duh'sah'bram'g^ bahl'toh'hah, goh'**hoh**'ee'ahd, soh'**lah**'mee'ahn tree'ahn tah'lohl'sis ah'bah'ee'**wo**'nin, ohd ah'zee'**ah**'gee'er oh'dee'poo'rahn tay'loh'ah, kah'kurj oh'ee'sahl'mahn lon'koh ohd voh'wee'nah kahr'bahf. Nee'**ee**'soh, bah'glay ah'**wah**'wah'goh goh'**hon**; nee'**ee**'soh, bah'glay moh'mah'oh see'ah'ee'ohn ohd mahb'zah, yahd'oh'ee'ahs'moh'mahr, poh'eelp. Nee'ees zahm'rahn see'ah'oh'fee kah'ohs'goh, ohd blee'ohrz ohd kohr'see tah ah'brah'mij.

26. Vibrate the 6 letter name of God **MALADI** (MA-LA-DI)

27. Vibrate the 5 letter name of God **OLAAD** (Oh-Lah-A-Deh)

28. Vibrate the Kerubic God-name **EMAGL** (Heh-Mah-Geh-Lah)

29. Vibrate the names of the Kerubic Angels:

    MAGL (Mah-Geh-Lah)
    AGLM (A-Geh-Lah-Meh)
    GLMA (Geh-Lah-Mah)
    LMAG (Lah-Mah-Geh)

30. Vibrate the names of the Servient Angels in turn:

    XRNH (Xa-Ra-Na-Heh)
    IIPO (I-I-Poh)
    NDZN (Nah-Deh-Zod-Nah)
    PACO (Pah-Coh)

31. Closing Speech

32. Meditate/Relax Mind

M	A	M	G	L
O	L	A	A	D
P	A	L	C	O
N	D	A	Z	N
I	I	D	P	O
X	R	I	N	H

Week 29

17. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

18. Vibrate the Key of the Lesser Angle Fire of Earth (15th Key)

    Eels tah'bah'ahn el ee'ahl'purt, kah'sahr'mahn vuh'pah'ah kis dahrj des oh'ah'do kah'ohs'gee ohrs'kohr; des oh'mahks moh'nahs'kee bye'oh'veeb, ohd ay'met'gis yah'ee'ah'diks. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

19. Vibrate the 6 letter name of God **ANGPOI** (ANah-Geh-POh-I)

20. Vibrate the 5 letter name of God **UNNAX** (UNeh-NAh-Xah)

21. Vibrate the Kerubic God-name **NBOZA** (Neh-BOh-Zod-Ah)

22. Vibrate the names of the Kerubic Angels:

    BOZA (BOh-Zod-Ah)
    OZAB (Oh-Zod-Ah-Beh)
    ZABO (Zod-Ah-BOh)
    ABOZ (Ah-BOh-Zod)

23. Vibrate the names of the Servient Angels in turn:

    IZNR (IZod-Nah-Rah)
    RSNI (Rah-SaNI)
    ORMN (OReh-Mah-Nah)
    AIRA (Ah-IRAh)

24. Closing Speech

25. Meditate/Relax Mind

B	O	A	Z	A
U	N	N	A	X
A	I	G	R	A
O	R	P	M	N
R	S	O	N	I
I	Z	I	N	R

Week 30

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Water of Earth (14th Key)

    Noh'roh'mee bah'jee'ay pahs'b'iz oh'ee'ahd, des treen't^ meer'k^ ohl theel, dohdz tohl'ham'ee kah'ohs'goh hoh'min, des breen oh'rok kwahr; mik'mah bee'ahl oh'ee'ahd, ah'ees'roh toks des yoom'd^ ah'ah'ee bahl'teem. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zorj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

26. Vibrate the 6 letter name of God **OPMNIR** (OPah-Meh-NIRah)

27. Vibrate the 5 letter name of God **ILPIZ** (ILah-PIZod)

28. Vibrate the Kerubic God-name **NASMT** (Nah-Sah-Meh-Tah)

29. Vibrate the names of the Kerubic Angels:

    ASMT (ASah-Meh-Tah)
    SMTA (Sah-Meh-TAh)
    MTAS (Meh-TAh-Sah)
    TASM (TAh-Sah-Meh)

30. Vibrate the names of the Servient Angels in turn:

    STIM (Sah-TI-Mah)
    IZXP (IZod-aXah-Peh)
    IABA (IAh-BAh)
    MSAP (Meh-SAh-Pah)

31. Closing Speech

32. Meditate/Relax Mind

A	S	O	M	T
I	L	P	I	Z
M	S	M	A	P
I	A	N	B	A
I	Z	I	X	P
S	T	R	I	M

Week 31

3. Vibrate 2nd Key

   Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

4. Vibrate the Key of the Lesser Angle Air of Earth (13th Key)

   Nah'pay'ah'ee bah'bah'jen, des breen ooks oh'oh'ah'nah el'ring vonf doh'ah'leem, ay'oh'lis ohl'log ohrs'bah des kis ahf'fah. Mik'mah ees'roh mahd ohd lon'shee'toks des joom'd^. Zah'kahr ay kah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'ah; zohrj, lahp zeer'doh noh'koh mahd, hoh'ahth Yah'ee'dah.

12. Vibrate the 6 letter name of God **ANAEEM** (ANAh-Ey-EyMah)

13. Vibrate the 5 letter name of God **SONDN** (SONah-Dah-Nah)

14. Vibrate the Kerubic God-name **NPHRA** (NePah-HaRah)

15. Vibrate the names of the Kerubic Angels:

    PHRA (Pah-HaRAh)
    HRAP (HaRAh-Pah)
    RAPH (RAPah-Heh)
    APHR (APah-HaRah)

16. Vibrate the names of the Servient Angels in turn:

    IAHL (IA-HaLah)
    RLMU (Reh-LaMU)
    GBAL (Geh-BALah)
    OMGG (OMeh-Geh-Gah)

17. Closing Speech

18. Meditate/Relax Mind

P	H	A	R	A
S	O	N	D	N
O	M	A	G	G
G	B	E	A	L
R	L	E	M	U
I	A	M	H	L

Week 32

10. Vibrate 2nd Key

    Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

11. Vibrate the Key of the Lesser Angle Earth of Earth (5th Key)

    Sah'pah zee'mee'ee doo'**eev** od noh'ahs tah'kwuh'ah'nees ahd'rotch, dohr'fahl kah'**ohs**'g^ ohd fah'ohnts pir'eep'sohl **tah**'blee'ohr. Kah'sahrm ah'mip'zee nah'zahr'th ahf ohd duh'loo'gahr zee'zop zohd'lee'dah kah'ohs'gee tohl'tohr'gee, ohd zee-zop zohd'kis ay'see'ah'kh el tah'wee'oo, ohd ee'**ah**'od thild, des hoo'bahr pay'**oh**'ahl soh'bah kohrm'fah kis'tah lah, yoolz, ohd kuh'koh'kahs'b^. Sah nee'ees ohd dahrbz **kah**'ahs; feth'**ahr**'zee ohd blee'**oh**'rah; yah'ee'ahl ed'nahs kee'klayz. **Bah**'glay? Gay yahd eel.

12. Vibrate the 6 letter name of God **ABALPT** (ABALah-Peh-Tah)

13. Vibrate the 5 letter name of God **ARBIZ** (ARah-BI-Zod)

14. Vibrate the Kerubic God-name **NOCNC** (NOh-Ceh-Nah-Cah)

15. Vibrate the names of the Kerubic Angels:

    OCNC (Oh-Ceh-Nah-Cah)
    CNCO (Ceh-Nah-COh)
    NCOC (Neh-COh-Ceh)
    COCN (COh-Cah-Nah)

16. Vibrate the names of the Servient Angels in turn:

    AXIR (Ah-XIRah)
    RXAO (Rah-XAh-Oh)
    DOOP (DOh-Oh-Peh)
    OPNA (Oh-Peh-NAh)

17. Closing Speech

18. Meditate/Relax Mind

O	C	A	N	C
A	R	B	I	Z
O	P	A	N	A
D	O	L	O	P
R	X	P	A	O
A	X	T	I	R

Misc. Notes on the Enochian Workings Pt. I & II

The purpose of this series of invocations – the initiatory workings adopted from a suggestion by Ben Rowe – is to serve as a large-scale purification as well as condensation/refinement of one's personal energies, initiation/inoculation with the Enochian currents, and the beginning of a long series of personal studies. Ultimately, this will further you along the path of personal evolution. Once you decide to begin, **do not stop before finishing the 33 – week series**; mental imbalance could (but will not necessarily) result. The workings were designed with a specific structure and order in mind. Perform each one, **one at a time**, **once per week** (recommended) for the most gradual and safe transition. More than once per week can EASILY be too much for even the most experienced, as it could cause too many changes in too short a time. Be sure you understand everything before commencing this operation. This is a semi-formal procedure; some reverence and seriousness is expected.

How to vibrate names

Visualize the particular Name **as a force** in front of you; even see the individual letters if possible. Inhale the name (as if taking a full hit of a cigarette), thereby taking the force into your body. **Feel the force of the Name (or Key)** fill you, traveling first from your head, throughout your body, and finally down to your feet. When it reaches your feet, suddenly expel the Name/Force from your body while saying it strongly. **Use a LOT of AIR**. It's ok to do this a few times. (Some people expel the name slowly with lots of air so it vibrates the whole body. That is an old and effective technique.) If you do this correctly, it should sound – to you – as if the name were vibrating off the universe and traveling into infinity; however that would also attract lots of attention. You don't always need to do it that well for a response, especially from the Enochian spirits. They will usually show up with little effort. Yelling or speaking loudly isn't always necessary either, and can be inconvenient or impossible if you live with others. A forceful whisper can be effective provided you perform the procedure for invoking the force/energy/name correctly. My suggestion for beginners is to **ONLY INVOKE DIVINE NAMES**. When you invoke another entity into yourself, it usually leaves a little residual energy behind. Invocation of negative or evil forces can potentially cause some corruption or perceptual distortion in the inexperienced student. If it is necessary to call such forces, then you could EVOKE them instead; they never share your body with you that way (there are many texts on the subject should it become of paramount importance).

This is a very advanced form of working. Be sure you understand what you are doing well in advance. It is recommended that any experimenting be done in an orderly, scientific manner, rather than randomly and chaotic. Keep a detailed record should you begin down that path so you don't lose track of where you have been and degenerate into chaotic and dangerous foolery. There are several websites and books available for learning basic Enochian forms of magick. It is recommended that you read them to obtain a fundamental knowledge of this complex system with many variations.

In the Golden Dawn system, it is common practice to step into the Sign of Horus (to send out a current of energy, while expelling/vibrating a name) and then afterward following up with the Sign of Harpocrates (to seal off/stop the current). This technique may be of some use to the beginning student.

The Great Table and the 4 Tablets

The Great Table as revised by the angel Raphael (4/20/1587) is the most correct version I've found. When viewed with the astral sight, energy seems to flow the most freely in an organized fashion, and it just feels better to me (Amoris). Donald Tyson's recent changes are, in the opinion of Dee purists, mostly the result of his personal opinions and spurious conclusions. Most of his books on Enochian and other forms of magick SUCK in my opinion. Although Dee and Kelly also received biased information due to their religious views at the time, their documents are the best when they can be found. The advanced practitioner can easily make use of those original documents for his/her own purposes. The beginner will probably be confused until he/she has a basic understanding of the setup of the Enochian hierarchy and tablets.

It is my understanding that the Golden Dawn, in their system of Enochian Magick, divided up the Great Table and its angles/watchtowers into four separate tablets (the Black Cross became the Tablet of Union) and applied elemental attributions to everything. Although not necessarily correct in accordance with the original Dee documents, this proved to be a very efficacious method of working and yielded good results worth looking into. Enochian energies can be applied to almost any system of attributions for different results – see below.

The Flexibility of the Enochian Spirits

The Enochian spirits are very flexible, at least on the surface. This is probably one reason why there are so many effective ways of working with them. For example, although there are not really any planetary/elemental energies specifically within the Great Table (though there are homologous aspects), the spirits and energies summoned from it can be applied to such applications for a more specific effect. That explains why the G:.D:. methods were so effective: ***by asking the Enochian entities to work within a specific system or bias/type of energy***

(elemental, planetary, zodiacal, etc.) ***you can often cause their energies to manifest in a more PARTICULAR and sometimes more effective manner*** for your purposes. Use your imagination on this one and be careful.

TRY NOT TO ALLOW YOURSELF to have any opinions or preconceived notions about the way the universe works ***before or during*** any Enochian working. Try to give them the freedom to show you the way things truly are, ***NOT*** the way you ***BELIEVE***, them to be. Again these beings are very flexible and responsive to the magickian. They usually try to use your existing mental resources in order to teach you more efficiently; they'll try to explain things in terms you'll understand. While being an advantageous attribute, it also has a tendency to further misinformation at first. These spirits exist outside (or is it within and throughout?) of the traditional magickal universe as we know it, and as such are capable of viewing our realms more objectively since they are not bound up in them like we are. They seem to be able to understand, teach, and work within any system or style because of this. There appears to be no limit to their abilities; they will take you as far and as fast as you are ***able*** to go. As you grow, they will expand with and for you.

Personal Observations

I've noticed during certain operations that banishings done prior to a working can sometimes hinder the effects (of a working). Some banishing of elemental energies may be necessary still, so I recommend the Lesser Ritual of the Pentagram if you don't know any others. It's a traditional microcosmic Hebrew/Qabalistic banishing that works quite well with Enochian workings. In a few of my workings I found that the Lesser Ritual of the Hexagram sealed off the entire area and made it hard for them to get through. I suspect this effect was most likely caused by my intent while performing the banishing at the time, so you'll have to use your own judgment.

Preliminary purifications are usually fine, although certain incenses and rituals may cause them to manifest somewhat differently again. Remember they're very responsive. Use your best judgment.

Warnings

It is always best to see a series of Enochian invocations all the way through to completion. Don't stop after only a couple of weeks! When you begin, you should intend to finish. Depending on the working, you may cause yourself some imbalance by not finishing the whole several-week-long series etc. I saw first hand the results of not finishing the first part of the Enochian Initiatory workings when a friend of mine began acting erratically and began having minor freak-outs until he finished with the remainder of the workings. After doing that, he felt fine and more mentally balanced than he'd ever been.

WARNING: Excessive exposure to the energies inherent in this hierarchy of beings can and has caused mental instability in myself and others. Almost NEVER should you engage in this sort of work everyday. (I didn't believe the warnings until I had it happen to me, folks.) Always allow equal amounts of time of rest and work, if you must work heavily. But even this can get you into trouble. In this series of initiatory invocations, if necessary, you may perform the usual Hebrew/Qabalistic banishings to clear your head if you experience any problems such as: flights of ideas, psychotic/perceptual distortions, impulsive/fanatical behavior, run-away-brain, delusions of grandeur ("I'm attractive and everyone loves me"). Try to keep an eye on yourself, and pay attention to anything that might be a bit out of the ordinary in your behavior. It is expected that you will possibly have increased intuitive knowledge as you progress, but the other things I've mentioned are more of a concern. A possible reason for any strangeness that may occur is that the Enochian spirits open your mind to levels of reality (often many levels simultaneously) that most humans aren't aware of or are ready for at the time. Progress should be slow and gradual for safety. Eventually you will grow accustomed to the energies, but even then be very cautious. You will never run out of new things to learn from them no matter how good you get.

Other Misc. Info

The first call seems to function on a more general scale than the second. It is General, as opposed to Particular, and could be thought of as acting on a level homologous to that of Spirit; it is a high spiritual invocations often used as a general summoning of the Enochian forces. As the first Call is General, looking at the whole picture, the second Call is more Particular and seems to deal more with the parts of the picture. In this way, traditional mages could apply their attributions to both Calls and say that the first is attributed to the Spirit (being general), and the second is attributed to the lower four elements (being particular). The traditional mage would not be entirely incorrect by doing this, since the Enochian system as we know it conforms in some ways to elemental viewpoints. However, the energies themselves are not always really elemental or even planetary in nature; they usually are only homologous to such energies. It is my belief that the spirits conformed to the traditional viewpoints of the time when they gave their information to Dee and Kelly in an effort to more easily inform them.

Bottom line, and the present viewpoint I take while working: Use of the first Call in conjunction with an Enochian name will cause a more spiritual manifestation of that force or entity. Use of the second Call in conjunction with an Enochian name will cause a more material manifestation of that force or entity. Notice how both ends of the polarity are covered between **spiritual** and **physical**. The first Call is the most often used.

When the workings say the word God, I believe they merely reflect the views of the original documenters of the system. "God" can refer either to a god (one of many), or the creator-god of the Enochian Angels, or the source of all things. You'll have to decide for yourself what may have been intended.

Additional Resources

There are a few books I personally like that illustrate effective usage of the Enochian magick. Most of them are either too traditional (usually that of Crowley or G:.D:.) for my tastes, or too cluttered with the authors personal views to even be usable. As a rule, I generally don't follow any one particular system of usage, preferring to find my own ways. The Spirits are very open-minded and usually don't object to such viewpoints. BOTH highly traditional AND think-it-and-do-it-flying-by-the-seat-of-your-pants styles of working can be equally effective, and I've had great success with both. Which methods you choose will depend on your purpose at the time. Some methods are more useful than others.

The Golden Dawn by Israel Regardie isn't a bad text to pick up if nothing more than for historical reference. The Golden Dawn group members had some unusual interpretations of the Enochian magick. The best info is available online however.

www.hermetic.com: Ben Rowe's primary site with the most current information has some of the **best** original work available in my opinion. I think more practitioners should publish their results openly like this.

Initiation Ceremony

(To be performed on the 1st day of the 33rd week.)

Notes are in brackets. Words to be vibrated are in bold face. Pronunciations are in parenthesis.

1. Perform the Angelic Banishing Rite.

2. Face East [Make sure your (still covered) Talisman with Sigil & Phrase are on your altar in front of you.]

3. Vibrate the 1st Enochian Key:

   Ohl sonf vohrs'j^, goh'hoh yahd bahlt, lon'sh cahlz von'foh. Soh'brah zohl ohr ee tah nahz'p^'sad, grah'ah tah mahl'purj; des hohl'kwuh kwuh'ah'ah noh'thoh'ah zeemz, ohd cohm'mah tah noh'bloh zee'en. Soh'bah theel guh'non'p^ purj ahl'dee des urbz oh'boh'lay gur'sahm; cah'sahrm oh'hoh'ray'lah kah'bah peer, des zohn'rens'g^ kahb erm yahd'nah. Puh'ee'lah fahr'zm z^'nur'zah ahd'nah goh'noh ee'**ahd**'peel dess hom toh'kh, soh'bah ee'pahm, yool ee'pah'mis; des loh'hoh'loh vep zohm poh'ah'mahl ohd bog'pah ah'ah'ee tah pee'ahp pee'ah'tell bahl'tayl ohd vah'oh'ahn. Zah'kah'ray kuh'ah, ohd zahm'rahn; oh'doh kee'klay kuh'ah'**ah**; zohrj, lahp zeer'doh noh'koh mahd, hoh'ath Yah'ee'dah.

4. Vibrate 2nd Enochian Key

   Ahd'jet vuh'pah'ah zong ohm fah'**ah**'eep sald? Vee'eev, el: soh'bahm ee'ahl'purj ee'zah'zahz pee'ahd'f; kah'sahr'mah ah'brahm'ij tah tahl'ho pah'rah'klay'dah, kuh'ta lohr'sel'kwah turbs oh'oh'jay bal'toh'kh. Gee'oo'ee kis loos'd^ ohr'**ree**, ohd mee'kalp kees bee'ah oh'zong'gon. Lahp noh'ahn trohf cohrs tah'gay, oh'kwah mah'nin yah'**ee**'don. Tohr'**zoo,** goh'hel: zah'kahr kah kuh'**noh**'kwod; zahm'rahn mee'kahl'zoh ohd oh'zahz'^m vrelp, lahp zeer yoh'ee'ahd.

5. Vibrate the Great Secret Holy Name of Fire: **ORO-IBAH-AOZPI**
   (ORO-EE-BAH-Ah-Oh-Zod-Pey)

6. Vibrate the name of the Elemental King of Fire: **BATAIVAH**
   (Bah-Tah-EE-Vah-Heh)

7. Now say: **"Let my Essence be pure and radiate from the core of my Being."**

8. Turn to face the North.

9. Vibrate the Great Secret Holy Name of Water: **OIP-TEAA-PDOKE**
   (Oh-EE-Peh-TEy-Ah-Ah-Peh-Doh-KEy)

10. Vibrate the name of the Elemental King of Water: **EDLPRNAA**
    (Eh-DeL-PeR-NAh-Ah)

11. Now say: **"Let my Emotions be purified and equilibrated, that I may come to have mastery over them."**

12. Turn to face the West.

13. Vibrate the Great Secret Holy Name of Earth: **MOR-DIAL-HCTGA**
    (eMOR-DEE-AL-Heh-Cah-Tah-Gah)

14. Vibrate the Name of the Elemental King of Earth: **ICZHIHAL**
    (EE-Cah-Zod-HE-HAL)

15. Now say: **"Let my Body be a perfect and powerful vessel, that my Spirit may flow forth uninhibited."**

16. Turn to face the South.

17. Vibrate the Great Secret Holy Name of Air: **MPH-ARSL-GAIOL**
    (eM-PeH-AraSaL-GAh-EE-Oh-Leh)

18. Vibrate the Name of the Elemental King of Air: **RAAGIOSL**
    (RAh-Ah-GEE-Oh-SaL)

19. Now say: **"Let my mind be made still, that my awareness may be expanded."**

20. Turn to face the East.

21. Vibrate the 4 Holy Names that form the Tablet of Union:
    BITOM, HCOMA, NANTA, EXARP
    (BEE-TOhM, Heh-COh-Mah, NANTA, EXARP)

22. Contemplate the Light of your Kether (an orb of brilliance above the crown of your head). See it vivid, bright, and White. That sphere of White Light is your divine essence; the highest, most Holy and important aspect of your Being that derives its sustenance from the Source of All.

23. When you can see this sphere of Light clearly, then Vibrate the highest & most spiritual name from the Tablet of Union: **EHNB** (Eh-Heh-NeB)

24. Now say: **"I am _____, Son/Daughter of the Earth and Stars, servant and mouthpiece of that which dies and yet lives forever. I seek Initiation into The Greater Mysteries of the Spirit."**

25. Uncover and view the paper with the sigil and phrase. Lay your magickal weapon (wand or dagger) at your feet and kneel in front of it. Realize that this is your last chance to remain in the slumber that has been the reality for the vast multitude of Humanity. There will be no return to the way you were after you've spoken the last few words of this ceremony.

26. If you are prepared to accept this great responsibility and awaken to the Spirit within, then in full knowledge of what you are about to do, willfully & voluntarily say:

    "I Accept the Light"

27. Spend some time in meditation, then perform the Angelic Banishing Rite.

Initiation Ceremony Notes

Numbers in notes here correspond to the number of the steps in the actual ceremony.

1. Angelic Banishing Rite.

2. You may remain facing East after completing the Angelic Banishing Rite. East is the traditional direction to begin a work of High magick for spiritual development. Since you are attempting to allow the Light of your spirit to "dawn" upon you, this is an appropriate direction to commence a working of this type for symbolic reasons. The East is also the direction associated with the Element of Fire; that principle of nature and the ether that is "hot" & "dry." Your Talisman with sigil and phrase should be still covered and ready upon your altar.

3. The recitation of the 1st Enochian Key is an invocation of Spirit-Active Angelic Forces to assist you in your task, and will make this working all the more effective. You may read it from printed notes while performing the ceremony if you haven't memorized it yet.

4. The recitation of the 2nd Enochian Key is an invocation of Spirit-Passive Angelic Forces to assist you in your task, and will make this working all the more effective. You may read it from printed notes while performing the ceremony if you haven't memorized it yet.

5. The Great Secret Holy Name of Fire is the name found when reading horizontally across the middle of the Enochian Tablet of Fire [linea spiritu sancti] and is used to call upon the forces of that Tablet.

6. The Elemental Kings are powerful forces that you are calling on to assist you in this operation. Their names are found by reading in a whirling/spiral direction around the center of the Elemental Tablets.

7. **"Let my Essence be pure and radiate from the core of my Being."** This phrase refers to the divine spark which is the core of your consciousness that most people never endeavor to fully know. It is your Divine Essence and the root of your Being from which all other parts of you have grown. This phrase is a call to the forces of Fire to make sure your essence remains pure and continues to flow out into manifestation without its intention or "message" being distorted or hindered by the misperceptions of the lower personality.

8. *Turn to face the North.* Self-explanatory. The North is the direction associated with the Element of Water; that principle of nature and the ether that is "cool" & "moist."

9. The Great Secret Holy Name of Water is the name found when reading horizontally across the middle of the Enochian Tablet of Water and is used to call upon the forces of that Tablet.

10. The Elemental Kings are powerful forces that you are calling on to assist you in this operation. Their names are found by reading in a whirling/spiral direction around the center of the Elemental Tablets.

11. **"Let my Emotions be purified and equilibrated, that I may come to have mastery over them."** This refers to those Watery aspects of your consciousness (and subconscious). Water is traditionally associated with the emotions, and some study and meditation on this will yield more empirical information for the student. This phrase is a call to the forces of Water to assist you in your understanding, purification and release of stored negative emotions, and stabilizing/equilibration of those forces so that you may obtain mastery and knowledge of their functioning. It does not mean that you should ignore your emotions. Mastery of them comes from allowing yourself to experience them fully, but not allowing yourself to be driven compulsively by them.

12. *Turn to face the West.* Self-explanatory. The West is the direction associated with the Element of Earth; that principle of nature and the ether that is "cool" & "dry."

13. The Great Secret Holy Name of Earth is the name found when reading horizontally across the middle of the Enochian Tablet of Earth and is used to call upon the forces of that Tablet.

14. The Elemental Kings are powerful forces that you are calling on to assist you in this operation. Their names are found by reading in a whirling/spiral direction around the center of the Elemental Tablets.

15. **"Let my body be a perfect and powerful vessel, that my Spirit may flow forth uninhibited."** This refers to you physical body being a vessel of the Spirit (or the true self). This is a traditional view long held by mystics of many traditions. The body is like an "automobile" that the soul or spirit uses to manifest and "drive around" while in the physical realm. It is a living vessel, composed of material that has its origins on this planet, which itself was created from material surrounding the birth of our central

star, the Sun. Some meditation on this should provide some interesting realizations and newfound respect for our planet and the physical body. (Hint: You are currently borrowing your physical vessel as it is of the Earth and therefore should be respected and taken care of. It also gives you a connection with this planet.) This phrase is a call to the forces of Earth to ensure that you physical vessel remains pure, healthy, and vital so that your true self (your Spirit) may manifest uninhibited by obstacles such as sickness or misperception.

16. *Turn to face the South.* Self-explanatory. The South is the direction associated with the Element of Air; that principle of nature and the ether that is "warm" & "moist."

17. The Great Secret Holy Name of Air is the name found when reading horizontally across the middle of the Enochian Tablet of Air and is used to call upon the forces of that Tablet.

18. The Elemental Kings are powerful forces that you are calling on to assist you in this operation. Their names are found by reading in a whirling/spiral direction around the center of the Elemental Tablets.

19. **"Let my mind be made still, that my awareness may be expanded."** This phrase gives reference to the act of quieting the internal dialogue so that higher spiritual awareness may be obtained. It is virtually impossible to "hear" anything beyond the "lower self" if your mind is chattering away in an undisciplined fashion.

20. *Turn to face the East again.* Self-explanatory. You are returning to the East to finish up the spiritual part of this invocation.

21. The 4 Holy names that form the Tablet of Union originally came from the central cross of names that united the Great Table (all 4 elemental Tablets in the Enochian system). The Golden Dawn used them to create the Tablet of Union. EXARP is the spiritual name corresponding to Air. HCOMA is the spiritual name corresponding to Water. NANTA is the spiritual name corresponding to Earth. BITOM is the spiritual name corresponding to Fire. This particular order is common in the original versions of Enochian magick, and refers to the viewpoint of those angelic spirits regarding our planet. Air is the first thing an outside visitor would see when approaching our planet; Water sits on top of the earth in the form of rivers, lakes, & oceans; Earth is the crust of our planet itself; Fire is its molten core.

22. This is a traditional Qabalistic practice that is being used to help formulate the connection with your spiritual essence or "Higher-self" during this working. See Middle Pillar Exercise and other related practices.

23. The highest and most spiritual name from the Tablet of Union, EHNB, is found by reading straight down from the left-hand side of the Tablet, or by taking the first letters of each of the 4 names of that Tablet. An advanced study of the (Golden Dawn version) Enochian system will reveal more information on this name. (Traditionally the first letter of each of those 4 names corresponds to Spirit, while the other letters correspond to Air, Water, Earth, & Fire, and are often used to prefix other names among the Elemental Tablets to create Archangelic names for invocation. Weather or not this is correct according to "Dee/Kelly" purists, is irrelevant. It works very well and is being made use of regardless.

24. **"I am _____, Son/Daughter of the Earth and Stars, servant and mouthpiece of that which dies and yet lives forever. I seek initiation into The Greater Mysteries of the Spirit."** Obviously, the blank line is for you to insert your own name, either you real name or your magickal name/motto (if you have decided to choose one for yourself in your practices). Choose either son or daughter depending on your current sex, of course. The words **"of the Earth and Stars,"** refer to the connection you have to this planet through your body and the ultimate connection you have with the Stars themselves since you physical vessel is composed of material that was around during the creation of our Sun. There is also a more esoteric connection here, since your true form of Being is a star-like luminous sphere of Light that exists beyond the parameters of the physical body. The practice of magick (High magick) is a science whose purpose is to discover and become conscious of one's true spiritual nature and the nature of the universe which we all share and are a functioning part of.

    The words, **"servant and mouthpiece of that which dies and yet lives forever,"** refer to the nature of your present human incarnation and lower personality as a servant and mouthpiece of your true Spiritual essence while in the physical realm. You normally appear to "die" after each incarnation terminates, but only the body itself dies; that aspect of energy and consciousness, which was used to form the lower personality, is reabsorbed and rejoins the rest of the Spiritual consciousness that is the true Self. This is what happens to most people upon death. The process of spiritual development in magick which seeks to consciously unite the lower personality and the Spirit while still in physical incarnation, is a premature commencement of this death/union process, only during life, so that the benefits of that functional union can be perceived and shared in the physical realm according to the nature

of the true Spiritual Will. One must remember that in order to properly unite consciously and align all aspects of the consciousness into a functioning whole, the lower personality must be made to submit to the Will of the Spirit and become a functioning part of it ***rather than*** a little "ruler" or "king" over the spirit. If the ego believes it will rule the Spirit and remain a "self" as distinct from the whole, then the unification process will not work. What is required is a total shift in viewpoint from "selfishness" or "self-consciousness" ***over to*** "selflessness" or "Allness-consciousness."

25. The words, **"I seek Initiation into The Greater Mysteries of the Spirit,"** are an affirmation of the Aspirant performing the ceremony to allow this process of self-realization to commence and that he/she is willing to go through the necessary changes in life and consciousness in order to achieve self-knowledge and self-mastery. This may be a long process stretching into years and many lifetimes for some. It is commonly known in the Western Hermetic Magickal traditions as "The Great Work."

26. At this point you will uncover and view the Talisman with the sigil and phrase for the first time since its creation. During the past several weeks of Enochian purification/inoculation work, this Talisman should have picked up momentum in you subconscious entirely on its own. According to A.O. Spare, actually forgetting the design of the sigil can assist in this subconscious process since the conscious/airy/mental aspects won't be able to get in the way and prevent it from working by having doubts or leading the energy/action of the Talisman astray (through untrained mental chatter etc.).

    Laying your magickal weapon (i.e. the wand or dagger) at your feet and kneeling in front of it is a symbolic act of submission while disarming the lower human personality or ego. This act makes it subject to the True Will of your Spiritual Essence, or "Higher Self." It is also an act that consciously attacks the ego's false perception of authority and self-importance.

    "Realize that this is your last chance to remain in the slumber that has been the reality for the vast multitude of Humanity. There will be no return to the way you were after you have spoken the last few words of this ceremony."

    This portion of the ceremony causes you to really think hard about what you are about to do. How can anyone return to their normal waking lives completely unchanged after having gone so far in search and pursuit of knowledge of themselves and their Spiritual Essence? (Eventually you may realize that you were the one being pursued by the Spirit the whole time, and not the other way around.)

    "If you are prepared to accept this great responsibility and awaken to the Spirit within, then in full knowledge of what you are about to do, willfully and voluntarily, say:
    "I Accept the Light."

    This is the MOST IMPORTANT PART of the entire ceremony!

    I will repeat again. This is the MOST IMPORTANT PART of the entire ceremony. Those last four words are the **TRIGGER** that I previously mentioned in the Initiation Ceremony Document. Everything else in this ceremony is just a preparation to ensure a generally balanced working up to this end. Those words, "I Accept the Light," are the actual trigger that will initiate the descent of the Spirit into your awareness (provided your desire over the next several weeks is still strong). There should be no return once you say them after performing this ceremony on that last day, so be sure that you truly want what you are about to receive. If you have done the necessary work during the 32 weeks of preparation up to this point, then you should be very well prepared to receive this flash of illumination without becoming radically unbalanced mentally and emotionally, or suffering from delusions of grandeur. Everyone's spiritual essence or "Higher Self" is unique, and the actual experiences you have after releasing the trigger phrase on your day of Initiation will depend on your viewpoints and personal make-up.

    Again, if you've done the necessary work and you're not completely psychically dense, then you should notice a definite release or rush of energy and consciousness (usually from your Kether down through your "Sushumna nadi" or pranic tube). If you insist on receiving this illumination via intellectual types of thought, rather than "feelings" or impulses without words, then you might not notice anything at all even though you were entirely successful. I recommend some psychic work/practice opening, activating, and sensing chakras (and energy) prior to the completion of these workings so as not to consciously miss out on anything. Most people who are unable to sense energy or make use of their latent clairvoyant abilities are only suffering from closed chakras and lack of practice/experience sensing and using energy.

    I wish you the best of luck and congratulate you on your decision to commence this Great Work. You may still have many years of practice ahead of you, but perhaps now you may have more direction (from your Spiritual Will/Intuition) and experience to assist you on your journey.

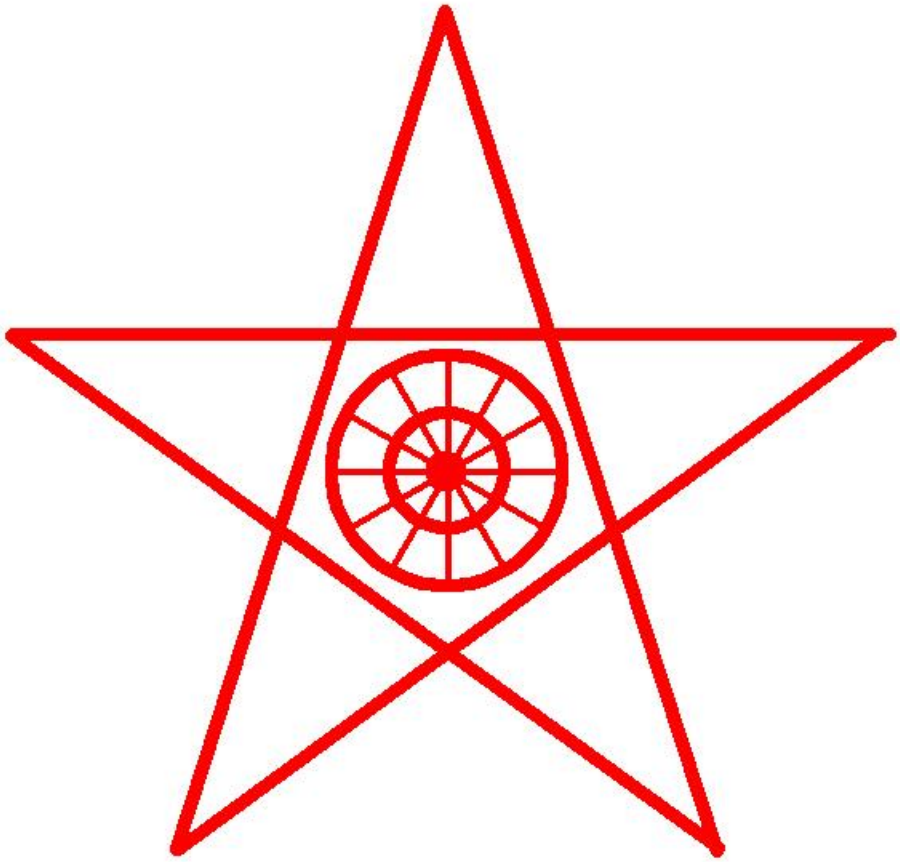
27. Angelic Banishing Rite.

Hermetic Invocation

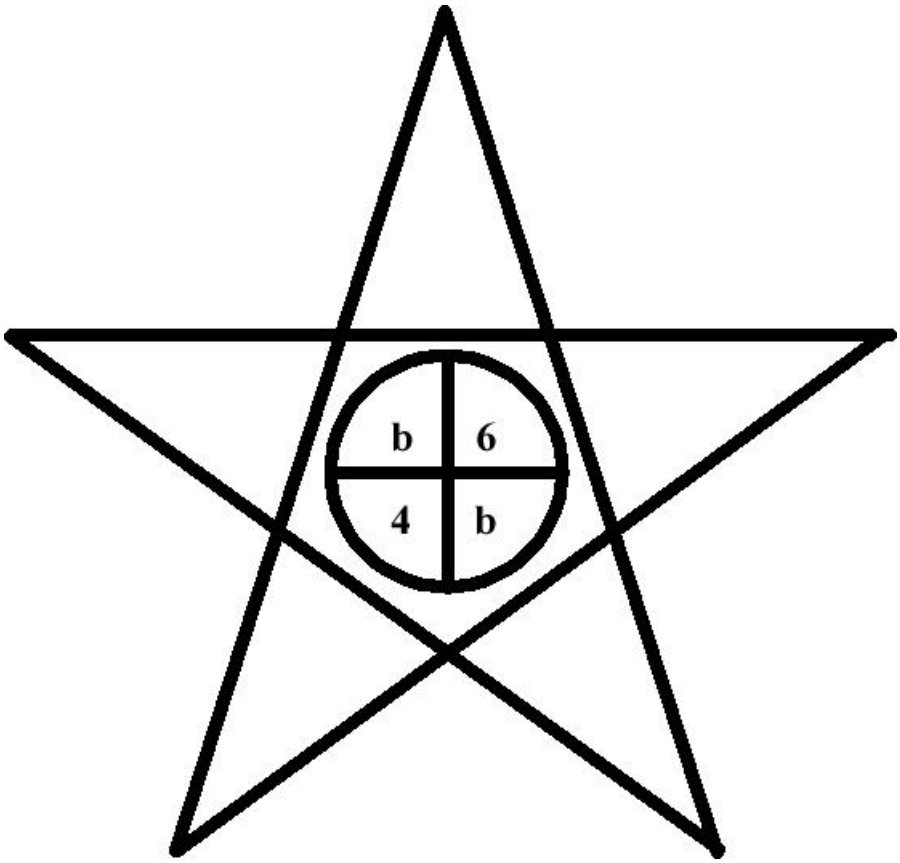
This invocation may be used as the closing speech of your weekly invocations.

Let all the nature of the world entertain the hearing of this Hymn. Be opened, O Earth, and let all the treasure of the rain be opened. You trees tremble not, for I will sing, and praise the Lord of the creation, and the All, and the One. Be opened you heavens, ye winds stand still, and let the immortal circle of God, receive these words. For I will sing and praise him that created all things, that fixed the earth, and hung up the heavens, and commanded the sweet water to come out of the ocean, into all the world inhabited, and not inhabited, to the use and nourishment of all things, or men. That commanded the fire to shine for every action, both to Gods, and Men. Let us altogether give him blessing, which rideth upon the heavens, the Creator of all nature. This is he, that is the eye of the mind, and will accept the praise of my powers. O all ye powers that are in me, praise the One, and the All. Sing together with my will, all you powers that are in me. O Holy Knowledge, being enlightened by thee, I magnify the intelligible Light, and rejoice in the joy of the mind. All my powers sing praise with me, and thou my Continence, sing praise my Righteousness by me; praise that which is righteous. O communion which is in me, praise the All. By me the truth sings praise to the Truth, the good praiseth the Good. O Life, O Light from us, unto you comes this praise and thanksgiving. I give thanks unto thee, O Father, the operation or act of my Powers. I give thanks unto thee, O God, the power of my operations. By me thy word sings praise unto thee, receive by me this reasonable sacrifice in words. The powers that are in me, cry these things, they praise the All, they fulfill thy will; thy will and counsel is from thee unto thee. O All, receive a reasonable sacrifice from all things. O Life, save all that is in us; O Light enlighten, O God the Spirit; for the mind guideth the word: O Spirit bearing workman. Thou art God, thy servant crieth these things unto thee through, by the Fire, by the Air, by the Earth, by the Water, by the Spirit, by thy Creatures. From eternity I have found the means to bless and praise thee, and I have what I seek; for I rest in thy Will.

This invocation was taken from the Cicero's book The Essential Golden Dawn. The invocation is adapted from a prayer entitled "The Secret Song: The Holy Speech" from The Divine Pymander of Hermes Mercurius Trismegistus.

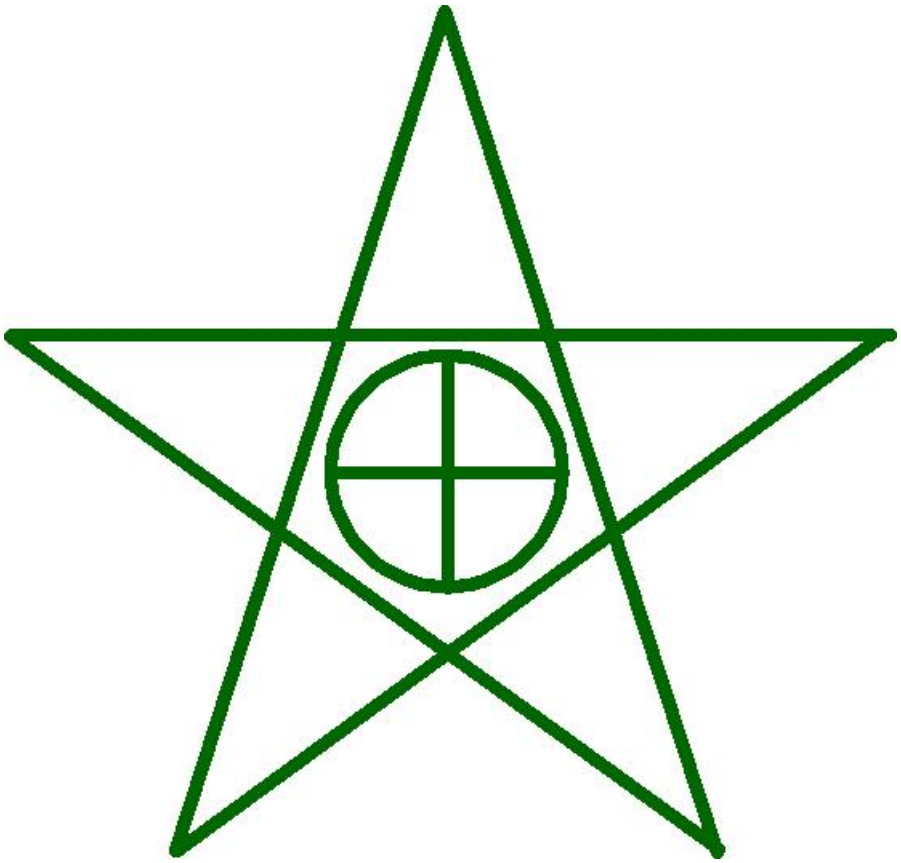


Enochian Fire Pentagram



Enochian Water Pentagram

Enochian Air Pentagram



Enochian Earth Pentagram

Enochian Tabula Recensa – Rosemary Clark's Sacred Tradition in Ancient Egypt

Tabula Recensa – Alchemical Principles

[red = Sulphur] [black = salt] [white = mercury] [green = spiritus-mundi]

R	Z	I	L	A	F	A	Y	T	L	P	A	E	T	A	O	A	D	U	P	T	D	N	I	M
A	R	D	Z	A	I	D	P	A	L	A	M		A	A	B	C	O	O	R	O	M	E	B	B
C	Z	O	N	S	A	R	O	Y	A	U	B	X	T	O	G	C	O	N	X	M	A	L	G	M
T	O	I	T	T	Z	O	P	A	C	O	C	A	N	H	O	D	D	I	A	L	E	A	O	C
S	I	G	A	S	O	M	R	B	Z	N	H	R	P	A	T	A	X	I	O	V	S	P	S	N
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O	C	A	N	M	A	G	O	T	R	O	I	M	I	I	D	P	O	N	S	D	A	S	P	I
S	H	I	A	L	R	A	P	M	Z	O	X	A	X	R	I	N	H	T	A	R	N	D	I	L
M	O	T	I	B			A	T	N	A	N		N	A	N	T	A			B	I	T	O	M
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R	S	O	N	I	Z	I	R	L	E	M	U	C	S	C	M	I	O	O	N	A	M	L	O	X
I	Z	I	N	R	C	Z	I	A	M	H	L	H	V	A	R	S	G	D	L	B	R	I	A	P
M	O	R	D	I	A	L	H	C	T	G	A		O	I	P	T	E	A	A	P	D	O	C	E
O	C	A	N	C	H	I	A	S	O	M	T	P	P	S	U	A	C	N	R	Z	I	R	Z	A
A	R	B	I	Z	M	I	I	L	P	I	Z		S	I	O	D	A	O	I	N	R	Z	F	M
O	P	A	N	A	L	A	M	S	M	A	P	R	D	A	L	T	T	D	N	A	D	I	R	E
D	O	L	O	P	I	N	I	A	N	B	A	A	D	I	X	O	M	O	N	S	I	O	S	P
R	X	P	A	O	C	S	I	Z	I	X	P	X	O	O	D	P	Z	I	A	P	A	N	L	I
A	X	T	I	R	V	A	S	T	R	I	M	E	R	G	O	A	N	N	P	A	C	R	A	R

Tabula Recensa – Winds of the Psyche

[red = fire] [blue = water] [yellow = air] [green = earth]

R	Z	I	L	A	F	A	Y	T	L	P	A	E	T	A	O	A	D	U	P	T	D	N	I	M
A	R	D	Z	A	I	D	P	A	L	A	M		A	A	B	C	O	O	R	O	M	E	B	B
C	Z	O	N	S	A	R	O	Y	A	U	B	X	T	O	G	C	O	N	X	M	A	L	G	M
T	O	I	T	T	Z	O	P	A	C	O	C	A	N	H	O	D	D	I	A	L	E	A	O	C
S	I	G	A	S	O	M	R	B	Z	N	H	R	P	A	T	A	X	I	O	V	S	P	S	N
F	M	O	N	D	A	T	D	I	A	R	I	P	S	A	A	I	X	A	A	R	V	R	O	I
O	R	O	I	B	A	H	A	O	Z	P	I		M	P	H	A	R	S	L	G	O	I	O	L
T	N	A	B	R	V	I	X	G	A	S	D	H	M	A	M	G	L	O	I	N	L	I	R	X
O	I	I	I	T	T	P	A	L	O	A	I		O	L	A	A	D	N	G	A	T	A	P	A
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O	C	A	N	M	A	G	O	T	R	O	I	M	I	I	D	P	O	N	S	D	A	S	P	I
S	H	I	A	L	R	A	P	M	Z	O	X	A	X	R	I	N	H	T	A	R	N	D	I	L
M	O	T	I	B			A	T	N	A	N		N	A	N	T	A			B	I	T	O	M
B	O	A	Z	A	R	O	P	H	A	R	A	A	D	O	N	P	A	T	D	A	N	V	A	A
U	N	N	A	X	O	P	S	O	N	D	N		O	L	O	A	G	E	O	O	B	A	U	A
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R	S	O	N	I	Z	I	R	L	E	M	U	C	S	C	M	I	O	O	N	A	M	L	O	X
I	Z	I	N	R	C	Z	I	A	M	H	L	H	V	A	R	S	G	D	L	B	R	I	A	P
M	O	R	D	I	A	L	H	C	T	G	A		O	I	P	T	E	A	A	P	D	O	C	E
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R	X	P	A	O	C	S	I	Z	I	X	P	X	O	O	D	P	Z	I	A	P	A	N	L	I
A	X	T	I	R	V	A	S	T	R	I	M	E	R	G	O	A	N	N	P	A	C	R	A	R

Enochian Tabula Recensa – Hermetic Order of the Golden Dawn

Tabula Recensa – Alchemical Principles

[red = Sulphur] [black = salt] [white = mercury] [green = spiritus-mundi]

R	Z	I	L	A	F	A	Y	T	L	P	A	E	T	A	O	A	D	U	P	T	D	N	I	M
A	R	D	Z	A	I	D	P	A	L	A	M		A	A	B	C	O	O	R	O	M	E	B	B
C	Z	O	N	S	A	R	O	Y	A	U	B	X	T	O	G	C	O	N	X	M	A	L	G	M
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A	B	A	M	O	O	O	A	C	U	C	A	C	P	A	L	C	O	I	D	X	P	A	C	N
N	A	O	C	O	T	T	N	P	R	N	T	O	N	D	A	Z	N	Z	I	V	A	A	S	A
O	C	A	N	M	A	G	O	T	R	O	I	M	I	I	D	P	O	N	S	D	A	S	P	I
S	H	I	A	L	R	A	P	M	Z	O	X	A	X	R	I	N	H	T	A	R	N	D	I	L
M	O	T	I	B			A	T	N	A	N		N	A	N	T	A			B	I	T	O	M
B	O	A	Z	A	R	O	P	H	A	R	A	A	D	O	N	P	A	T	D	A	N	V	A	A
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O	R	P	M	N	I	N	G	B	E	A	L	O	A	P	L	S	T	E	D	E	C	A	O	P
R	S	O	N	I	Z	I	R	L	E	M	U	C	S	C	M	I	O	O	N	A	M	L	O	X
I	Z	I	N	R	C	Z	I	A	M	H	L	H	V	A	R	S	G	D	L	B	R	I	A	P
M	O	R	D	I	A	L	H	C	T	G	A		O	I	P	T	E	A	A	P	D	O	C	E
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D	O	L	O	P	I	N	I	A	N	B	A	A	D	I	X	O	M	O	N	S	I	O	S	P
R	X	P	A	O	C	S	I	Z	I	X	P	X	O	O	D	P	Z	I	A	P	A	N	L	I
A	X	T	I	R	V	A	S	T	R	I	M	E	R	G	O	A	N	N	P	A	C	R	A	R

Tabula Recensa – Winds of the Psyche

[red = fire] [blue = water] [yellow = air] [green = earth]

R	Z	I	L	A	F	A	Y	T	L	P	A	E	T	A	O	A	D	U	P	T	D	N	I	M
A	R	D	Z	A	I	D	P	A	L	A	M		A	A	B	C	O	O	R	O	M	E	B	B
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F	M	O	N	D	A	T	D	I	A	R	I	P	S	A	A	I	X	A	A	R	V	R	O	I
O	R	O	I	B	A	H	A	O	Z	P	I		M	P	H	A	R	S	L	G	O	I	O	L
T	N	A	B	R	V	I	X	G	A	S	D	H	M	A	M	G	L	O	I	N	L	I	R	X
O	I	I	I	T	T	P	A	L	O	A	I		O	L	A	A	D	N	G	A	T	A	P	A
A	B	A	M	O	O	O	A	C	U	C	A	C	P	A	L	C	O	I	D	X	P	A	C	N
N	A	O	C	O	T	T	N	P	R	N	T	O	N	D	A	Z	N	Z	I	V	A	A	S	A
O	C	A	N	M	A	G	O	T	R	O	I	M	I	I	D	P	O	N	S	D	A	S	P	I
S	H	I	A	L	R	A	P	M	Z	O	X	A	X	R	I	N	H	T	A	R	N	D	I	L
M	O	T	I	B			A	T	N	A	N		N	A	N	T	A			B	I	T	O	M
B	O	A	Z	A	R	O	P	H	A	R	A	A	D	O	N	P	A	T	D	A	N	V	A	A
U	N	N	A	X	O	P	S	O	N	D	N		O	L	O	A	G	E	O	O	B	A	U	A
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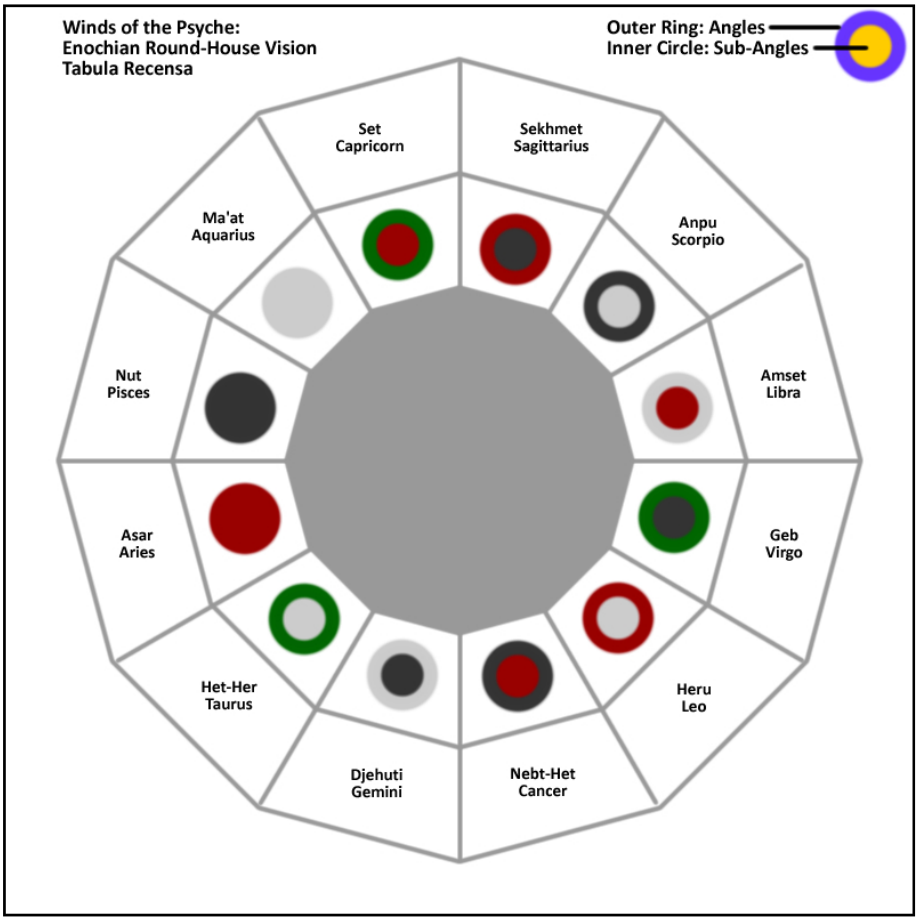
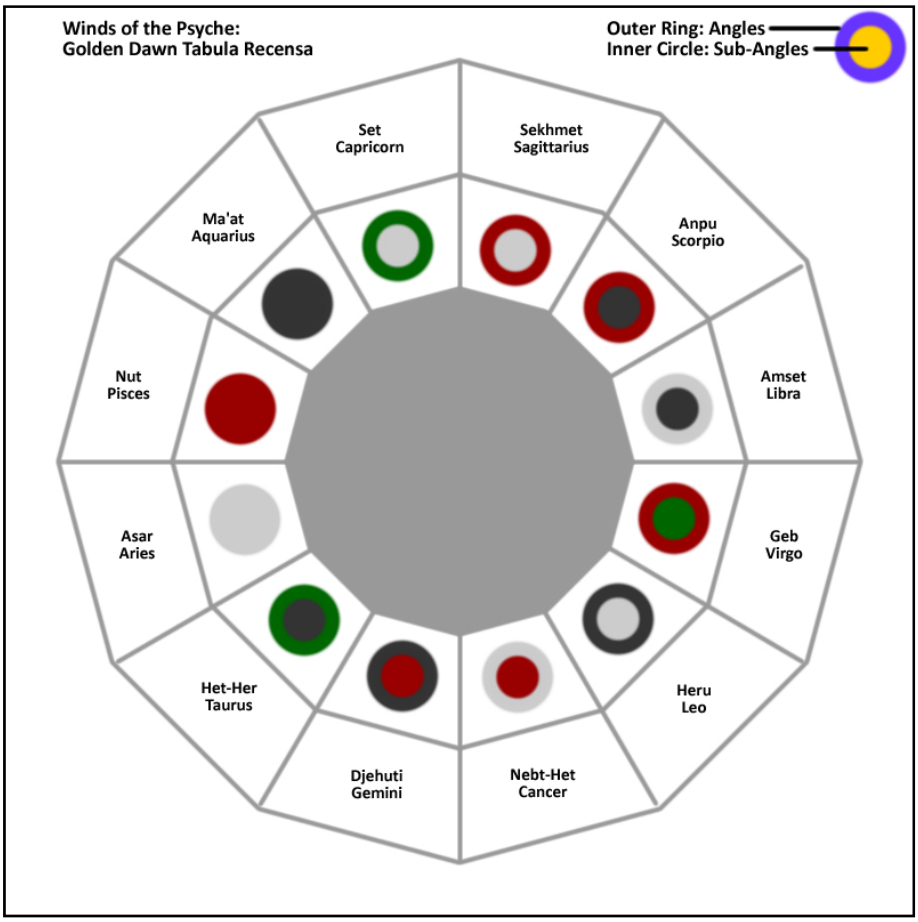
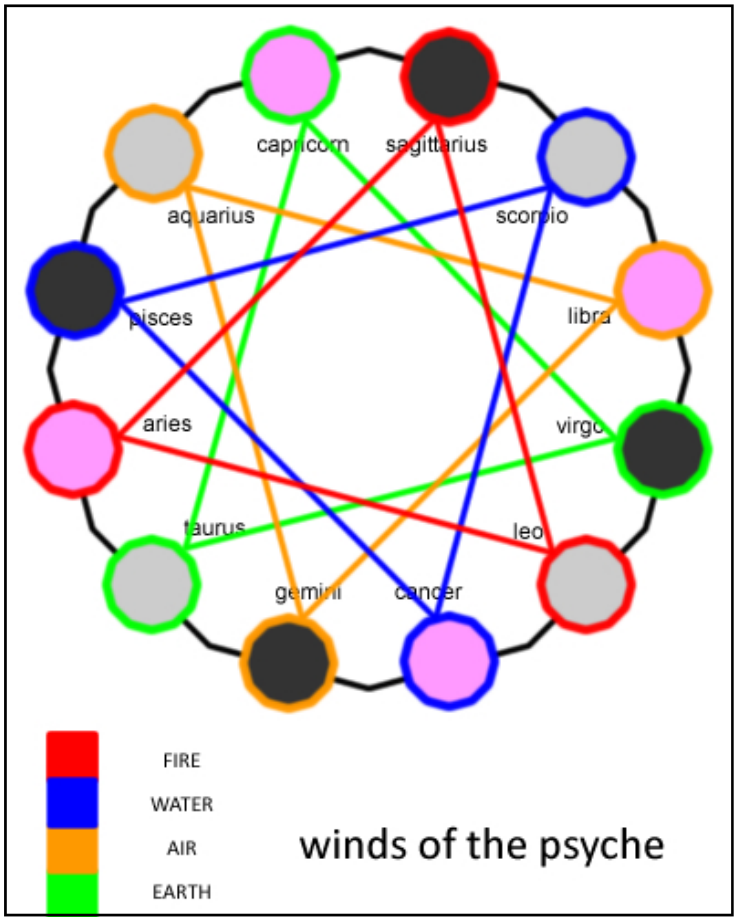
D	O	L	O	P	I	N	I	A	N	B	A	A	D	I	X	O	M	O	N	S	I	O	S	P
R	X	P	A	O	C	S	I	Z	I	X	P	X	O	O	D	P	Z	I	A	P	A	N	L	I
A	X	T	I	R	V	A	S	T	R	I	M	E	R	G	O	A	N	N	P	A	C	R	A	R

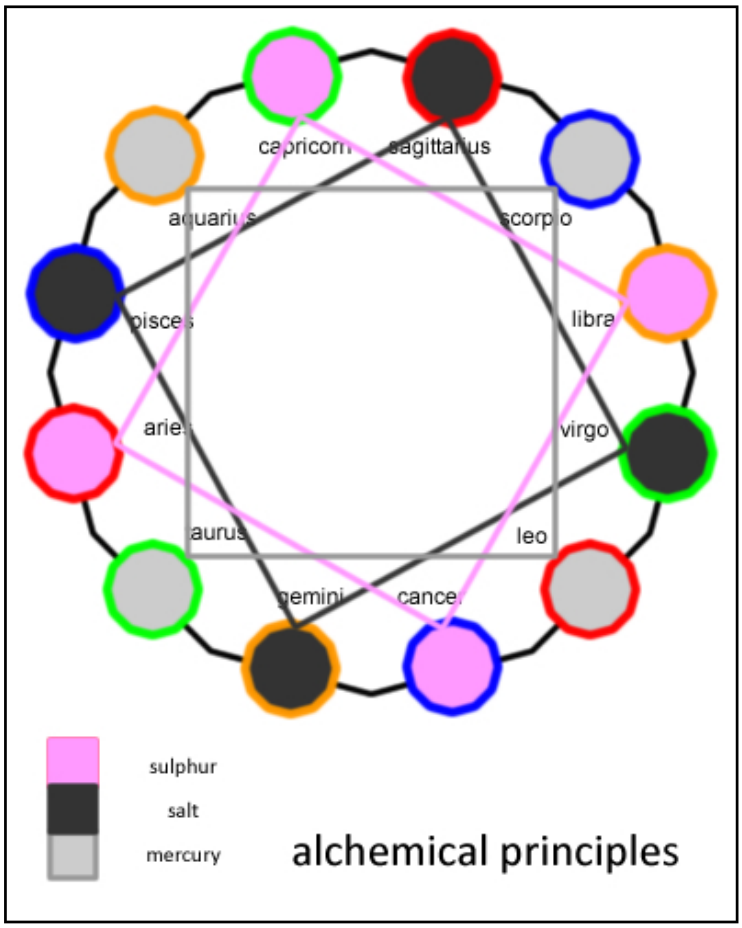
Enochian Tabulan Recensa Key - Enochian Round-House Vision vs. Golden Dawn Sub-Angle Attributions





Enochian Tabulan Recensa Key - Winds of the Psyche & Alchemical Principles





Enochian Magick Reference

Benjamin Rowe

Enochian Magick Reference

Credits:

Thanks to Mr. Clay Holden and the John Dee Publication Project for the illustrations of the seven Ensigns of Creation, for the illustration of the sigils of the 91 Parts on the Great Table, and for the Enochian typeface used in various other illustrations.

Thanks to Scott M. for scans of the seven tables from which the Tabula Bonorum is formed.

Contents

Origins of the Magick: The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and *Liber Scientiae*, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and *Liber Loagaeth* came to light by a more roundabout means.

In the later years of his life, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophesies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, Elizabethan politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

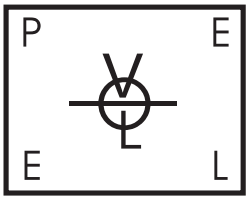
Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

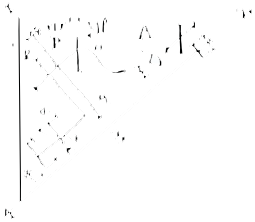
The first system of magick given to Dee was the *Heptarchia Mystica*. This is a self-contained and moderately complex planetary angel magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The full record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment: Ring, Lamen, and Holy Table

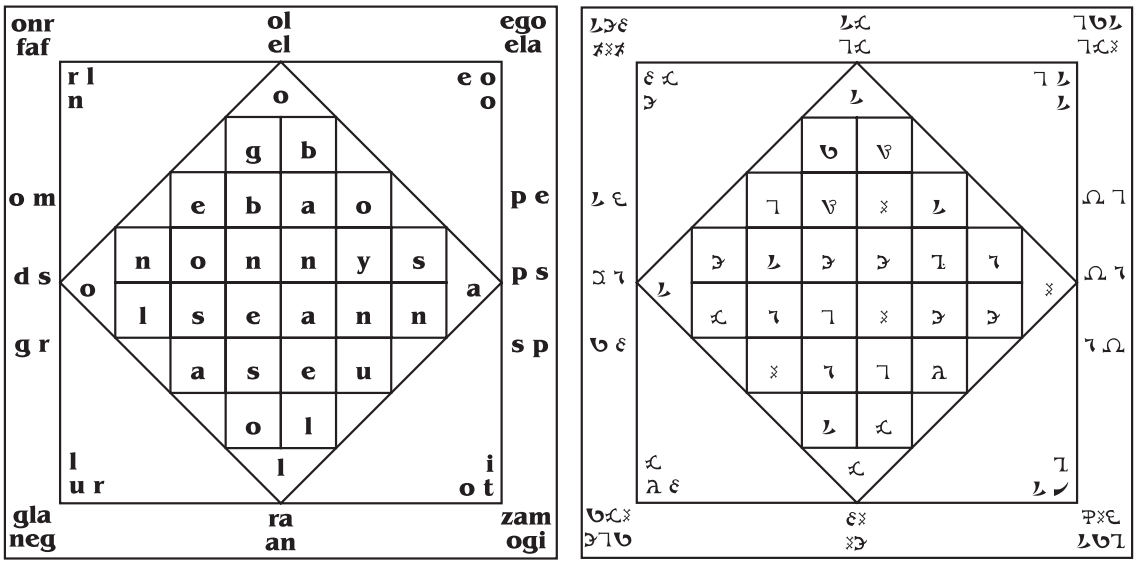


The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.



Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. (See Appendix E.) Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.



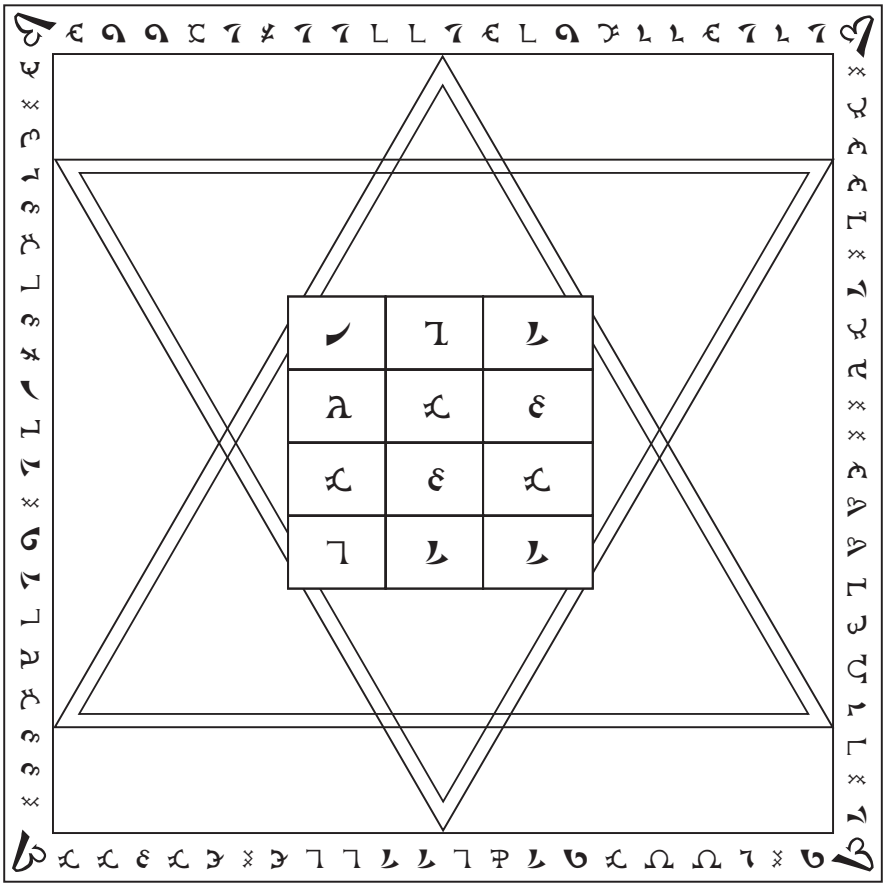
"True" Heptarchic Lamen in English and Angelic Versions

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought into harmony with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation". In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table (Appendix E) used to form the lamen. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.



The Holy Table of Practice, or Table of Covenant
Reconstructed according to the Angels' directions.

Equipment: The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other volumes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version. The resultant sigil is substantially different from those earlier versions, sharing only the overall geometric design with them.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names in the outermost heptagon are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the heptagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". Additionally, they are used to form the god-names written in the space between the heptagon and the heptagram. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For a picture of the Sigil, and details on the formation of its divine and angelic names, see Appendix A: The Sigil of Ameth and its Holy Names.)

Equipment: The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week. Full-size illustrations of the Ensigns can be found in Appendix B: The Seven Ensigns of Creation. The versions shown in the appendix were prepared from scans of the diaries, unaltered but cleaned up to remove the dirt and smudging from four centuries of aging.

Two later versions of the Ensigns have circulated in modern publications. The first of these was created by the pseudonymous "Dr. Rudd", a century or more after Dee's time. Rudd's version shows the names of various traditional demons written on the Ensigns. Rudd's notion was that the letters stood for the names of these demons, and the number of times the letter appeared signified the number of times the demon was to be invoked.

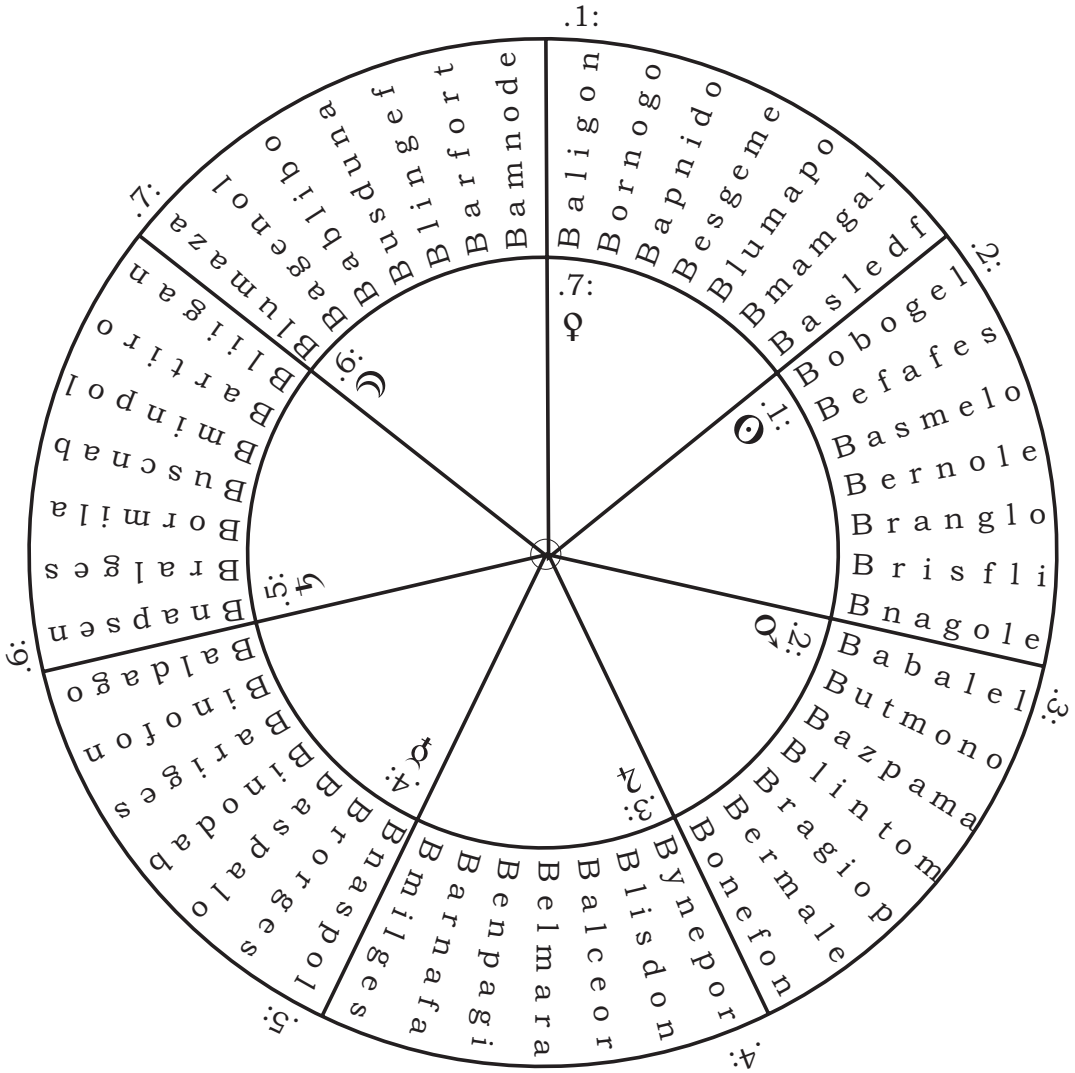
A version of the Ensigns was published in Pat Zalewski's *Golden Dawn Enochian Magick* which shows all the lowercase letter "B"s in the Ensigns as numeral sixes. This version seems to be a fairly recent invention, first appearing in print in the 1960's. But as can be seen from the illustrations in the appendix, the sixes and "b"s on the Ensigns are drawn in a consistently distinct manner.

Neither of these later versions has any justification in the diaries. If there is a logic behind the symbols on the Ensigns, it is not explained anywhere in the record.

The Heptarchic Hierarchy: The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: "*Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God.*"

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. (See Appendix C.) By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table called the Tabula Bonorum, dividing the angels into groups of seven, with a King and a Prince heading each group.



The Tabula Bonorum

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

- Wit and wisdom
- The exaltation and government of Princes
- Prevailing in counsel, and over the nobility
- The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)
- The qualities of Earth, and of Water
- Knowledge of the Air and those that move in it
- The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

The Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained. (For additional details, see Appendix D.)

A Missing Piece

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been located to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "…there are capital letters under the King's names and characters: and also there are other letters with numbers: … and moreover of these letters, some are aversed and some eversed." Apparently Kelly received this diagram at some time when Dee was not present; Dee refers to it several times as having been "brought to" him by Kelly. The angels affirmed nonetheless that it was important to the use of the magick.

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Method of Use

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's minister's names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the *Book of Enoch* and as *Liber Mysteriorum Sextus et Sanctus*. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "loagaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

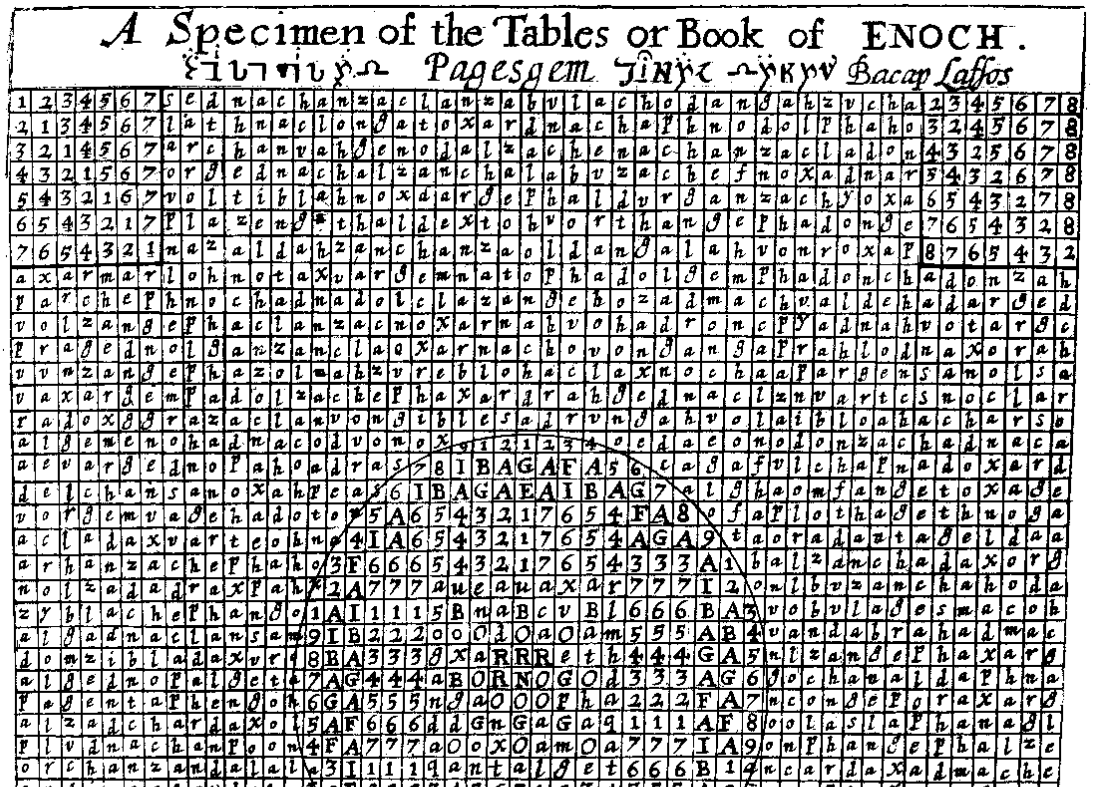
As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.



When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

	Pa (B)		Tal (M)		Pal (X)
	Veh (C)		Gon (I)		Med (O)
	Ged (G)		Na (H)		Don (R)
	Gal (D)		Ur (L)		Ceph (Z)
	Or (F)		Mals (P)		Van (U)
	Un (A)		Ger (Q)		Fam (S)
	Graph (E)		Drux (N)		Gisg (T)

The Angelic Alphabet

Two versions of the alphabet were given. The first, suitable for being written quickly with a quill pen, was given with *Liber Loagaeth*. A more formal version (shown in the table above) was given later. For this later version, the angels projected an image of the letter in yellow onto a blank sheet of paper; Kelly then traced over the projection with black ink to produce a permanent record.

The angels indicated that the letters served like Hebrew, as the basis of a cabala or system of magickal symbolism and numerology. They also indicated that the letters were divided into three groups of seven. But beyond that nothing was ever given concerning their properties.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his miracles. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and *Liber Loagaeth*, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

- The Tablet of God, sometimes called the Tablet of Nalvage.
- The first four Calls, delivered backwards a letter at a time, and their translations.
- The fifth through eighteenth Calls, delivered forwards, without translations.
- The names of the 91 Parts of the Earth in *Liber Scientiae*, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.
- The relation of the Parts to regions of the Earth.
- The four Elemental Tablets or Tables of Enoch.
- The translations of the Calls previously given, and the specification of the correct ordering of the Calls.
- The Call of the 30 Ayres or Aethyrs
- The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words

given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, from the record it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

		h	c	r	u		
	i	d	z	s	a	i	
l	a	o	i	g	o	d	h
v	m	z	r	v	r	r	c
a	b	n	a	f	o	s	a
s	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

The Tablet of God

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each written in a counterclockwise direction. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section in a motto. Reading the lines of the section horizontally gives the names of three groups of angels.

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	1. Power 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	1. Action 2. Events 3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1. Lamentation 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is traditionally connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

> "*1. Its substance is attributed to God the Father.*
> "*2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.*
> "*3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.*""

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

> "*This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.*
>
> "*I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables.*"

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets, but the exact nature of the connection is a matter of speculation.

The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of *Liber Scientiae*; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book. Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but the wording of the Calls is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese stated that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

Another alternative has been suggested in which the Calls are actually connected with the 49 "leaves" of *Liber Loagaeth*. This view argues that the Great Table cannot be subdivided in any way that produces 48 or 49 tablets or smaller tables, while *Loagaeth* is more clearly connected with those numbers. However, the definite connection between the 19th Call and the Aethyrs and Parts is a strong argument against this position.

(For the complete text of the Calls in Angelic and English, see The Enochian Calls published separately.)

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g
T	o	i	T	x	o	t	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	z	i	r	l	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	l	h	C	t	G	a
c	N	a	b	r	V	i	x	g	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z
A	b	a	m	o	o	o	a	C	v	c	a	c	O	p	a	n	a	a	L	m	S	m	a	L
N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p
S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	b			a	t	n	a	n		n	a	n	t	a			b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m
o	l	o	a	G	e	o	o	b	a	v	a		a	a	b	c	o	o	r	o	m	e	b	b
O	P	a	m	n	o	O	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	l	G	m
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	c	p	a	t	A	x	i	o	V	s	P	s	N
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l
p	s	u	a	n	c	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	x	i	V	a	a	s	a
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i
r	g	o	a	n	n	ꟼ	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	ꟼ

The Great Table as Presented in 1584

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	n	r	Z	i	r	z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r

The Tabula Recensa, 1587

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) received a revised Table now called the “Tabula Recensa”.

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross (so called only because it was shaded in black ink in Dee’s version). The four tablets are associated with the four traditional elements, following the same positions as the “continents” in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

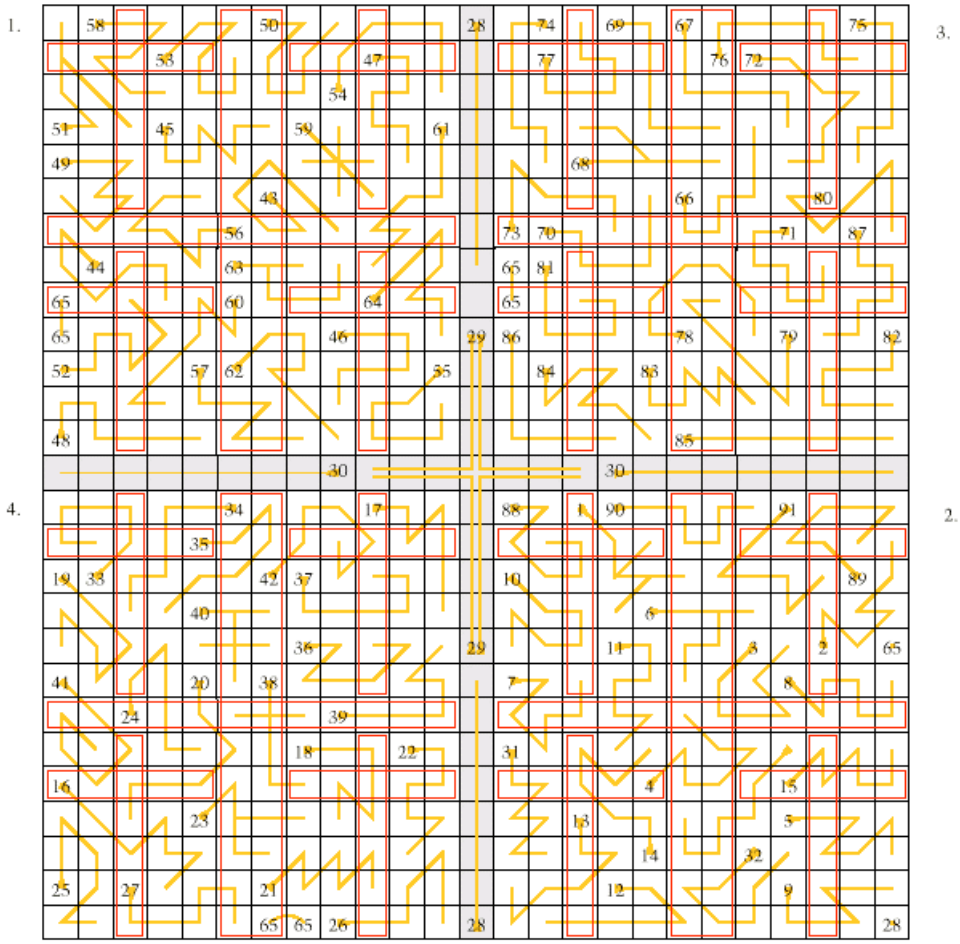
Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

> "*There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. …*"

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm

corresponding to various earthly territories. Each Angel rules a varying number of these regions.



The 91 Parts of the Earth on the Great Table

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power.

From the angels' descriptions, it could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final, book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in Liber Scientiae. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed

that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

> *"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:*
>
> *"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.*
>
> *"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."*

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a scryer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

> *Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.*

The diaries are massive, and have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division and rank in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters

this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal

effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

> *One advisor … had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.*
>
> *The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.*

As a primarily religious organization, the CoS used the Calls (as a former member put it) as "tools for psychodramatic ritual"; i.e., as something mysterious to add glamor to their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used sytematically by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the *translations* of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

> *An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence*

it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently (1997) involved in a long-term project exploring all of the 91 Parts of *Liber Scientiae* in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that *Liber Loagaeth* was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to the biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

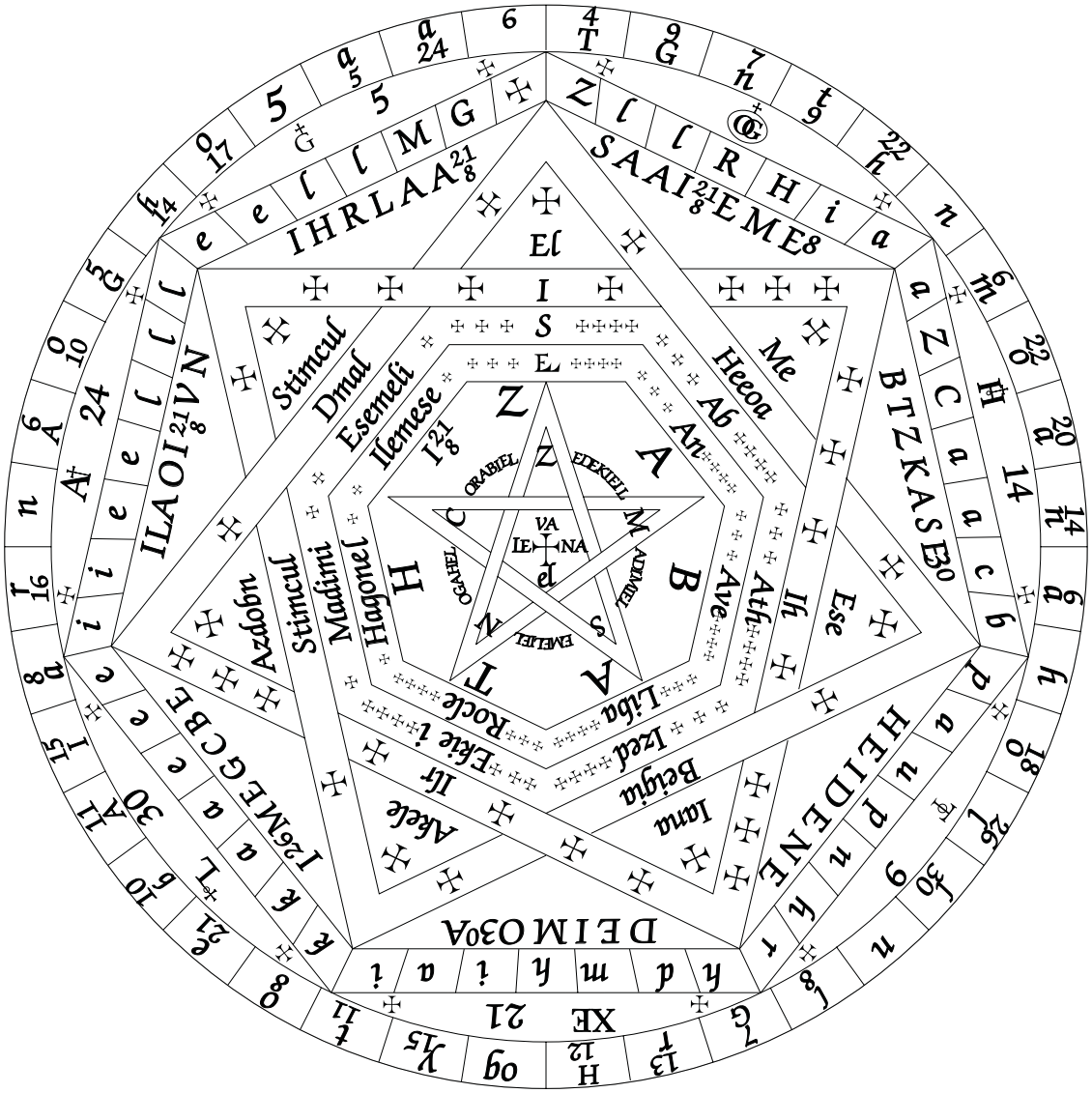
"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"*Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.*

"*For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted.*"

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness *before* the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Appendix A: The Sigil of Ameth and its Holy Names



The outer ring of the Sigil contains 40 pairs of letters and numbers. These were presented in sequence to Dee and Kelly; in most cases, the presentation of the letter was preceded by a Latin phrase beginning with that letter. All the letters together were accounted as the greatest name of God.

The numbers sum to 440; the Archangel Michael completed the presentation of the outer ring by displaying a number "1", surrounded by many concentric circles. Adding this 1 brings the total of the numbers presented to 441, which is the numeration of the word "Ameth", Aleph-Mem-Tav, according to Hebrew gematria.

Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that

many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number.

Thus, seven names were produced:

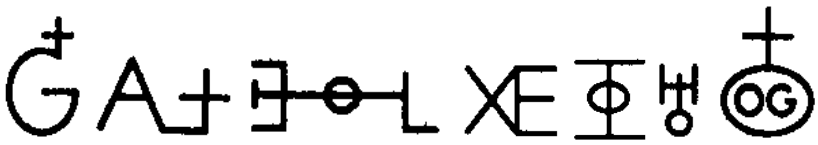
Thaaoth
Galaas
Gethog
Horlon (the second "o" is actually a lowercase omega)
Innon
Aaoth
Galethog

Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil.

Of these seven names the angel Uriel said: "*every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world.*"

No mention is made of the remaining letters in the outer ring, not used to form these names.

Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth. Of these sigils Uriel said: "*Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST.*"

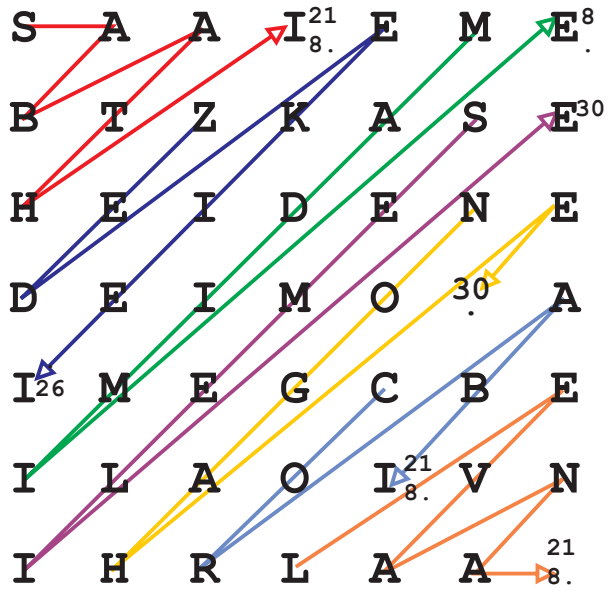
The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's Three Books of Occult Philosophy. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

The heptagon is filled by reading the rows horizontally from left to right, applying one row to each segment of the heptagon, going clockwise. Following their usual procedure, the angels presented the letters of the rows first, and only afterwards showed how these rows formed the names of the Angels.

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

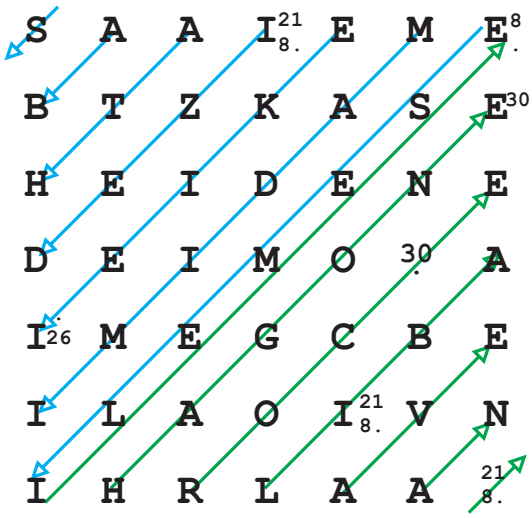


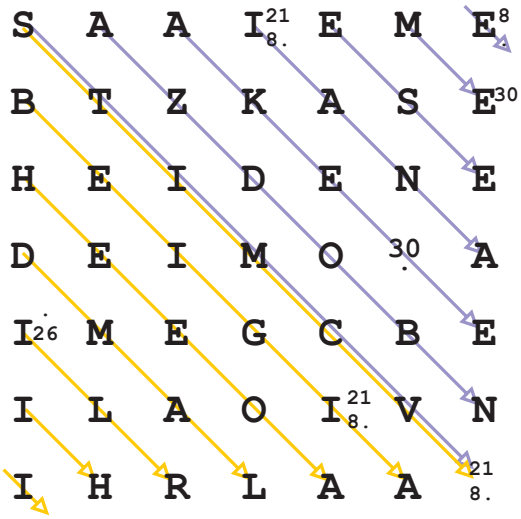
The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

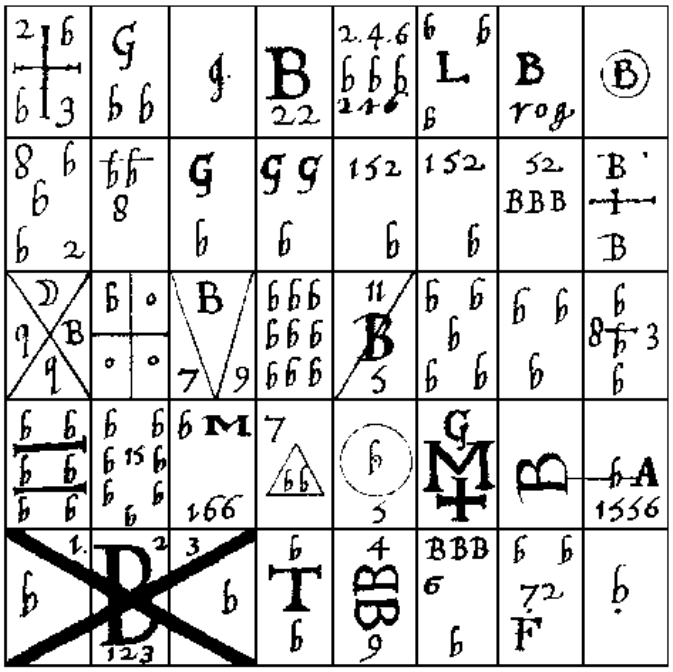
The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.



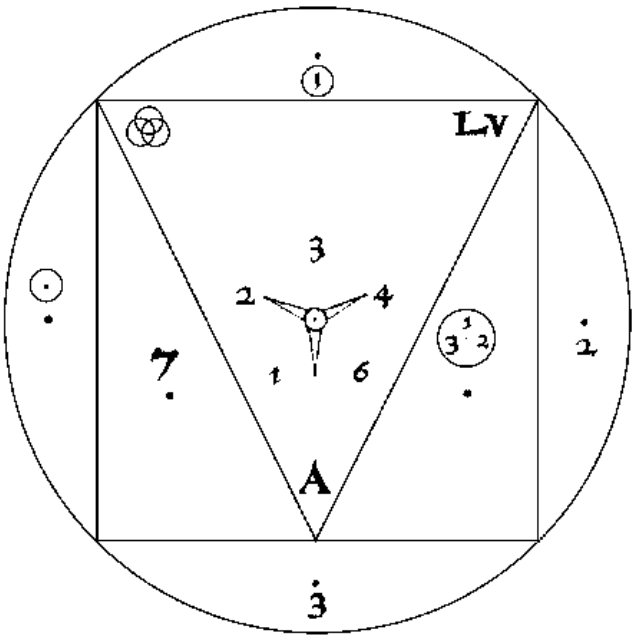


Appendix B: The Seven Ensigns of Creation

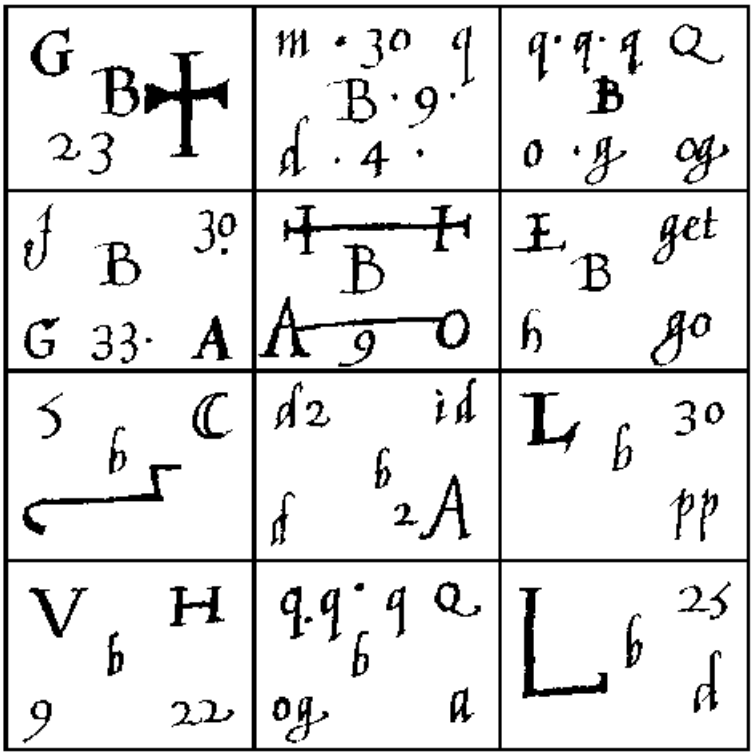
Thanks to Mr. Clay Holden and the John Dee Publication Project for these scans of the original record.



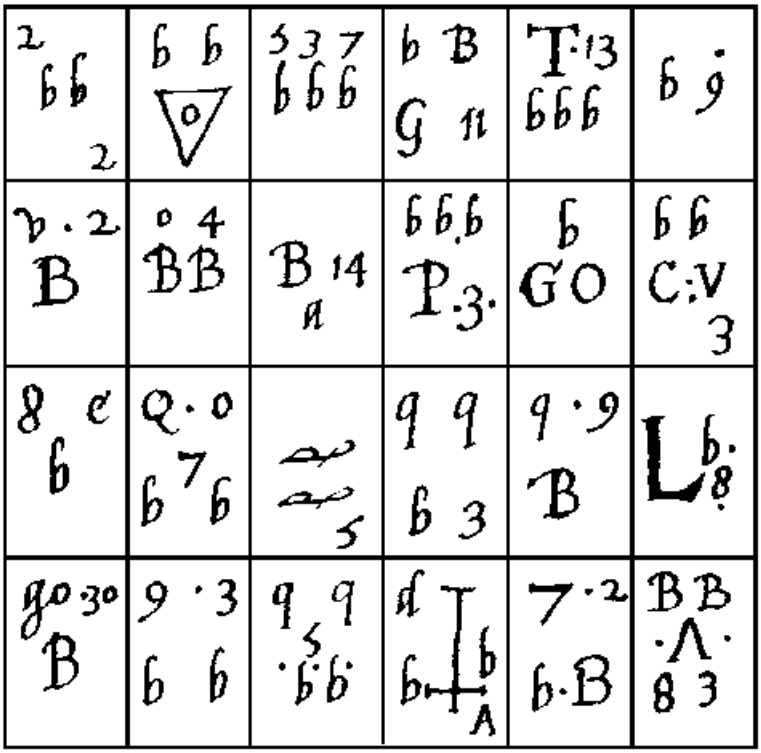
Ensign of Venus



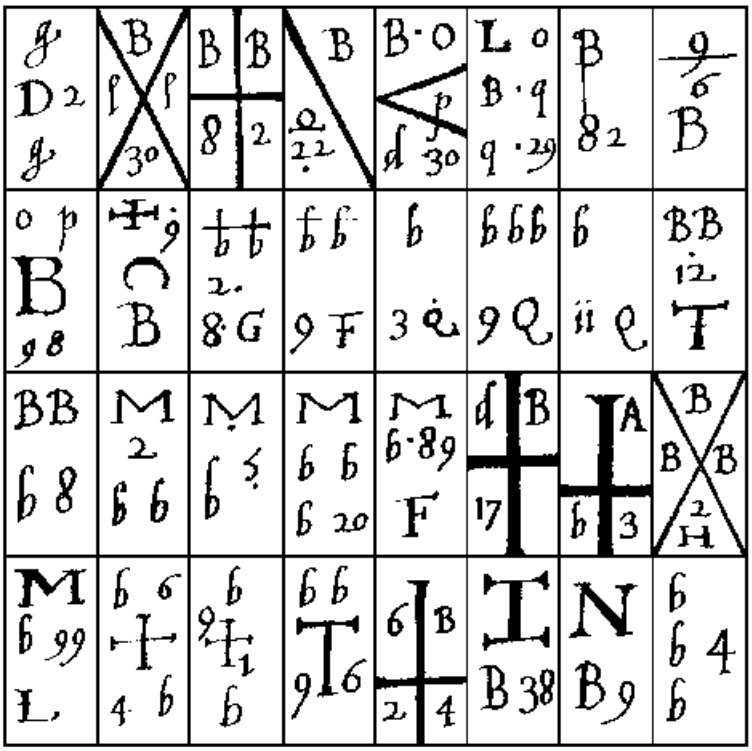
Ensign of Sol



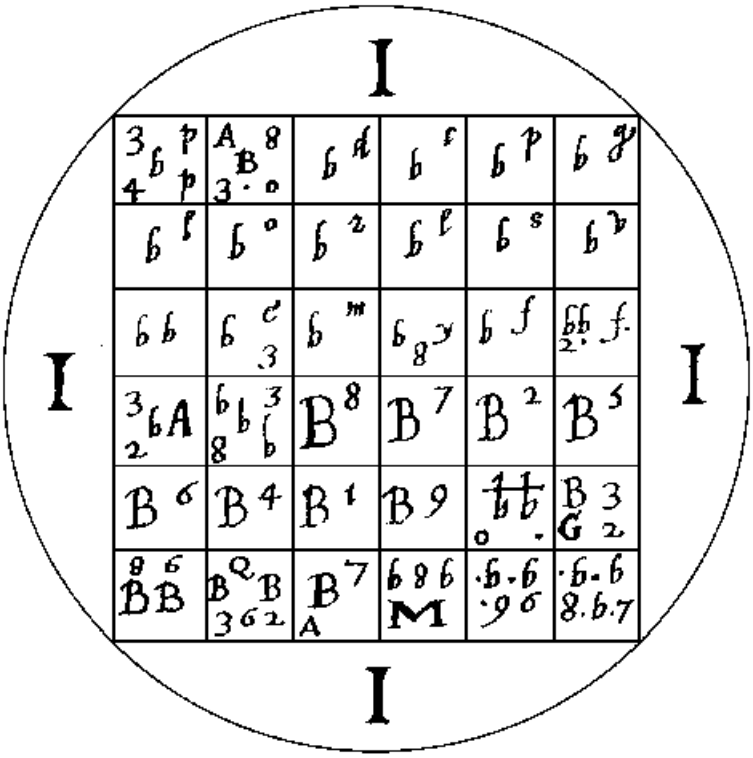
Ensign of Mars



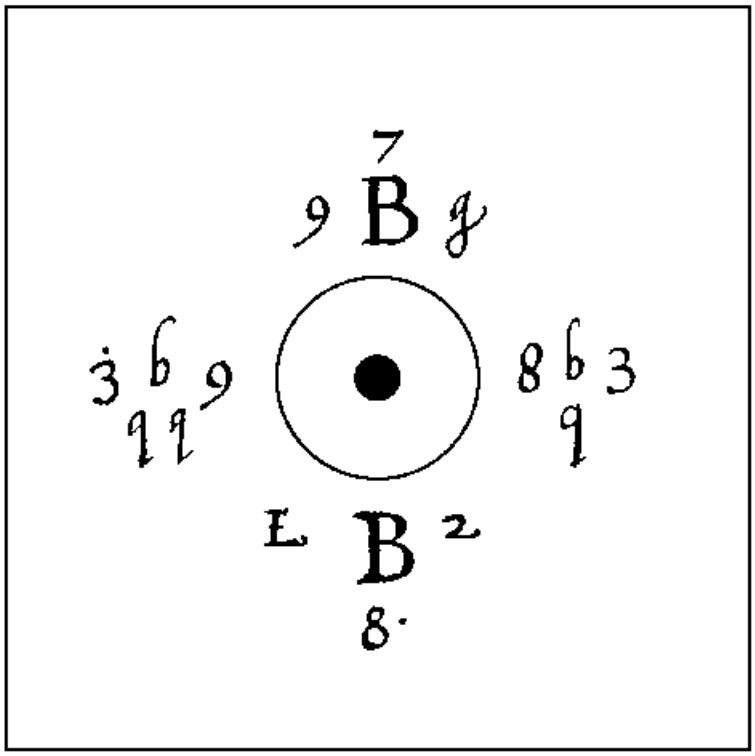
Ensign of Jupiter



Ensign of Mercury



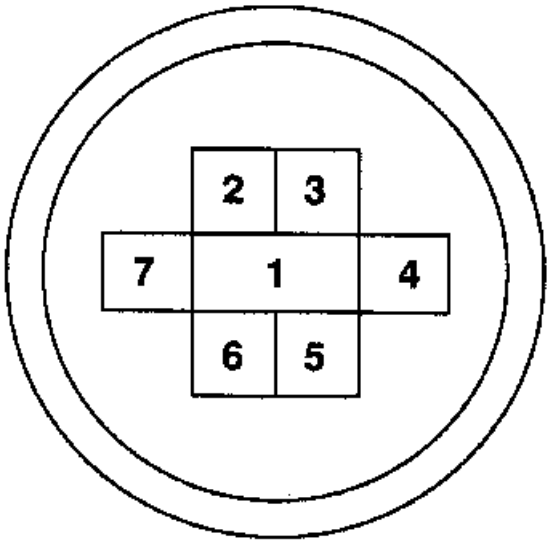
Ensign of Saturn



Ensign of Luna

Appendix C

The Seven Tables from which the names of the 49 "Good Angels" are derived.



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

1 B	2 B	3 B	4 B	5 B	6 B	7 B
8 B	9 B	10 B	11 B	12 B	13 B	14 B
15 B	16 B	17 B	18 B	19 B	20 B	21 B
22 B	23 B	24 B	25 B	26 B	27 B	28 B
29 B	30 B	31 B	32 B	33 B	34 B	35 B
36 B	37 B	38 B	39 B	40 B	41 B	42 B
43 B	44 B	45 B	46 B	47 B	48 B	49 B

The First Table

Letters in this table give "Wit and Wisdom"

7 A	21 O	1 A	26 E	48 A	24 A	13 R
34 I	8 O	29 N	2 O	33 A	6 M	25 E
49 A	4 E	35 A	40 M	18 L	28 M	23 L
39 V	47 L	3 A	5 L	15 A	36 N	30 R
20 E	19 R	45 A	37 R	32 I	17 A	41 A
10 A	38 O	16 V	27 A	12 R	43 R	22 Y
9 E	44 A	11 E	42 L	31 A	14 N	46 V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	36 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

6 M	41 T	39 C	19 G	49 N	45 L	14 G
31 P	25 M	2 N	18 N	44 E	8 O	30 R
7 L	15 A	38 M	32 O	43 M	29 S	28 L
35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 I	17 P	16 M	46 D	5 M	40 N	21 E
27 N	23 S	4 G	36 P	26 P	47 N	26 M
9 A	10 M	24 C	22 E	34 O	11 N	48 F

The Fourth Table
Letters from this table give power in works of Trade,
or in things relating to Water.

8 G	41 I	16 O	48 O	43 A	7 A	49 O
3 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	15 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	18 G

The Fifth Table
Letters from this table give power over things of Earth

36 E	47 E	14 L	27 F	49 D	13 L	16 N
12 L	32 A	26 G	24 O	41 R	31 L	19 O
22 O	29 O	2 G	7 D	25 R	1 O	5 P
6 A	15 E	34 O	4 M	33 E	30 E	20 L
37 E	9 E	18 O	10 L	21 O	28 E	3 D
17 M	39 A	35 G	38 L	8 E	11 L	23 O
44 O	43 Z	48 R	40 O	45 B	42 A	46 A

The Sixth Table

Letter from this table give power over things of the Air

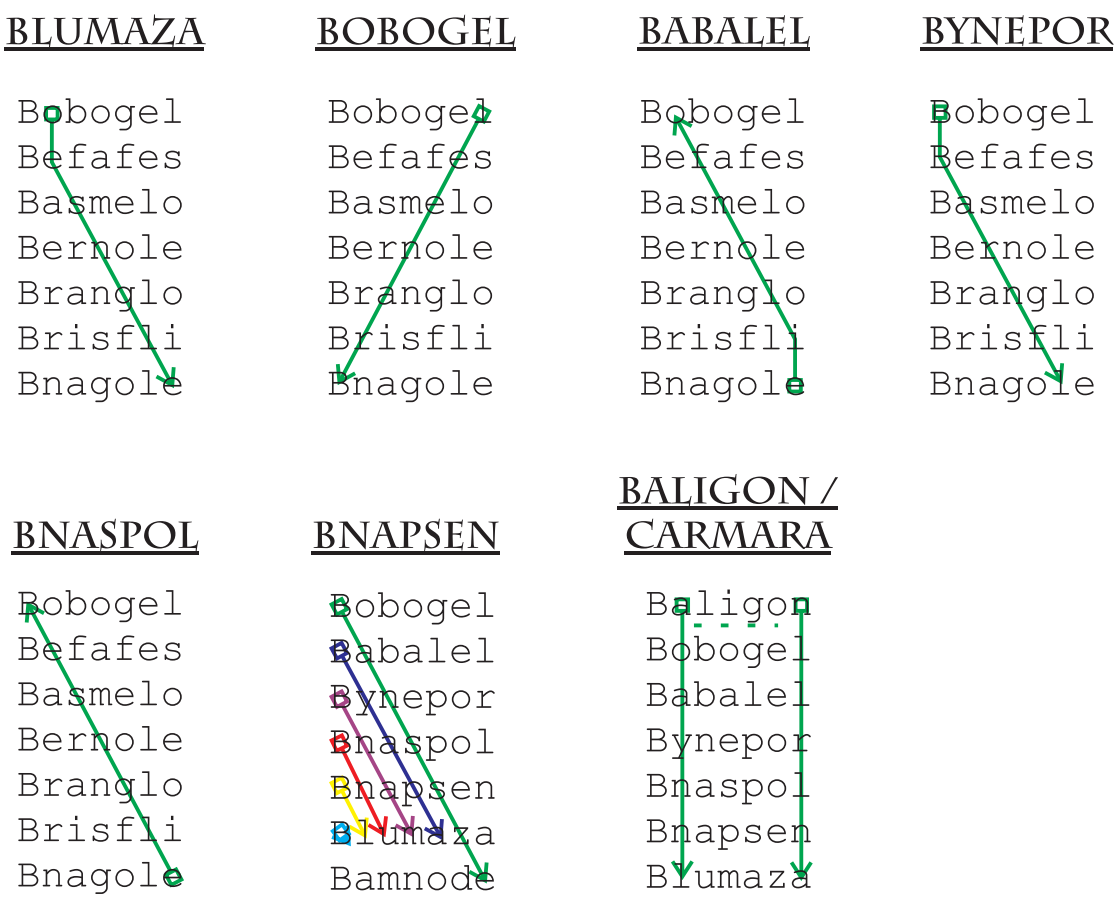
14 E	49 E	7 F	25 A	13 I	47 F	16 O
46 A	36 N	44 L	42 N	18 M	45 O	6 L
12 O	41 O	26 I	43 A	29 L	39 B	33 S
48 T	31 O	2 O	32 B	9 S	38 A	8 L
28 S	15 L	17 A	10 O	3 O	36 S	20 E
40 L	34 N	37 S	19 P	4 E	5 O	22 R
14 R	1 N	35 O	23 N	11 E	21 N	13 A

The Seventh Table

Letters from this table give power over things of Fire.

Appendix D

Formation of the Names of the Heptarchic "Ministers of the Hours"



Patterns for the Formation of Each King's "Ministers of the Hours"

The Ministers' names for five of the Heptarchic Kings are formed by selecting certain letters out of six of the seven sectors of the Tabula Bonorum, beginning with the sector ruled by King Bobogel and going clockwise around the table. No names are formed from the first sector, ruled by King Baligon (aka Carmara). The green lines in the illustration above show how the first Minister for each of these Kings is formed; the same lines are applied to the next five sectors to form the names of the King's other Ministers.

In the cases of Kings Baligon and Bnapsen different methods are used. For Baligon, the names of the seven Kings are listed in their order on the Tabula Bonorum. Ignoring the initial "B"s of their names, lines are drawn down the columns to produce the names of the Ministers. This is identical to the method used to get the letters on the border of the Holy Table of Practice, so the Ministers' names also appear in that border.

In Bnapsen's case, only a portion of the ministers' names derives from the Tabula Bonorum. The names of the Kings are listed in sequence beginning with Bobogel; the name of the 49th and last angel, Bamnode, is substituted for Baligon. Then diagonals are drawn as shown in the illustration to obtain the partial names. Letters from some unspecified source (possibly just random letters) are used to fill out the names to a length of seven letters each.

Since Bnapsen is given power over "wicked spirits", I speculate that the letters that are not from the Tabula Bonorum introduce an element of chaos that permits the holy King to make contact with the unholy beings he controls.

Appendix E

The Twelve by Seven Table in its Two Forms

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

First Form

The table is formed from the names of the Heptarchic Kings and Princes, without their initial letter "B"s. Each row contains the King and Prince of a particular day, beginning with Sunday and following in sequence around the Tabula Bonorum. The names are written from right to left.

The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin".

The Heptarchic Lamen is formed from this Tablet by transposition of the letters. Letters from the Flesh are placed in the outer square of the Lamen. Letters from the Heart are placed in the corners of the inner square. Letters from the Skin fill the central diamond.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Second Form

A second version of this table uses the same names, but writes them from left to right. The names of the Kings and Princes are written in the *numerical* sequence in which they appear in the Tabulum Bonorum, rather than grouping them by the day they rule.

This version of the Table is used to form the letters found on the Holy Table of Practice. The "Heart" is extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise.

The six columns on the lefthand side of this version also form the names of the “Ministers of the Hours” for King Baligon / Carmara.

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Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in *Liber LXXXIX vel Chanock* and from his *The Vision and the Voice*), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His *Enochian Tarot* is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. *Enochian Physics* is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

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Enochian Temples: The Lower Temple

by Benjamin Rowe © 1987, 1992

The Lower Temple

The previous sections dealt with the Temple primarily in its relation to the macrocosmic world. The Servient squares were considered only in their formation as the floor, and were largely ignored otherwise. But they can also be grouped to form altars of the four Lesser Angles within the Temple.

The Lesser Angles of the Tablets represent the microcosm within the Enochian system. They reflect in miniature the symbolism of the Six conjoined with the Four that is the keynote of each Tablet as a whole, and can be thought of as expressing the lesser poles of Tiphereth-Malkuth within the larger polarity of Kether-Malkuth expressed by the entire Tablet.

To construct the altar of a Lesser Angle, each Servient square of the Lesser Angle is assigned to a water-aspect cube measuring one unit on each side. The four cubes for each row of Servient squares are grouped into a larger square, in the same way as was done for the Kerubic pillars in the original design. These larger squares are then stacked on top of each other in the same order as in the Tablet. This produces a shape two units square and four units high, the relative dimensions of the standard double-cube altar of the universe.

When the Lesser Angle is to be dealt with as part of the larger 6-and-4 pattern of the Temple, the altars can be placed either inside or outside the Temple proper. In either case, they are placed on the diagonal line extending from the center of the Temple through the pillar of the Lesser Angle. When placed inside the Temple, they should be positioned on the four central squares of their quarter. This puts them directly under the Tiphereth square of the Sephirotic cross of the Lesser Angle. When placed outside the Temple, they should be positioned at a distance from the pillar equal to the pillar's distance from the center of the Temple.

The altars are charged by first invoking the Sephirotic Angels of the Lesser Angle and then invoking the Servient Angels, starting with the bottom and working upwards. As the angels are invoked, the Sephirotic cross in the ceiling of the Temple should be felt drawing power up out of the earth through the altar. As the power reaches the top of the altar, it should be seen welling upwards and outwards in a perpetually-unfolding lotus, or a peacock's tail, brilliant with light and color. The energies should strive intensely upwards towards the cross, and a corresponding pull downwards should be felt in the cross.

The attraction of the altar for the cross should be so intense that, if the Kerubic pillars were not truly immovable, the two would crash together.

Since each Lesser Angle is a microcosm, it can be used independently of the rest of the Tablet. A study of Dee's model invocations and the powers he attributes to the Lesser Angles indicates that all of the truly "elemental" magick in the Enochian system lies in the use of the Lesser Angles as free units, which is the magick of the Son and Daughter.

The altars for independent use are formed by starting with the basic altar mentioned above. The Sephirotic cross is built of fire-aspect cubes oriented with their empty faces as top and bottom, It is

visualized standing upright, with its four lowest cubes interpenetrating the four cubes in each row of the altar. The six upper cubes project above the top of the altar. The vertical edges of the vertical arm of the cross will be aligned with the centers of the four columns of cubes making up the altar.

The Kerubic names appear as four fire-aspect cubes laid horizontally and connected by their empty faces. This row of cubes is above the top of the altar at a distance of four units. It should feel as if it is held there by pressure from forces radiating upwards from the Sephirotic cross.

To charge this second form of the altar, begin by invoking the Sephirotic names. As the names are vibrated, fire should be visualized pouring down from infinity and filling the cross with light. Its outline glows, and a fiery beam forms in the vertical arm, with lesser beams projecting from the cubes of the horizontal arm.

The Servient names are invoked next, starting at the bottom, and the water- aspect cubes of each row should well up with force, in response to the energies of the cross. Finally, the Kerubic name is invoked. It rides upon the forces radiating up from the cross, and as its power appears it first forms a star with four arms radiating horizontally, with a distinctly metallic appearance. The Kerubic angel's power goes outward and down from these arms, forming a transparent crystal shell around the altar and cross.

When considered independently, the Lesser Angles each represent the perfection or transubstantiation of matter by the force of the spirit. The cross is the spirit, the altar is the base matter, and the kerub is the transformed matter. Or it could be said that the altar is the ore, the cross is the heat, and the Kerubs are the refined metals. In another aspect, they represent the raising of the Daughter to the Mother's seat by the influence of the Son. And in another aspect they are the means by which the Six is anchored to the Four.

Innumerable occult symbols are full or partial correspondences to the energy relations expressed in the Lesser Angles. The sword in the stone, the cross on the mount, the Rose Cross, the Sacred Heart (in its esoteric interpretations), the cup and dagger, the King Enthroned and Crowned, and the transformation of IHVH into IHShVH are among the more immediately relevant examples. Any of these, or many others, would be suitable to rituals involving the Lesser Angles.

Excerpts from two dictations describe the initiatory symbolism of the altars and lower Temple. The first was given by Atapa, Sephirotic Angel of Fire of Water. The second was given by sources that did not identify themselves.

[This section was preceded by a description of how the altars are formed. -- B.R.]

"Thus in each Tablet's Temple, there are four altars, one to each of the sub- angles. From the top of each of these altars springs a fountain of light, of sixteen streams, which shoot upwards in an inner cluster of four streams, and an outer cluster of twelve. Thus is each temple lit by four lamps of devotion."

"It should be obvious why I have been the one to reveal this to you, o mage. For are not the forces of fire in water the forces of Mars, who is of the Sixth Ray, called the Ray of Devotion, among the planets? 1

"The two forms of the Servient squares, as first the floor and second the altars of the temple, show the two aspects of the devotional force. In its early stages, when god is still seen as an object outside the self, it generates that form of devotion which will brook no argument with its own way of seeing. Ye see this

often in the evangelical sects, who are specifically devoted to the development of this force in the lowest types of man, those who are under the control of their emotional natures. (Though those who like cheap thrills are also attracted.)

"It also shows itself in the intense spirituality shown by most persons in their teenage years, when they become concerned with the larger meanings of things, but as yet lack the capacity to deal with such issues in an intelligent manner. Devotion is the development of the emotional capacity to its natural limits, and thus it shows itself so strongly at that age when all recapitulate that stage of their spiritual development.

"At the same time, this force is extremely combative in its lower phases. It cares not for reason. It only cares for the object of devotion, that that object not be sullied in the bearer-of-devotion's perceptions. He must protect that object at any cost, and thus he (or she) becomes angry, unreasoning, physically or emotionally violent when it is threatened.

"Thus such types have their natural place in the world, although ofttimes they are given far too much for their own good, simply because they are so persistent in their devotion to their object of worship. Recognize that such have their place, but that it is but one stop on the path, and must be left again in order to pass on to true gnosis.

"The focusing of the emotional nature onto a spiritual object, such as Jesus, or Mohammed, or Big Daddy "God", or Mumbo-Jumbo God of the Congo for that matter, causes the gathering of the lower forces, those forces that control the uninitiated man, into a coordinated grouping. As we have here gathered the squares of the floor of the temple, and built of them an altar. Those gathered forces form the receptacle, the urn or altar, the grail, into which the light of the consciousness of the soul, the lower aspect of the Holy Guardian Angel, can enter. And this altar expresses that light in all of its forces, so that they rise upwards in streams as lamps for the temple.

"It is the fixity of the devotion that causes this change. For devotion is the lowest of the aspects of Will, and therefore is it the keynote of the worlds in which the uninitiated man lives. Eventually this focus is so intense that it causes the light of the soul to be drawn down, bringing with it the first true knowledge of the spirit. The consciousness focused in the emotional body is raised up for a time and absorbed into the consciousness of the soul, before returning to its own plane. And the soul lights its way from there on until their union, when the light of the greater sun, the light of the Crown, takes its place in life completely.

"The path from the lower to the middle aspect is one that seems to take the man away from his soul for a while. The intellectual aspect and the aspect of the integrated personality and its values must also be developed, or the man will not be able to stay within the higher worlds once he gets there. The lower bodies provide the seat or throne for his conscious soul, and the seat must stand on all four legs, not just the two of earth and air.

"A warrior must have his armor complete. If he go to a tourney wearing just his arm and leg armor, but with his head and breast bare, then he can not expect but that he will fall when he meets the lion in combat.2 Yet surely, ye say, the lion must overcome all eventually, so better quickly than slowly. But see ye, if the prey be weak, and easily conquered, and without meat upon its bones, then the lion might not deign to consume it, but will spit it out and leave it for the vultures and jackals. Just so with the man who dishonors his soul by seeking to give it less than his whole being, fully developed, strong in all its

aspects.

[preceded by a summary of the Temple's structure as given earlier. The attribution of the paths to the Tree of Life mentioned below follow Achad's system. --B.R.]

In this current vision, we see the Temple as it relates to the personality in its uninitiated and initiated phases. This addition completes the formation, and perfects the geometric symbolism of the Temple.

The floor of the Temple is the personality in its uninitiated aspect. Few are those who live entirely within the world whose energies are the floor. Such are those who live entirely in terms of their sensations of the external world, never considering anything at all inside themselves. They are the so-called "natural man". Most of the human race is far beyond this condition, and are at least in the process of building the altars out of the stone of the floor.

When the natural man first begins to see beyond the facade of the outward world, and to wonder at the origins and nature of the things beyond it, his perceptions are vague, changing, like the airs of the path of Aleph. He looks for something that is invisible to him. He aspires, as most now do, to become more than he is in some fashion. But he lacks the experience and judgment to know truth from falsity in that realm, and so he attaches his aspirations to many an unworthy object. Like the Fool, he is constantly in danger of falling over a figurative cliff, since he cares not the form his aspiration takes, but only that it have a form and become real to him.

This is as it should be. The act of aspiration itself is what is important, not the object it is attached to. Aspiration begins to sensitize him to his inner sensations, which lead him to a perception of the emotional-astral planes, which are his first goal on the path. He draws himself up out of the Earth, and into the Air, by his desire.

In the process, he draws up behind him his connections to his manifest being. Slowly they re-assemble themselves into the basic form of the altar, containing the same energies, but in a more concentrated form. Like a clever juggler, he has thrown the elements of himself up into the air, and caused them to land in a neat stack.

As he moves into the sphere of Yesod, he begins to understand the nature of worship, of devotion to the ideal. He seeks to reflect the ideal in himself, attaching it to himself by his devotion, in the path of Luna. He expects the object to return his worship, to show the power of Love in that object's particular form. He seeks to make himself a vessel for that force, through the path of Cancer, and he seeks to manifest that ideal in the world through the path of Daleth.

The juggler continues to move the elements of the perceived self around, looking for a form that fits the ideal. He continually compares the ideas that come to him against the response to his worship that he felt in Yesod. His ideas become closer and closer approximations of his feelings and religious experiences. As this happens, the force of emotion supports them increasingly, until he becomes the dogmatist, the priest.3

Finally, in Netzach, he perceives for the first time that all of his dogma is not revealed truth, but merely the summation of his own manifest nature. It is a very attractive idea to believe that the integrated personality is the height of creation, and many decide to stay in Netzach for extended periods. Thus Netzach is called False Victory, triumph cut short.

But if he does not stay, he perceives this reflection4 in the path of Mem, by the light of Tiphereth pouring down into the astral nature. In the path of Gemini, he perceives the inherent dualism of all intellectual constructs, that all systems of ideas must end in either paradox, infinite regressions, or tautologies. In the path of Leo he perceives the soul behind the outward self in its fullness, and the manner in which it enlivens the lower bodies and creates a projection of itself in the values the personality has expressed.

He then uses the force of the path of Virgo to separate himself from his own thinking, to weed out those thoughts that are not an expression of his soul. This is the path of doubt, by which the dualisms of the intellect are overcome. The force of Libra, he uses to balance his personal values against those of a more general nature, also seeking to remove from those values anything that is not of the soul.

Through these two paths, and the received force of the soul in Mem, he rises into Tiphereth and the middle triad of the Tree of Life, where he becomes an adept. His path from this point on has already been described in the previous instruction.

In the Temple, the altar of each sub-element is directly under the Tiphereth square of that angle's Sephirotic Cross. The light of the soul, the sun, as it is projected into the sub-element, draws the forces of the lower being into alignment in the form of the altar. It then draws out of each of those forces its spiritual essence, so that the fountain of light springs up from the top of the altar. When fully invoked in the Temple, each altar will give the sensation of unremitting upward striving, trying to pull down the forces above that form the place of the gods in the temple. The forces of the gods will seem to strive downward in response. But the pillars of the Temple hold them in place, so that the Temple does not collapse from the force of attraction.

Footnotes

1 The so-called Sixth Ray rules the plane in Alice Bailey's system equivalent to Yesod in the Cabala. Both systems agree that this is the plane of the emotional nature. Mars connects to Yesod through the functions of the corresponding chakra. What is being spoken of here is a re-direction of the sexual-emotional energies to a higher purpose. In this system, devotion is considered to be the lowest aspect of the Will.

2 The lion in this instance is the soul in Tiphereth.

3 In the path of Vav, connecting Hod and Netzach.

4 That is, the reflection of the true soul in the integrated personality.

Enochian Temples

by Benjamin Rowe

Constructing Enochian Temples

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three-dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book. Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet, with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme, and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL. (Fig. 2)

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM. (Fig.)

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the

Temple proper. (Fig.)

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servient squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three-dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have square bases. Each side adjacent to the base meets it at an angle of forty- five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six-pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of

the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet. (Fig.?)

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub-elements are in the Tablet as a whole.

(Fig.)

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?, and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. (Fig. ?) The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star. Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirotic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

```
E S W N    <-- (direction of face)
I C I C
Z H Z H         ICZHIHAL, Earth Tablet
I H I H
A L A L
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The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

Example Consecration of the Temple of Earth

(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.

2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.

3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. "MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the forces of Earth shall ever flow into it."

7. "ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."

8. "Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:

"ACZINOR, child of Jove, royal and benevolent!

"LIIANSA, child of Saturn, dark and rigid!

"AHMLICV, child of Hermes, bright and quick!

"LZINOPO, child of Luna, reflective and changing!

"LAIDROM, child of Mars, forceful and will-full!

"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. "Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods, and travel those roads in sureness and understanding!

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. "Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co- equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. "The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

The Symbolism and Visualizations of the Consecration Ritual

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the

symbolism if the magician chooses to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat.1

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

The crossing of the forces between the pillars, in the center of the Temple, causes his consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple.2

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives.3

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them. 4

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods. 5

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth. 6

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and Mithra entering the cave, and Jesus on his cross.7 Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god. Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens. 8

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind.9

Those who fight the gods, and die, and live to fight again are those who the gods welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit.10

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring- pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him.11

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum. 12

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly. 13

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun. 14

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwifes at his birth into the heavens, and their pulls upon him were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self.15

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life.16

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter

how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth.17

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully nto the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, hose roads that exit the system into the greater night of Nuit. They how him that these roads are endless, and that all are gods alike raveling those roads, moving from wonder to wonder within the heavens, raising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self nd in his path. 18

Think ye not that since this road has no end, that it has no beginning. or the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them.19

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon.20

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.

The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As the each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

	Mutable	Fixed	Cardinal
Fire	OIP	TEAA	PDOCE
Water	MPH	ARSL	GAIOL
Air	ORO	IBAH	AOZPI
Earth	MOR	DIAL	HCTGA

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings.The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra- Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof- braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this

force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding

them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub-element should be seen standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telesmatic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the

heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs21 are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames.22

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back.23

Correspondences

The Tablets and the Tree of Life

Kether	the Three Names of God
Chokmah	the Elemental King
Binah	the Seniors
Chesed	Sephirotic Cross name of six letters
Geburah	Sephirotic Cross name of five letters
Tiphereth	Kerubic Archangels
Netzach	Kerubic Angels
Hod	Servient Archangels
Yesod	Servient Angels
Malkuth	cacodemons

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds

Atziluthic	Three Names of God, Elemental King
Briatic	Seniors
Yetziratic	

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  Upper Ruach - Sephirotic Cross, Kerubic
                                  Archangels
  Lower Ruach - Kerubic Angels, Servient
                                Archangels and Angels
Assiatic        cacodemons
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(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man

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Three Names of God - the top-of-the-head chakra, the halo around the head.
Elemental King - the top-of-head chakra's anchor in the head, and its extension
                 in the channel of the spinal column
Seniors - the other six "lights in the head", and the aura considered as
                 the matrix within which the lower bodies form.
                 The "sphere of sensation".
Sephirotic Angels - The "Buddhic" and "Atmic" bodies, the link between
                 spirit and the purely human levels. The "higher mind".
Kerubic Archangels & Angels - The other chakras, and the arms and legs,
                 both considered as the instruments by which man acts
                 on the world. The being-in-the-world as opposed to the
                 spiritual being.

The mental bodies.
Servient Archangels - The astral/emotional bodies
Servient Angels  - the etheric and physical bodies
The macrocosm                            Three Names
                                         Elemental King
                                         Seniors
The link                                         Sephirotic Cross
The microcosm                            Kerubic Angels & Archangels
                                         Servient Angels & Archangels
                                         (Cacodemons)
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Additional sections of Enochian Temples

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI

formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

Footnotes

1 This particular presentation is concerned with the way the Temple relates to the paths of the Adepts and Mages, from Tiphereth to Kether. The Temple's relation to the man of the earth will be covered in another section.

2 All attributions follow Frater Achad's version of the Tree of Life. These two paragraphs relate to Tiphereth, and to the path of Aries, which connects Tiphereth with Geburah.

3 Oin, The Devil, in his early incarnation as the tormentor of men. The planets are the primary influences operating above Tiphereth as the elements are the main influences below.

4 Geburah.

5 Scorpio. The "binding" is the intense concentration that this sign generates.

6 More Scorpio. In the Temple, the pull of the gods at this stage comes from the outer curtain formed by the power of the seniors. See point 8 below.

7 Pisces. Jesus is obvious. Odysseus is a sailor. Mithras in one form is Jupiter, ruler of Pisces.

8 Path of Mars, connecting Geburah with Binah. The rebellious Son. Also Capricorn as Lucifer, the Angel who set himself up as a god.

9 Path of Sol, connecting Tiphereth with Chokmah. I also got the impression that the idea was related to the Hindu idea of the cyclic universe, which comes and goes from manifestation.

10 Sagittarius, connecting Chesed and Chokmah.

11 Chesed.

12 Chesed and the path of Sagittarius, connecting it with Chokmah.

13 Shin, connecting Tiphereth with Kether. In the Temple, this light is a beam passing down the middle of the Temple.

14 Binah. In the Temple, this stage refers to the second function of the Seniors, acting as the roof of the Temple.

15 More Binah. The effects of the path of Capricorn are also shown to be the reverse of what they were first perceived to be.

16 More Binah.

17 Resh, Shin, Oin, the three paths connecting Tiphereth with the Supernal Triad. This time seen from above Binah.

18 Chokmah.

19 Binah, and The Universe, which connects it with Kether.

20 This interprets the signs of the fixed cross of the zodiac as the angles of a horoscope. Aquarius, the force of the current aeon, is at its height, and therefore at the midheaven. The sign of Taurus is the ascendant, the power just rising into view, the "face" the gods present to the world, and therefore the most effective on the Earth. The god sets himself on the descendant, as the serpent going into the Earth. The Earth is represented by the nadir.

21 That is, the gods of the Sephirotic Cross, just described as airy, and not the Thirty Ethyrs or Aires that are another part of the Enochian system.

22 This paragraph identifies the regenerate Adam with the whole Tree of Life. In Achad's version of the Tree, the paths of the middle pillar are (from top to bottom) Shin, Mem, and Aleph. The man who is Adam brings the light of Kether down into the worlds through these paths. The two earlier sacraments of Air (aspiration) and Water (devotion) must be fully absorbed before the true sacrament of Fire can be taken. The dust mentioned in the paragraph is of course Malkuth, Earth. In terms of the Enochian Temple, the altars/grails (representing the personality) must be shaped (Air) and consecrated (Water) before being filled with the fiery blood of Adam, represented in each Lesser Angle by the Sephirotic Cross.

23 This paragraph is a mystery of Tiphereth and the four sephiroth closest to it. The paths connecting the sephiroth around Tiphereth form a rectangle, which other paths divide internally into four triangles. In Achad's Tree, the sum of the paths forming the upper and lower of these triangles is 177. 177 = GN ODN, the garden of Eden. The sum of the triangles to the left and right of Tiphereth is 161, which is the numeration of ADM OILAH, the primordial (lit. "causative") Adam.

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Godzilla Meets E.T., Part 1:

The Calls and Medieval Cosmology

The Nature of the Enochian Magickal System

What most distinguishes the Enochian magickal system is that it is an artifact, a made thing. Other systems attempt to describe the universe (or some part of it) as it is, providing a framework which corresponds to observable natural structures and events, attempting to work with forces in their natural states. This is not true of the Enochian; like a product of human engineering it uses natural forces, but arranges and concentrates them in ways that could never be produced through normal evolutionary processes. Every aspect of its structure evinces the presence of deliberate creative intent behind its existence.

It is equally clear to those who have used the system extensively that it is not the product of human creativity, but of a being or beings possessing a much higher order of perception and a much greater scope of action. The magickal beings who are bound into this system are all (except the cacodemons) of at least the human level of development. Each has a nature as deep and complex as any man, and each has an individual will as strong. Further, the system appears to touch on every part of the magickal universe; no magician has yet found any limit to its connections. Both of these facts demonstrate that the origin of this magick must have been truly divine. No lesser source could possibly have bound together the elements it contains; no lesser source could have made those elements so instantly and perfectly responsive to the will of the user.

What is the purpose of this magickal machine? Experience shows that in some ways it is like a computer system, in other ways like a communications network, a powerdistribution grid, a means of transportation, and a trans-dimensional gate. Add to these the many mundane tasks Dee believed could be accomplished through its use, and the Calls and Tablets seem to be the Swiss Army Knife of magick. Whatever the magician wants to use it for, it can accomplish; sometimes that accomplishment requires using it in ways not intended, but it works nonetheless.

But however we think of it, we are likely to be wrong. This system has connections encompassing more of the universe than our own minds can grasp; thus, whatever our conception, it will not adequately reflect the reality. It is certain that even as we use it for our own purposes, it affects us in ways we do not intend. There are few magicians who have used it for any length of time who have not discovered its "Trojan Horse" aspect: It lures the magician with the promise of power and glory; after he has been drawn in, he finds he has irrevocably committed himself to the work of evolution. It is equally certain that our actions are contributing to many other purposes on levels greater in scope than our own.

From the standpoint of human magicians, I find it best to think of the Enochian magick as an educational tool, one suited for training those who are in the process of evolving into gods. It concentrates a great deal of knowledge into a compact and readily available form, and allows students to extend their explorations in whatever directions suit their natures and interests. It provides the instrumentality for students to test their understanding of that knowledge, and gives instant and appropriate feedback to their efforts. Further, as the students' abilities and comprehension expand, the system expands with them, opening up new realms for exploration, eventually leading them into realms they could not have imagined at the start of their work.

Aside from its inherent and unavoidable mystery, there is a great deal that is not understood about the use of the system. The original records of Dee's works are spare in their explanations, and contain ambiguities and contradictions sufficient to confuse the most thorough and insightful scholar. Magicians in later times have attempted to resolve these questions, sometimes by experiment, other times by fiat. Their efforts have often served only to further confuse the issues. Much of this chapter, and the next, is intended to point out these ambiguities, and where possible, to offer a practical resolution.

The basic system consists of:

- The Tablet of God or Tablet of Nalvage, a small table of unknown purpose, possibly to be used as a lamen.
- Forty-eight "Keys" or "Calls", invocations in an "angelic" language. Thirty of these are identical except for a single word.

- The Great Table, containing the Tablets of the Elements and a cross binding them together, which is sometimes formulated as a fifth Tablet called the Tablet of Union. The Table is built out of the names of a hierarchy of angelic offices, put together in a systematic framework.
- The Book of Earthly Knowledge and Victory (*Liber Scientiae*), containing the names of the thirty "Aethyrs"- spiritual counterparts of various earthly regions - along with the names and sigils of the 91 Parts of the Earth and certain other information relating to them. The names and sigils of the Parts are also derived from the Great Table, but in such a manner that no two of them cover an area of the same shape in the same sequence.

In creating the Enochian Temples, we will be dealing with only the first two of these four parts. Additional information on the overall system can be found in the Enochian Magick Reference.

Among the Calls, two are of a general nature, and serve to define the polarity within which the system operates. The next sixteen invoke the elements and the sub-elements of the Tablets. The remaining Calls, which differ only in one word, are used to invoke the 30 Aethyrs and the 91 "Parts of the Earth" listed in *Liber Scientiae*.

The Divine Calls

In the magickal universe, all things appear to exist as the product of the tension between two extremes, a "divine" pole and a "material" pole. This is true of the Enochian system as well; the First and Second Calls serve to invoke and define the specific polarity within which the rest of the system exists. Despite the appellation "material," both Calls invoke forces which act from outside the region in which the sixteen elemental Calls are active. An examination of the text of these Calls will provide some clues upon which our intuition can work to understand the origins of the system.

The first Enochian Call is a recapitulation of the steps by which the creator of the system brought it into being. As such contains the entire Enochian system within itself in symbolic form. It invokes the highest powers present within the system, and indirectly invokes the system's creator.

The Call follows the path of creation from the macrocosm to the microcosm, then follows the return current in the form of a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the pentagram, and the microcosm.

Readers will note that the Call also describes the basic elements of a magickal ceremony. The pattern shown might be adopted as a generalized ritual formula for works both inside and outside the Enochian system.

The Downward Current

1. The Creator

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath."

The creator declares his control over the forces to be used in his creation. He then states his own nature, and declares that he is working from above or outside the realm in which the creation takes place and is not subject to the conditions within that realm.

2. Definition of the limits and qualities to be used in the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire."

This elegant equation defines the general parameters of the creation. The god declares his dominion over planetary forces (Sun-Moon) and elemental forces (fire-air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (SunMoon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water and Earth, ending with Fire.

3. Assembling of the energies to be used.

"Which measureth your garments in the midst of my vestures..."

The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Calls. Another word is used for "garments" in the next sen tence of this same Call. Another word is also used for "midst" further on in this Call. So the translation here is probably poetically true but not accurately literal.

Garments and vestures are almost the same thing; vestures are garments used in magickal or churchly ritual, and therefor are themselves holy. They are intended to show the assumed nature the magician is taking on for the work, or to indicate the purpose of the work. The implication here is that the created beings are a direct expression of the will of the creator.

A magickal image given by the angels to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen embroidered on the front of his robes. In human magick this stage would be equivalent to a general invocation of the forces to be used in the work.

4. Organization of the energies.

"...and trussed you together as the palms of my hands."

The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The creator takes the materials previously gathered, and brings them together in a concentrated form. A human magician does this when he wills the invoked forces to focus in his magical circle, or visualizes them gathering around him.

5. Preparation of the material basis of the work.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration."

Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets. The god embodies a part of his will in the Tablets, defining the order and place to which the spiritual energies will be at tracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies. It is only in this joining of the spiritual force and the material basis that the work is accomplished. These two together create a third thing, partaking of both their natures but distinct from either, possessing its own life and powers.

Every magickal work requires a material symbol to which the invoked forces can be attached. In theurgical work this is usually the magician himself, or someone the magician is initiating. In evocatory work it is the Triangle of Evocation. For most other works it is a talisman of some sort, which the magician prepares by purifying with fire and water, symbolized here by the "garnishing with fire" and the "beautification" of the seats. (It should be noted that from the standpoint of the Enochian god, the astral and mental levels are just as "material" as the physical world.)

In the Enochian magick, the Great Table is the talisman to which all the energies have been attached, and every copy of the Table (or any part of it) also possesses the same connections through the Laws of Correspondences or Similarity. Even pictures of the Tablets in mass-produced books will show evidence of the Angelic powers to astral sight, and the intensity of the power will be seen to grow when even mild and occasional attention is given to the picture.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones,"

The "holy ones" are the angels of the Tablets. The creator here declares that he has given them specific rules by which they must act. In human magick, this would be equivalent to the Charge to the Spirits, by which the magician tells them of the way in which he wants them to behave.

7. Definition of the purpose of the activity.

"and delivered you a rod with the ark of knowledge."

The rod is the symbol of active power, the ark a receptacle for storage. So the Enochian system is both a container from which knowledge can be drawn, but also a means by which that knowledge can be put to use.

Returning Current

The creations here respond to their creator, hailing him in terms which express their own natures -- in this case the four elements and their fifth, binding, element of spirit. Thus they affirm that the work has been properly accomplished.

"Moreover, you lifted up your voices and sware obedience and faith..."

The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will. Obedience and faith are qualities of the Element of Earth in the Enochian system.

"...to him that liveth and triumpheth,"

The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs. Life or livingness is a characteristic of Water.

"whose beginning is not, nor end can not be,"

The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a view point inside the god's creation. Endlessness or pervasiveness are characteristics of the Element of Air.

"Which shineth as a flame in the midst of your palace..."

Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will. And in the construction of the complete Temple, this phrase is literally true as well; the God, echoed into a Temple of the Tablet in the form of the Elemental King, creates a brilliant, burning beam which illuminates the Temple from within.

"and reigneth among you as the balance of righteousness and truth."

Reigning is the function of a king, and the magickal image of a king corresponds to the sphere of Tiphereth or Sol in the Cabala. This sphere also traditionally acts as the "spirit" with respect to the four lower spheres, which are considered to represent the four elements.

The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are at tributed to the paths leading respectively to Chokmah and Bi nah from Kether. Their balance is the path of Shin (Fire), connecting Kether with Tiphereth.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.

Concluding phrases

"Move, therefor, show yourselves!

"Open the mysteries of your creation! "For I am the servant of your god, "A true worshiper of the Highest!"

In the remainder of the Call, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better ren dered as "minister" or "representative". The magician as serts that he has a right to expect a response from the spirits because his acts are in accord with the will of their creator.

Elsewhere in Dee's records, it is said that the angels are bound by their covenant with God to render obedient and faithful service to the magician, just as if the magician were identical with the creator. Since the Call is spoken in the first person, the magician who uses it is effectively taking on the role of the Creator, invoking that being's

power into himself. It is only in these last few lines that the magician drops back into his own persona, and that only to affirm specifically the identity between himself and the creator.

Where the system is being used for initiatory purposes, or for purposes of astral exploration, it is best to use this Call before using any of the elemental Calls. In the work of building the Temples of the Tablets, this Call can be used at any time.

The purpose of the Second Call is not surely known. I have conducted many experiments to determine its proper use, without attaining results that would unequivocally demonstrate what that use should be. The best that can be said is that this Call appears to invoke the foursquare structural framework of the Tablets, the "form" aspect as opposed to the spiritual essence invoked by the First Call. Angels invoked using this Call with one of the elemental Calls express much less of their nature as individuals. They act more as functionaries or bureaucrats, cogs in the machine of the angelic hierarchy. The energies that they manifest are more raw, more natural or earthy than those they manifest without it.

The content of the Second Call is much simpler than that of the first. It defines a second aspect of the divine power, one which is still more holy than the powers of the Calls that follow, but which specifically has control over the four elements, binding them into an exact, fixed structure.

"Can the Wings of the Winds understand your voices of wonder?"

The Call opens by questioning whether the "Wings of the Winds"-- the Angels of Air, highest of the strictly elemental angels -- are capable of comprehending the powers being invoked here. The implication is that they are not and that, like the powers invoked by the First Call, these are of a higher order than those.

"Oh you, the second of the first,"

Throughout the Calls, "the first" refers to the creator. The powers here are a second aspect being manifested by the creator. The next five lines give these powers specific control over the elemental framework of the Tablets.

"Whom the burning flames have framed within the depths of my Jaws,"

"whom I have prepared as Cups for a wedding, or flowers in their beauty for the Chamber of righteousness."

"Stronger are your feet than the barren stone:"

"And mightier are your voices than the manifold winds."

"You have become a building such as is not, save in the mind of the all-powerful."

Again we see the fivefold elemental pattern seen in the response section of the First Call. But here the symbol of spirit is not the spirit itself, but a building, a structure or form, created by the will of the divine. The use of the word "palace" in the first Call, and of "building" here, strongly implies that in at least one of their manifestations, these powers create a three-dimensional or higher-dimensional structure. The Temples of the Tablets are one of these higher-dimensional forms.

As a general rule, the Second Call should never be used in the same session as the First Call. Doing so exaggerates the tensions between the two poles, pulling the angels and their powers in two different directions, reducing their ability to manifest either side of their natures clearly. It can also stimulate an unpleasant mental strabismus in the magician who tries it.

The Elemental Calls and the Spherical Cosmology

The Third through Sixth Calls are general invocations of the four elements, and also serve as invocations of the four Lesser Angles in which the elements are not intermixed. The Seventh through Eighteenth Calls are invocations of the remaining Lesser Angles, each of which has a dual elemental nature. While we will not analyze the individual Calls in detail, there are certain patterns which should be noted as demonstrating the cosmological structure behind the Enochian system.

Careful analysis of the two divine and sixteen elemental Calls reveals that a definite form of hierarchy or relative status is being expressed. This is a vertical hierarchy, in which the powers are ranked one below the other, with the powers of Air highest, followed by the other three "pure" elements and the dual-attribute angles in the sequence defined by their respective Calls. The way in which this hierarchy is expressed in the calls suggests that in this form, the elements form a sequence of concentric

circles or spheres around the earth, going from outermost to innermost in the sequence in which the Calls are numbered.

In Dee's records, a similar sphericity is explicitly attributed to the Thirty Aethyrs, and to the Divine Heptarchy. And (as shall be shown in the next chapter) the spherical cosmology also provides one of the keys to a new, well-ordered and pragmatically reliable set of attributes for the squares of the Elemental Tablets. Thus it may be that the seemingly diverse elements of the Heptarchic and Enochian systems are united through an underlying connection to this cosmological model.

The system of concentric spheres was the standard cosmological model of Dee's time, as it had been since at least the time of Aristotle. Copernicus had only recently died, and Galileo had not yet done the work that would eventually lead to general acceptance of a heliocentric cosmos. And unlike modern cosmology, there was no division between the evidence of physics and the teachings of religion; the model applied equally to the observable world and the invisible world of the spirit. At the center of all was the Earth, the lowest realm upon which all other influences descended. At the outside surrounding all was the sphere of the zodiac and fixed stars, beyond which lay the realms of God. Between these inner and outer spheres were others of an increasingly divine character, some having visible appearances such as the planets, others invisible and inhabited by various orders of divine and angelic beings.

Diagrams illustrating this cosmology were common in both religious and natural philosophy texts; practically every group of things -- real or imagined -- that evidenced some sort of order was converted into the system at one time or another. It was very common for medieval grimoires (especially those concerned with Angel Magick) to represent the beings they dealt with as occupying concentric spheres in celestial space.

There is no doubt that Dee, one of the most widely-read men of his time, saw such diagrams many times and absorbed the principles involved as a matter of course. Neither should we be surprised that those who gave the Enochian system to Dee and Kelly followed the same system; they had to work, to an extent, within the conceptual limitations of those to whom they were speaking.

In order to establish the concentric system as relevant to the Calls two things must be demonstrated. First, that there is a sequentiality in the Calls, i.e., that the numbering of the Calls is not arbitrary but reflects an intentional sequentiality in their content. Second, that the end-points of the sequence can be connected by internal evidence to the outermost and innermost spheres of the concentric system.

It is relatively easy to establish that the content of the Calls reflects a sequential nature. Within the Calls are three groups. In the first group, the sequentiality is stated explicitly, by reference to preceding calls. In the second group, the sequentiality is shown by inclusion of successive directions in the Calls, going clockwise from the East. The final group is connected by the fact that each Call contains a special name of God. Table 1 shows the complete structure of these connections. Note that the last Call in each group is also the first Call in the next group, so that there is a direct connection between them.

Call	Connection (c.) by specific reference	Directions	God-Names
1	God reigns as "the balance of righteousness [BALTOH] and truth"		
2	"second of the first" -- c. to First Call "Wings of the Winds" -- c. to Third Call		
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3. Air	"the skirts of justice [BALT] and truth" -- c. to First Call "power successively over 456, the true ages of time"		
4. Water	These powers "are also successively the numbers of time, and their powers are as the first 456." -- c. to Third Call	South	

5. Earth	"They are the brothers of the first and second, and the beginning of their own seats," -- c. to previous 2 Calls. "the first, the ends, and the contents of time." -- c. to previous 2 Calls.		
6. Fire	"are in government and continuance as the second and third" [angles]. c. to previous 2 Calls.		
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7. Water of Air	"whose Kingdoms and continuance are as the third and fourth" [angles] -- c. to previous 2 Calls.	East	
8. Earth of Air		South	
9. Fire of Air		West	
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10. Air of Water		North	
11. Earth ofWater		East	
12. Fire of Water		South	
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13. Air of Earth		South	GROSB - "A bitter sting"
14. Water of Earth			BALTIM - "Extreme Justice"
15. Fire of Earth			BAEOVIB - "Righteousness"
----------			
16. Air of Fire			MADZILODARP - "God of Stretch-forth-and-conquer"
17. Water of Fire			VONPOVNPH - "Wrath in Anger"
18. Earth of Fire			MOZ - "Joy"

Table 1. Connections between the Elemental Calls.

In the first group, we have connections demonstrated by the quotations listed. It is instructive to note that while the Second Call refers to the First Call and the Third, the Third Call refers only to the First. As was shown earlier the Second Call, while divine in nature, creates the structure or form in which the powers of the system are contained. The subsequent Calls invoke the powers it contains, and so it can be considered to be partially outside the sequence.

In the second group, the directions are listed in sequence clockwise from the East going one and a half times around the circle until the movement is brought to a halt by a repetition of the direction South. If the sequence were extended backwards to cover the four Calls of the pure elements, then the direction mentioned in the Call for Water is in its proper place in the sequence.

In the final group the connection is clear, but the sequentiality is not obvious. It seems as if we have five different but equally violent natures being expressed, and that these only come to rest and balance, producing joy, in the last Call. One can argue that the first five of these Calls all eventually move into the last, but justifying a sequence among them is difficult.

But note the qualities of the three groups. The members of the first group are all related (directly or by reference) to Time, Duration, or Eternity. The members of the second group all express the principle of Space. The final group expresses the principle of Activity or Motion, at first violent and unbalanced but finally coming into balance. Each principle is dependent on the one preceding it; Space is meaningless if there is no duration; motion is impossible without Time in which it can happen, and Space in which it can occur. So on a slightly larger scale the final group can be said to express part of the overall sequential nature of the Calls.

In order to demonstrate the connections between the Calls and the concentric spheres cosmology, we need only look at the two Calls that would be on the spheres at the extremes of that structure. The first two Calls, being divine in nature, must be considered as operating "outside", in the realms of God. The first of the Calls which might lie within the spheres would thus be the Third.

The Third Call begins:

"Behold, sayeth your God, I am a Circle on Whose hands stand 12 Kingdoms."

The god who speaks is outside the spheres of existence. He acts upon those spheres through the outermost, representing the circle of the zodiac and the sphere of the fixed stars. Further on the god indicates that the creatures of Air partially partake of the nature of that sphere:

"In the first I made you stewards, and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time,"

Their twelve seats reflect the twelve signs. And they have power over the ages of time, which ages (in magickal and astrological lore) are determined by the precession of the equinoxes through the signs. In contrast, the creatures of the Fourth Call are given power over the "numbers of time," the means by which time is counted or measured, which might obliquely relate to the planets and the neverrepeating patterns they take as time progresses. The creatures of the Fifth Call are given power over the "ends and contents of time", the "earthy" physical objects which exist and have finite duration within time.

"Thus you are become the skirts of Justice and Truth."

The God of the Enochian system is the "God of Justice", who reigns among the creatures of the Calls as "the balance of righteousness and truth." The Enochian words for "justice" and "righteousness" are clearly variations on the same root, so the God is equally "justice and truth". "Skirts" can be interpreted either as the circular "hem" of God's garment, or as the circular border or margin of the region under the God's direct control. In either case it again establishes that the creatures of Air are those closest to the divine regions among the Calls.

So we have a fairly clear connection between the Third Call and the outermost sphere of the concentric cosmology, the sphere of the fixed stars. The connection to the innermost sphere, that of the Earth, is stated explicitly in the last of elemental Calls, the eighteenth.

"Thou mighty light and burning flame of comfort, which openest the glory of God to the center of the earth..."

The center of the Earth is the center of the Cosmic Onion, the opposite extreme to the sphere of the fixed stars. The two Calls that begin and end the elemental Calls are

clearly associated with the two extremes of the concentric cosmology. And as was previously shown, there is a definite sequentiality in the Calls between them. It is not unreasonable to believe that those other Calls are intended to occupy their own spheres between the two ends.

This idea is further reinforced by the fact that the Aethyrs were also shown in Dee's records as occupying concentric spheres around the Earth. The 91 governors of the Aethyrs have their names formed from the Great Table, just as do the angels and powers who govern the regions controlled by the elemental Calls. Since the two sets of names cover the same "territory" in their different fashions, it is reasonable to think that the elemental Calls and the Aethyric Calls are actually two different ways of looking at that same territory, and that the concentric spheres explicitly applied to the latter group also apply to the former.

Additionally, the sequencing of the four elements in the Enochian scheme -- Fire lowest, then Earth, Water, and Air -- has a direct relation to the spherical layering found in the physical body of the Earth. The core of the planet is intensely hot and molten; so much so that the heat escaping from the core contributes significantly to maintaining the temperatures necessary for life to exist here. On top of this core of fire floats the crust, the solid, "earthy" portion. The watery portion lies on top of the crust, and the air surrounds it all.

The consequence of this correlation between the Calls and the medieval cosmology is that we cannot assume, as many have, that the elemental Calls and their corresponding Tablet regions are in some way limited to action within the lower, purely elemental reaches of the magickal universe. Nor can we deny that they, as much as the Aethyrs, represent a path of initiation, a path between the Earth and the heavens. As will be shown in the following chapter, the Hierarchies of the Tablets can also be neatly fit into the concentric view of creation, reinforcing this principle. The Calls, Tablets, and Aethyrs are simply three different "maps" superimposed on a single underlying sphere of existence.

With our modern knowledge of the universe, the concentric cosmology of the Enochian system cannot be accepted on the same terms as it would have been by a man of Dee's time. However, with some slight modifications it can still be considered valid for spiritual purposes, as well as being in general (but not detailed) accord with the physical facts.

At various levels of existence we find entities that give the appearance of having a centralized consciousness, or a focus that unifies the action of its various parts. Humans and other living beings, planets, and stars all exhibit this characteristic. Such beings also exhibit concentric spherical layerings when they are viewed whole. Humans have a solid core, the body, which is surrounded by a cloud of water vapor and various chemicals created by the body; they have a slightly larger "aura" of electromagnetic fields, and an even larger aura of heat radiation. The planet has the four layers mentioned above, and additional layers composed of magnetic fields and gravitational pull. Similarly for the Sun.

We can come to some correspondence between the Enochian cosmological model and modern knowledge by assuming that the system's concentric layers do not correspond to the entire universe, as a medieval man would have believed, but instead correspond to layers in the magickal being of the planet on which we live.

The outer "divine" layers would correspond to those layers where the influence of the planet intermixes with the influences of its environment in the Solar system. Spiritually, these would be the layers in which the consciousness inhabiting and enlivening the planet resides, interacting with the other planets and the larger universe on its own terms. The elemental layers would then correspond to the various portions of its internal activity.

We know now that the signs of the zodiac are not direct influences of the real stars in our sky, but rather are expressions of the Earth's changing relationship to the Sun over the course of its yearly orbit. The sun being the most powerful entity on the next higher scale of existence, the signs would still be appropriate as expressions of the highest power manifesting within our world. The other planets, having a less powerful and immediate influence, would act within the general conditioning set by the terrestrial-solar relationship, and would still be considered to have a "lower" place in this world's psychic scheme. Both modern and medieval astrologers determine the relative "divinity" and power of the planets by their apparent rate of motion as seen from the Earth's surface; there is no reason for changing anything in that area. And within these external influences the four subjective "elements" still enact their ever-changing dance.

We have lost nothing by narrowing the scope of the old cosmology. Indeed, we have gained by doing so. In the old view the entire universe was contained within the spherical scheme. It was a tidy cosmos, in which everything had its place and there were no surprises. Once one understood the basic structure, one had understood everything; once understanding was complete, wise action was inevitable; and having understood and acted wisely, one was only a step away from the divinity.

All the factors of the old cosmology are still present, but with a difference. Where the medieval universe was small enough that its creator could conceivably give attention to every event within it, in modern understanding the universe is so immense that any being capable of encompassing the whole could not possibly encompass

all of the details occurring within it. If there is a god who gives its attention to this world, as does the god of the Enochian system, it must be relatively local in scope and influence. This raises the possibility -- rather, the inevitability -that within the universe there are other places where other gods work out schemes of creation different from our own. If we achieve union with the local creator, we find that beyond him still lies a limitless arena in which anything imaginable and unimaginable can occur.

And every local creation must interact with its environment on a variety of levels; nothing stands alone; nothing exists totally apart. There must be links between our own system and many of those other spheres. This is as true of the Enochian universe as it is of the physical universe. The Temples of the Tablets provide (among their several uses) a means by which such connections can be discovered and the connected spheres opened to our exploration.

Call	When to use:
1	Use at any time to produce a more "spiritual" manifestation of the forces invoked. Use first when invoking any Tablet of Union name. Use first when invoking only the Three Names of God or the Elemental King.
2	Use to produce a more "material" manifestation of the forces invoked, or to emphasize the structural component of the Tablets. Not recommended for use with the Tablet of Union, or any region of the Elemental Tablets other than the Lesser Angles.
3	Use second for Tablet of Union name EXARP Use second when invoking only ORO IBAH AOZPI or BATAIVAH Use first for the Seniors of the Air Tablet Use first for Airy Lesser Angle of the Air Tablet. May be used preceding the Calls for other Lesser Angles of the Air Tablet
4	Use second for Tablet of Union name HCOMA Use second when invoking only MPH ARSL GAIOL or RAAGIOSL Use first for the Seniors of the Water Tablet Use first for Watery Lesser Angle of the Water Tablet May be used preceding the Calls for the other Lesser Angles of the Water Tablet
5	Use second for Tablet of Union name NANTA Use second when invoking only MOR DIAL HCTGA or ICZHIHAL Use first for the Seniors of the Earth Tablet Use first for the Earthy Lesser Angle of the Earth Tablet May be used preceding the Calls for the other Lesser Angles of the Water Tablet
6	Use second for Tablet of Union name BITOM Use second when invoking only OIP TEAA PDOCE or EDLPRNAA Use first for the Seniors of the Fire Tablet Use first for the Fiery Lesser Angle of the Fire Tablet May be used preceding the Calls for the other Lesser Angles of the Fire Tablet
7	Use first for Watery Lesser Angle of the Air Tablet

8	Use first for Earthy Lesser Angle of the Air Tablet
9	Use first for Fiery Lesser Angle of the Air Tablet
10	Use first for Airy Lesser Angle of the Water Tablet
11	Use first for Earthy Lesser Angle of the Water Tablet
12	Use first for Fiery Lesser Angle of the Water Tablet
13	Use first for Airy Lesser Angle of the Earth Tablet
14	Use first for Watery Lesser Angle of the Earth Tablet
15	Use first for Fiery Lesser Angle of the Earth Tablet
16	Use first for Airy Lesser Angle of the Fire Tablet
17	Use first for Watery Lesser Angle of the Fire Tablet
18	Use first for Earthy Lesser Angle of the Fire Tablet

Table 2. Recommended usage of the Calls

Godzilla Meets E.T.

Chapter 2: The Nature and Attributes of the Tablets

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r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	n	r	Z	i	r	z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r

The Great Table as Revised by Raphael, April 1587

Plate 1

The Nature and Attributes of the Tablets

The Structure of the Great Table and the Tablets: General Attributes

The Great Table (Plate 1) is divided into quarters, each of which is one of the Tablets of the Elements. These Tablets in turn are divided into quarters called "Lesser Angles", each attributed to a sub-element of the element of the Tablet. The original version of the Great Table gave the Tablets and Lesser Angles attributes as shown in Figure 1.

However, several years later the angel Raphael gave a revised Great Table to Edward Kelly, in which the positions of the Tablets within the Table were changed. Figure 2 shows the new positions. It is important to note that while the positions of the Tablets changed, no mention was made of a change in the elemental attributes of the Lesser Angles.1

Here we encounter the first and most serious of the ambiguities in the Enochian system. Dee's Enochian grimoire (written after the revised Table were received) shows that he believed that while the positions of the Tablets had been changed, the attributes of the Lesser Angles did not. They remained the same as shown in Figure 1.

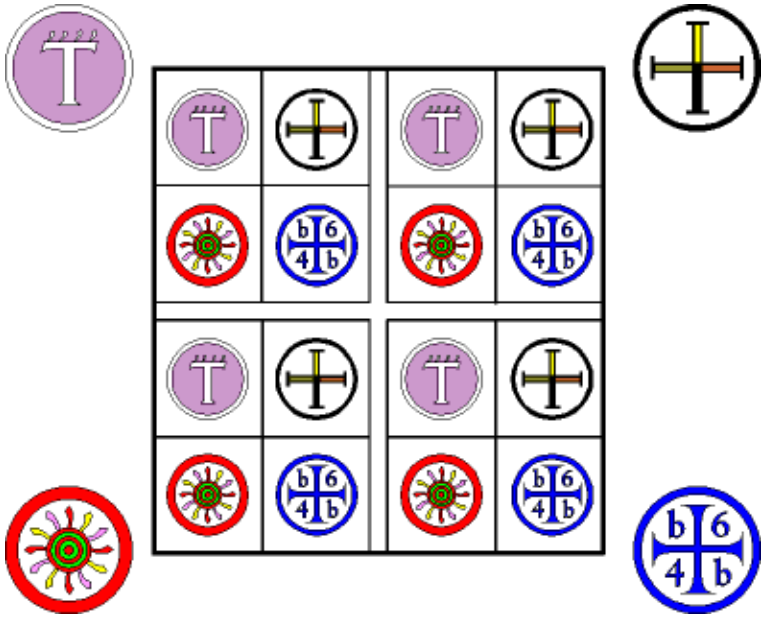


Figure 1. Tablet and Lesser Angle Attributes According to Dee

It is not possible to physically rearrange the Lesser Angles in the same manner as the Tablets. Several names and sigils for the governors of the Aethyrs cross the boundaries between Angles. Changing the arrangement would destroy the validity of that part of the system. The only two options are to assume that the Lesser Angle attributes remain the same, or to make the assumption that their original attributes were wrong, and change them to match the new arrangement. Dee clearly favored the first option; his listings of the angels' powers follow the older arrangement.

When the magicians of the Golden Dawn incorporated Enochian magick into their system, they followed the second assumption. The Lesser Angle of Fire became the Lesser Angle of Earth; Water became Fire, and Earth became Water. The divergent qualities of the four elements make this a drastic change. Since every modern usage of the Tablets stems from the Golden Dawn practice, it is possible that for over a century magicians have been using the Tablets incorrectly.

Figure 2. Revised Great Table (1587) with Golden Dawn Attributes for the Lesser Angles

Compounding the problem is the fact that no matter which set of attributes he uses, the magician typically gets results at least superficially in accord with the set he believes to be correct. For instance, invoking the angel ZIZA as a power of the sub-element of Fire in the Fire Tablet, produces fire-related imagery. Invoking the same angel while believing him to be a power of the subelement of Water will produce results confirming that assumption. It is even possible for the same magician to use different attributes for the angel in separate invocations, and get results conforming to those he is using at the moment. As with much else in the system, the Call being used and the intent of the magician seem to count for more than any intrinsic nature of the angels or their offices.

The choice of Lesser Angle attributes must then depend on considerations outside the system itself. If the magician has already been working with the G.D. version, or expects to work with it extensively in the future, then it would be better to follow their attributes. If the magician has never used their system, and never intends to, then using the original attributes might be the better choice. Consistency and constancy count for a great deal in making magick effective. It is better to continue using a system that might be wrong if you have learned to produce effective results with it, rather than starting over with a different system having questionable advantages. Either the original or G.D. system will work with the Enochian Temple techniques. The G.D. attributes of the Lesser Angles are arbitrarily used in this book, as these attributes are probably more familiar to modern-day magicians.

The Golden Dawn also assigned a series of attributes to each square within the Tablets, applying a convoluted and extravagantly ornate system of rules. Experiment suggests that they are not a reliable reflection of the natures of the squares. When they are used in astral visions, the results accord with the attributes assigned; when the magician invokes angels without insisting they show specific attributes, they typically reveal a significantly different nature. Later in this chapter, we will consider the problems with the G.D. system and offer an alternative system which both conforms to the natures revealed by invocation and avoids these problems.

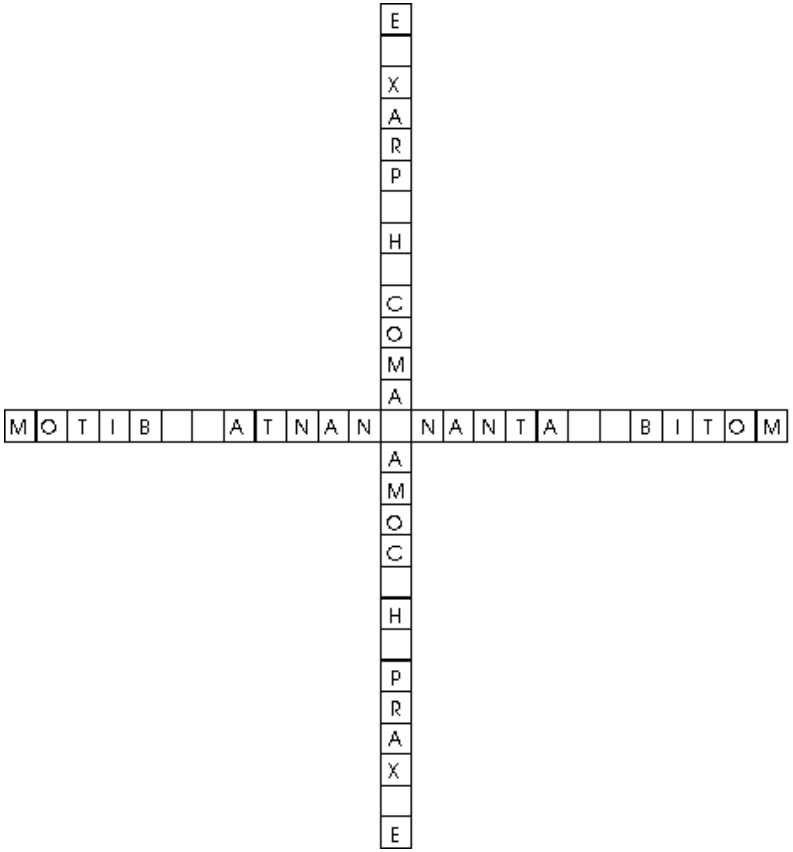
Internal Structure and the Formation of Divine Names

The structure of the Tablets is clear-cut; there is no question that each lettered square belongs to a specific part of the Enochian hierarchy. However, there are many ambiguities concerning the formation of divine and angelic names from those squares, and even more questions surround their use in invocations.

Experiment can not help to determine a "true" or "correct" manner of usage. Enochian is a genuine magickal language; every letter not only signifies but invokes a force. Thus every combination of letters serves to invoke some assemblage of forces, and every combination and variation of the divine names will produce some result. Even "names" created by randomly assembling letters will sometimes call an angel to appearance, so long as one of the Calls is used. The desirability of the results with a particular usage is a different question, for which only experiment can provide an answer. Each magician should study the possible "legal" variations, and try them out in a systematic manner.

The cross that separates the Tablets in the Great Table is sometimes called the "Black Cross," due to its coloring in one of Dee's diagrams. Fig. 3.) This cross is usually assigned to the

element of Spirit, and it serves two purposes: to bind the Tablets together, and to provide a path of communication and transformation between one element and the next. The names on the vertical arm read from the edge of the Table towards the center, while the names on the horizontal arm read from the center outwards. These names are extracted from the Great Table and used to form a separate tablet called the Tablet of Union. Certain letters from this cross are used in the formation of "archangelic" names within the Lesser Angles. Combinations of these names form the names of the three regions of the Aethyr ZAX.



E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

Figure 3. The Black Cross and Tablet of Union.

Within each Tablet a cross also separates the Lesser Angles, called the Great Cross of the Tablet. One row and two columns of squares form the Cross. The row is the "Line of the Holy Spirit," while the left and right columns are the "Line of the Father" and the "Line of the Son." (The names of the columns do not appear to have any direct relation to the actual nature of the Tablet.) The Great Cross contains three sets of names, created using different methods of reading the letters. (Figure 4.)

The God-names of three, four, and five letters are formed by reading the Line of the Holy Spirit from left to right. Thus in the Tablet of Earth these names are MOR DIAL HCTGA. The function of these names is to call the power of the creator to the magician, and to convert or filter that power into a form compatible with the element of the Tablet. This power is very rarefied, and while it is "colored" by the element of the Tablet it is not in itself an elemental force.

Next in rank is the Elemental King of the Tablet, formed by a spiral around the center of the Cross2. The function of the King is to concentrate the force called by the three Names of God, and to transfer that force downwards through all the planes represented by the Tablets. Dee's grimoire shows two forms of the King-names, each using only one of the two central letters of the cross. For the Earth Tablet, these would be ICZHIHA and ICZHIHL. The angels indicated that the first of these forms was to be used to invoke forces used for friendly purposes, the latter for works of anger, revenge, or punishment. Modern usage has generally been to include both these letters in one name, e.g., ICZHIHAL.

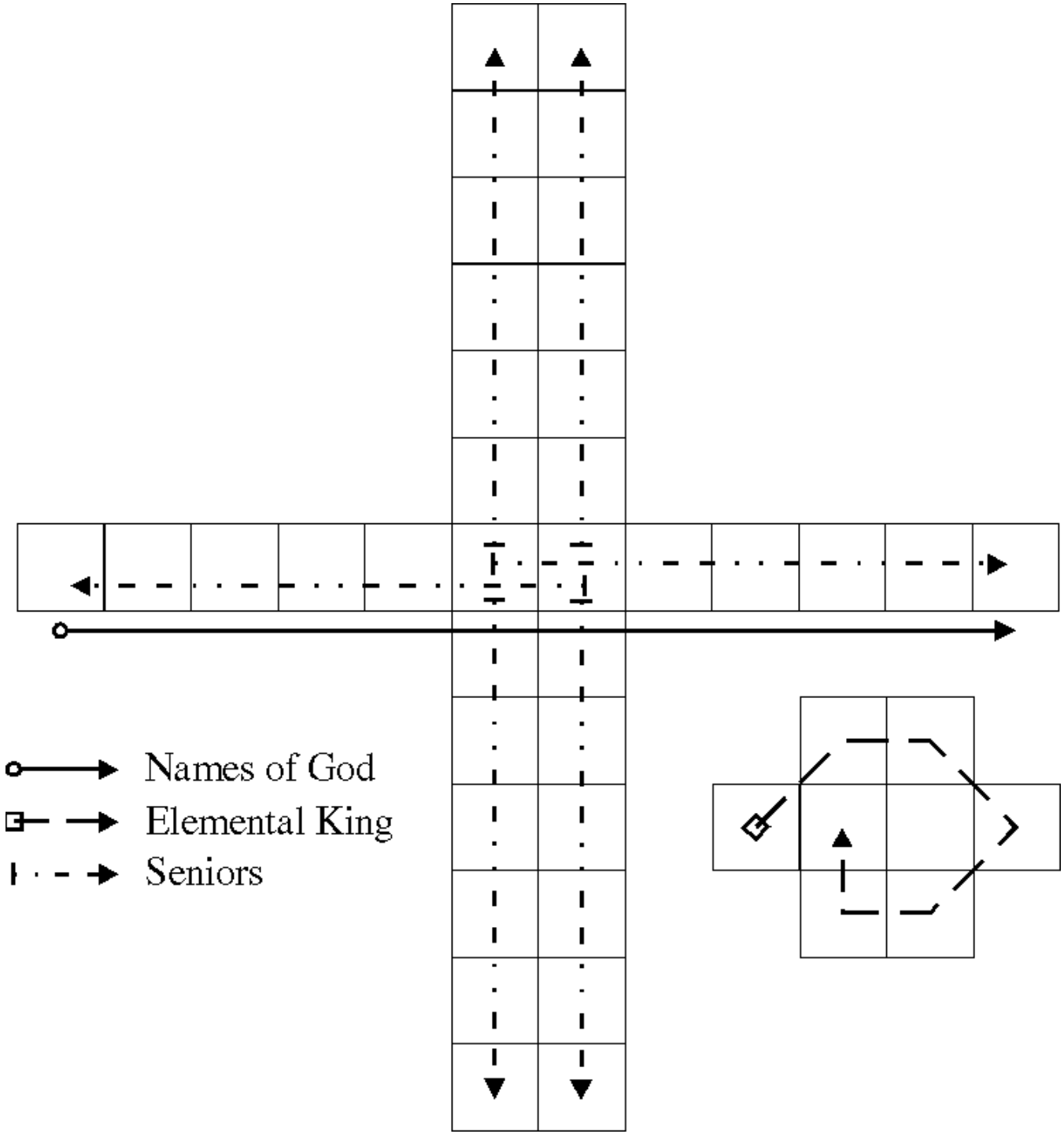


Figure 4. Formation of Names from the Great Cross of a Tablet

The names of the six Seniors of the Tablet are formed by reading outward from the two central squares of the Great Cross along each row or column. The angels said that the Seniors of

the Line of the Holy Spirit could have names of either six or seven letters, the seven-letter version to be used "when the wrath of God is to be increased." Dee typically used both possibilities in his invocations. Modern practice has been to use the sevenletter versions at all times. Thus in the Earth Tablet, the names of the Seniors are (clockwise from the top left column) ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM.

Within each Lesser Angle are three different ranks of names, each again derived from a specific area. (Figure 5.)

A cross of ten squares in the center of the Lesser Angle produces two names having six and five letters respectively. The first comes from reading downwards on the long arm of the cross; reading left to right on the horizontal arm creates the second name. For the Lesser Angle Air of Earth, the names would be ANGPOI and UNNAX.

These divine names reflect (on a lower level) the functions of the three Names of God and the Elemental King with respect to the Tablet as a whole. The name of six letters is said to call forth the powers of the Lesser Angle, to create a generalized manifestation of the powers of the sub-element. The name of five letters commands those powers to obey the magician, concentrating them and putting them under his control.

The four squares above the horizontal arm of the cross produce four angelic names, called Kerubic angels or Kerubs in the Golden Dawn system. The names are found by reading from left to right, taking each letter in turn as the first letter of an angel's name, and looping around to the left to complete the name. Thus in the Lesser Angle Air of Earth, the letters BOZA produce the four Kerubs BOZA, OZAB, ZABO, and ABOZ. A god-name or archangel rules the Kerubic angels. Adding a letter from the Black Cross to the first Kerub's name creates the god-name.

The proper formation of the Kerubic archangel's name is another area of ambiguity. Dee's practice was to form the name using the letter on the Black Cross in the same row of the Great Table as the Kerubs in question. He used the letter "e" for Kerubs in the top row of the Table, "h" for those in the eighth row, "a" for the fifteenth, and "p" for the twenty-second. This seems unreasonable, since it includes the first and last letters of the Black Cross names for Air and Water, and ignores the names for Fire and Earth. The Golden Dawn practice was to use the first letter from the Black Cross name corresponding to the element of the Kerub's Tablet. There have also been reports of successful workings using the letter at the top of the cross of the Lesser Angle. I believe that in this instance the G.D. method employs the most reasonable assumptions. Using the G.D. method, the Kerubic archangel for Air of Earth would be NBOZA.

Each line below the horizontal bar of the Lesser Angle Cross is the name of a single angel, read from left to right ignoring the letter on the Cross. These angels are called "Servient" angels by the G.D., presumably because, unlike the Kerubs, they are subservient to the god-names of the Lesser Angle. The G.D. system assumes that there are actually sixteen Servient angels in each Lesser Angle, one for each square, with their names formed in the same manner as the Kerubs. Dee's records do not justify this assumption. The four names for Air of Earth are AIRA, ORMN, RSNI, and IZNR.

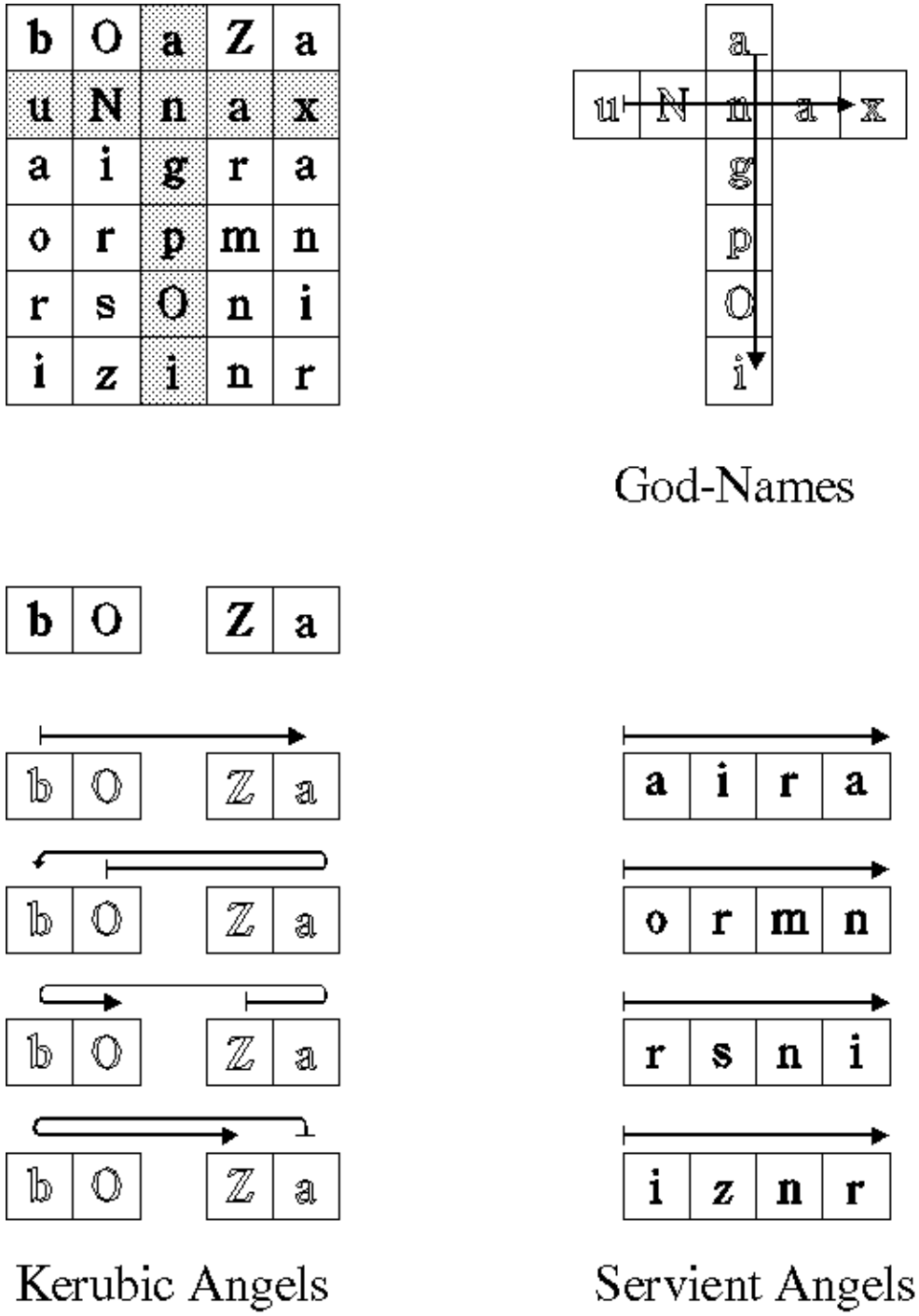


Figure 5. Formation of Names in the Lesser Angles.

Using the Calls and Names in Invocations

The use of the various divine names in invocations is yet another area of ambiguity in the Enochian system. Practically every possible combination has been used at one time or another, and every combination has produced some result, provided that the names were used in conjunction with one or more of the Calls. If we examine Dee's grimoire, we find the hierarchies listed in Table 1.

For:	**Seniors**	**Kerubic Angels**	**Servient Angels**
Invoke:	Elemental King	Kerubic god-name	God-name of 6 letters
	Senior	Kerubic Angel	God-name of 5 letters
			Servient Angel

Table 1. Hierarchies from Dee's Grimoire

All invocations were preceded by a general invocation of God using the Three Names of God from each of the Tablets.

Dee thought only the last entity in each column was evocable. He believed the remaining names were only names of God to which the entities had to respond, and did not have any beings associated with them. It is also clear that Dee considered the Lesser Angles to be separate from the Great Cross of the Tablet, self-contained and not in any way under the authority of the Great Cross names.

From this we can infer a system in which each of the sixteen elemental and sub-elemental Calls was used by itself for its respective Lesser Angle, and the four elemental Calls served double-duty to invoke the Six Seniors of their Tablet. The First and Second Calls appear to have had no place in these invocations.

Modern practice, in contrast, has worked on the "more is better" principle. Gerald Schueler, for instance, insists that every being of a higher level in the hierarchy be invoked before the angel whose presence is the goal of the operation, even when they are not in the same line of descent. Similarly, some magicians have taken to supplementing the Call of the Lesser Angle with the First and Second Calls and the Call of the Element. I feel that this is excessive.

My own experience lies somewhere between these two extremes. The Lesser Angles may be dealt with as separate entities or as part of the entire structure of the Tablet. In the former case, only the Call of the Lesser Angle is necessary. The result is generally a purer expression of the sub-elemental force. In the latter case, it is appropriate to use the Call of the Tablet as well as the Call of the Lesser Angle. The higher nature of the Tablet subsumes (to an extent) the nature of the particular Lesser Angle. Additionally, I have found that the names Dee considers to be only "names of power" will also produce the appearance of entities willing to expound on the nature of the names with which they are connected.

Table 2 shows my recommended use of the Names and Calls for working with the Temple system. Note that these recommendations are of an advisory nature only; magicians should try out any possible variations and to use those that appear most congenial to their own ways of working.

When invoking	Use:
Tablet of Union names	1. First Call 2. Call of the Name's element 3. Vibrate: Tablet of Union name
Three Names of God	1. First Call 2. Call of the Tablet 3. Vibrate: Three Names of God

Elemental King	1. First Call 2. Call of the Tablet 3. Vibrate: Three Names of God Elemental King
Seniors	1. Call of the Tablet 2. Vibrate: Three Names of God Elemental King Senior's name
God-Names of Six Letters	1. Call of the Tablet (optional) 2. Vibrate: (optional) Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: God-Name of Six Letters
God-Names of Five Letters	1. Call of the Tablet (optional) 2. Vibrate: (optional) Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: God-Name of Six Letters God-Name of Five Letters
Kerubic God-name (also called "Archangels")	1. Call of the Tablet (optional) 2. Vibrate: (optional) Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: Kerubic God-name
Kerubic Angels	As for Kerubic God-name, adding Kerubic Angel's name after God-name
Servient Angels	1. Call of the Tablet (optional) 2. Vibrate: (optional) Three Names of God Elemental King 3. Call of the Lesser Angle 4. Vibrate: God-Name of Six Letters God-Name of Five Letters Name of Servient Angel
Cacodemons	1. Call of Lesser Angle 2. Vibrate: God-Name of Six Letters God-Name of Five Letters Name of Cacodemon

Table 2. Recommended use of Calls and Names in Invocations

The Nature and Attributes of the Divine Names

The Enochian magick has its own unique description of the magickal universe. Correlation between this system and others (such as the Tree of Life) is an uncertain task. Exact correspondences are almost nonexistent, though in some places there are fairly close matches to other systems. It is better to attempt to understand it on its own terms than to twist it to fit an alien structure. The information offered here is the result of my own practical work with the Enochian system, and in many cases was given to me directly by entities invoked using that system. Analysis of astral explorations produced most of the remainder.

While I believe that this system is greatly superior to that of the Golden Dawn, I do not contend that the attributes given in the following sections are "true" in any absolute sense. My experience is that all the entities and powers involved in the Enochian system have very complex natures, and that any set of attributes shows only a portion of what they are in themselves. At best, such schemes reveal new aspects of the infinite possibilities hidden within this system. These examples provide an alternative that has been proven to work in practice, and which promises to reveal some new and interesting aspects of the Enochian universe to the exploring magician.

Problems with the Golden Dawn System

The Golden Dawn magicians developed an elaborate system of attributes for the individual squares of the Tablets. It seems clear that their intent in creating this system was to bring together all their cabalistic lore in a single package. Thus a magician could -- theoretically -- invoke any of the many and disparate forces of which they taught through the means of the Calls and Tablets. But many of their correlations between the Tablets and other systems appear superficial, formed on the basis of coincidences of number without any consideration of the actual nature of the Enochian beings to whom the attributes were being applied.

The Golden Dawn attributed the thirty-six squares of a Tablet's Great Cross to the thirty-six decanates or ten-degree divisions of the zodiac. This completely fails to accord with the nature of the Names, King, and Seniors as they appear in response to invocations, as described in sections above.

Even on a theoretical level, the G.D. attributes of the Great Cross squares are absurd. There appears to be no valid reason why the Names of God should reflect solely the Decanates of the four fixed signs. In eighteen out of twenty-four instances, the squares of the Seniors have no square attributed to a sign ruled by the Senior's planetary attribute, and in four of the remaining cases, there is only a single square ruled by the Senior's planet. Similarly, none of the Elemental Kings have squares attributed to the element in which they rule.

Furthermore, the decanates of the zodiac are universally considered to be minor powers. In astrology their effect is considered to be so small that most astrologer do not bother to consider them in interpretations; in the Tarot they rule only the Lesser Trumps, where the signs, planets, and elements rule the Greater Trumps. Why, then, should the highest ranks of the Enochian Tablets be associated with these minor magickal powers? Other than the coincidence of thirty-six decanates in the zodiac and thirty-six squares in the Cross, there appears to be no substantial reason for doing so.

Going down the Tablet hierarchy, we find that some of the lower ranks in the Tablets are attributed to powers that are considered higher or universal in scope elsewhere. The Crosses of the Lesser Angles, for instance, are associated with the ten sephiroth of the Tree of Life. Cabalistic lore says that the Tree is an all-encompassing descriptor of the planes of existence, yet here it is relegated to a lower place ruling each Lesser Angle, subordinate to powers which it supposedly includes.

Similarly, the G.D. says that the squares of the Servient Angels in each Lesser Angle are attributed to the signs of the zodiac. In most other systems the signs represent the outer boundary of the world, the interface between the manifest world and the transcendental realms. In the Tree of Life they are assigned to the paths between the sephiroth, equal in power to the planets and elements. Yet here they are connected to the *lowest* ranks of the Enochian scheme.

So the Golden Dawn system of attributes involves an *inversion* of hierarchy among the powers it includes; the lowest powers are given the highest place, while the highest are put into minor places in the Tablets. Such an inversion should tell us that something is wrong with the system, yet it seems to have been accepted with little question. No one has thought that there might be alternate systems, systems which are nearly as inclusive but which have a direct alignment in ranking between the Enochian powers and those of other systems.

The key to finding an alternate system is to understand the primary blind spot of the G.D. magicians. They took the diagrammatic form of the Tablets as being of primary importance. That is, each square in each Tablet was a single power, and could only have a single attribute, which was determined by the visually distinct region of the Tablet in which the square was located. Thus every square in the Great Cross could only have a single attribute, and the attributes of all the Cross squares had to be related in some way. Similarly for the Lesser Angle Crosses. This severely limited their options, and made associations based on superficial numeric correspondences more attractive.

We can overcome this limitation by recognizing that the power expressed by a square does not depend on its position in the Tablet; instead it depends on square's position in a particular divine name. A square used in multiple names will have different attributes depending on the name under consideration, and its hierarchical rank. Thus where the G.D. allowed only one

attribute for a Great Cross square, we can have as many as three different attributes, depending on whether the square is used in the Names of God, the Elemental King, or the Seniors. And in the Lesser Angle Crosses, the attributes of the names of six letters and of five letters can be considered separately, instead of as a single ten-unit structure. With this freedom, we can readily devise a system in which the relative importance of the attribute powers is congruent with the ranking of the names to which they are applied.

Attributes of the Three Names of God

As was explained earlier, the Names of God invoke the power of the creator, and transform that power into a form compatible with the element of a particular Tablet. It has already been shown how the full twelve names relate to the zodiac, which is the interface between the Empyrean and the manifest world of the Tablets. Since the three Names in a given Tablet reflect the divine power for the ranks below them, it seems reasonable that the zodiac attributes of the larger set should be reflected into the individual letters of a single Tablet's Names of God.

Thus we assign each square an attribute to one of the zodiacal signs, reflecting in miniature the divine attributes shown above for the names taken whole. The left most square is given to Pisces, and the rest follow the same precessional order seen earlier, ending with Aries in the right-hand square. In this way every element's quarter has not only the major powers of its own three Names of God, but also a lesser but still effective sampling of all the divine powers from the sphere of the fixed stars.

The Elemental Kings and the Seniors

The Kings and Seniors are generally believed to correspond to the Sun and planets. However, their energies and activity do not precisely reflect the nature of the planets in either astrology or cabalism.

The Sun is the symbol of centrality and of self, drawing together the functions of all levels of being, coordinating them in such a way as to create a highly interconnected and homeostatic system. The intense interaction produces a secondary radiance that in turn spreads throughout the system and beyond, an "aura" surrounding the whole. The Elemental King also serves a concentrating function, but it does so only for the power of the Names of God. It neither coordinates nor unifies the other powers within the Tablets. In this, it has more in common with the nature of Kether, the Primum Mobile, than it does with the cabalistic conception of Sol or Tiphereth.

If we take the Names of God as being a circle surrounding the manifest worlds, then the Elemental Kings occupy a position just inside that circle, each in the center of their respective quarters. As the powers of the Names of God move inward the Elemental King gathers a large portion and concentrates them into a point. The King then projects these powers (still in concentrated form) down through all the spheres of the manifest worlds.

The King does not distribute the power in the form of general radiance as the Sun does, but instead sends it down in an intense, laser-like beam. The beam is a power conduit, which the lower beings can tap into, converting the generalized power of the Names of God into the particular powers suitable to their own levels and position. These beings are not controlled in any way by the Elemental King; each acts strictly according to its own office and strictly within the realm assigned to it in the hierarchy of the Tablets.

While correspondences between the Enochian system and the Cabala are uncertain, the Elemental Kings appear to express something very close to an Atziluthic or "archetypal" power. That and the fiery nature of their activity would make them correspond to the Yod of IHVH.

The angels told Dee that the Seniors give "knowledge and judgment in human affairs." This is an accurate assessment, but needs to be expanded. The Seniors govern those levels of the Enochian universe wherein the primary activities are those of self-aware, self-willed beings. This covers not only mundane human activity, but also the spiritual and magickal activities of human initiates and several higher classes of beings. The planets are the dominant forces in those regions, so the attribution of the Seniors to the planets is appropriate.

The Seniors take force from the elemental King, diffuse it, and distribute it throughout the Tablets. They act as buffers, preventing the intense concentration of the King's power from burning up the structures of the lower, more mundane levels. They also act as collectors and return conduits, absorbing the excess force radiated by the lower powers in the Tablets, channeling that force upwards through the planes and back to the Atziluthic region. In this buffering and distributing activity, they express a Briatic nature, corresponding as a group to the element of Water and the first Heh of IHVH.

Beginning with the Seniors, the Tablet hierarchy begins to drift slightly away from the pure version of the concentric spheres cosmology present in the Calls. The traditional concentric cosmology gives each of the planets its own sphere, ranked as higher or lower according to their apparent rate of motion when seen from the Earth. Even though the Seniors correspond to the planets, they have no rank among themselves, and the power of each covers several planes. A similar problem occurs with the Lesser Angles, as the powers having the same office in different Lesser Angles are essentially equal in rank, and act on several different planes.

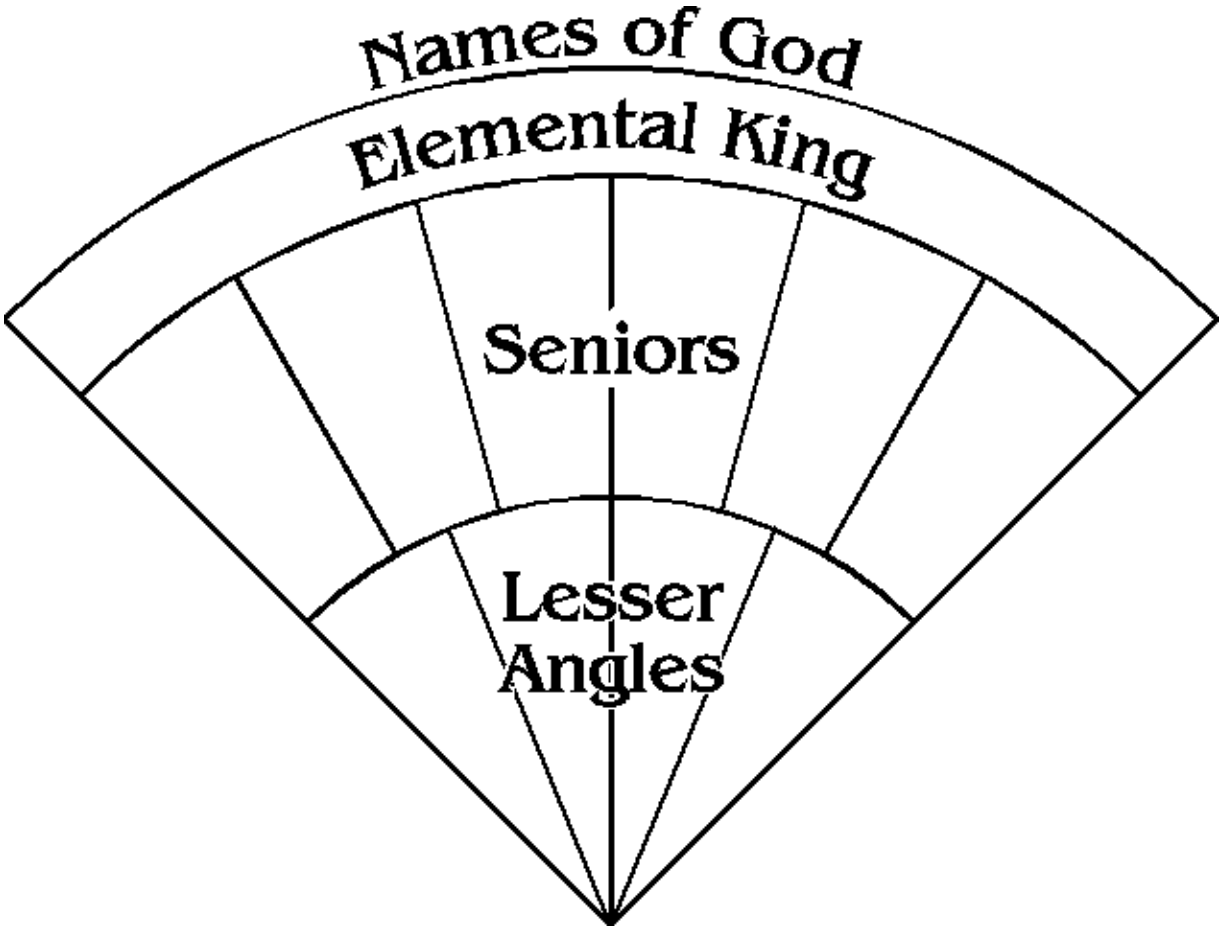


Figure 8. Concentric System of Organization for the Tablet Names

A modified concentric model will still work. Figure 8 shows how this modification would work for a single Tablet in the Great Table. Here the Seniors and Lesser Angles cover radial sections of their regions, rather than each having its own ranked sphere. As a group, the Seniors could govern several concentric levels.

Before considering the attributes of the squares we should look at the correspondence between each Senior and a planet. This is one instance where the Golden Dawn system appears to work well; my practice has generally confirmed their attributes. The angels have suggested that one minor modification would bring the G.D. attributes fully into line with their creator's intent.

The Seniors' names radiate outwards from the center of each Tablet's Great Cross. Starting with the upper left column and going clockwise, the G.D. attributes them to Jupiter, Luna, Venus, Saturn, Mercury, and Mars. The angels suggest it would be appropriate to switch the attributes for the Seniors assigned to Mercury and Luna, placing Mercury in the upper right column and Luna in the lower left column. The explanation for this change is that doing so would more accurately reflect the flow of force among the Seniors.

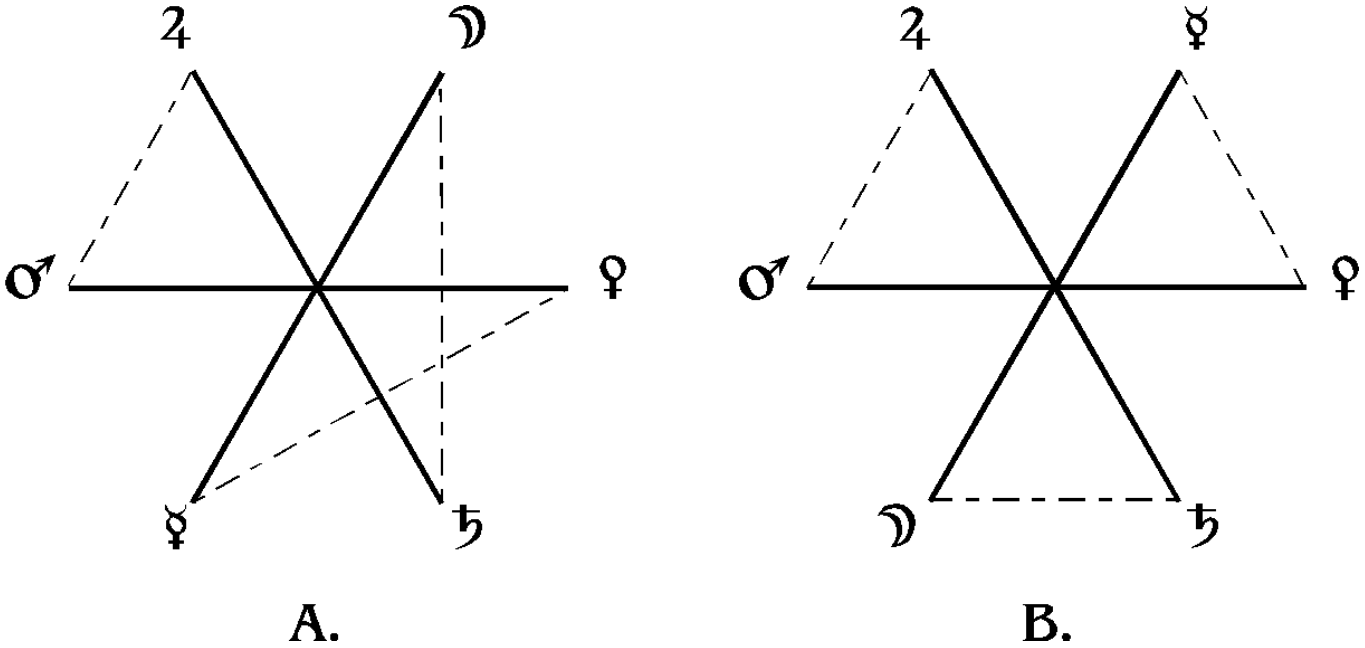


Figure 9. Power Flows Among the Seniors
A) Golden Dawn attributes B) Modified attributes

Figure 9 shows what this means. Figure 9A shows the G.D. attributes. If we follow the planets from point to point in their natural order (i.e., Luna, Mercury, Venus, Mars, Jupiter, Saturn) the dotted lines show where we have to "jump" across from one arm to the next to continue the sequence. One of these jumps is short while two are longer; All the jumps are towards the same side of the cross, so the overall flow is unbalanced.

Figure 9B shows the modified attributes, and the effect the change has on the flow. Now the jumps are all of equal length and balanced around the circumference of the arms. Again, I have no idea whether this change is "true" in any absolute sense, but I have tested it and it seems to result in a stronger, clearer manifestation of power for the two Seniors involved.

The Golden Dawn never developed specific attributes for the letters of the Senior's names, relying instead on their system of decanate attributes; nor do Dee's records provide any plan that we can use. However, we can devise a reasonable and self-consistent system that reflects both their equal rank and their governance of several planetary levels.

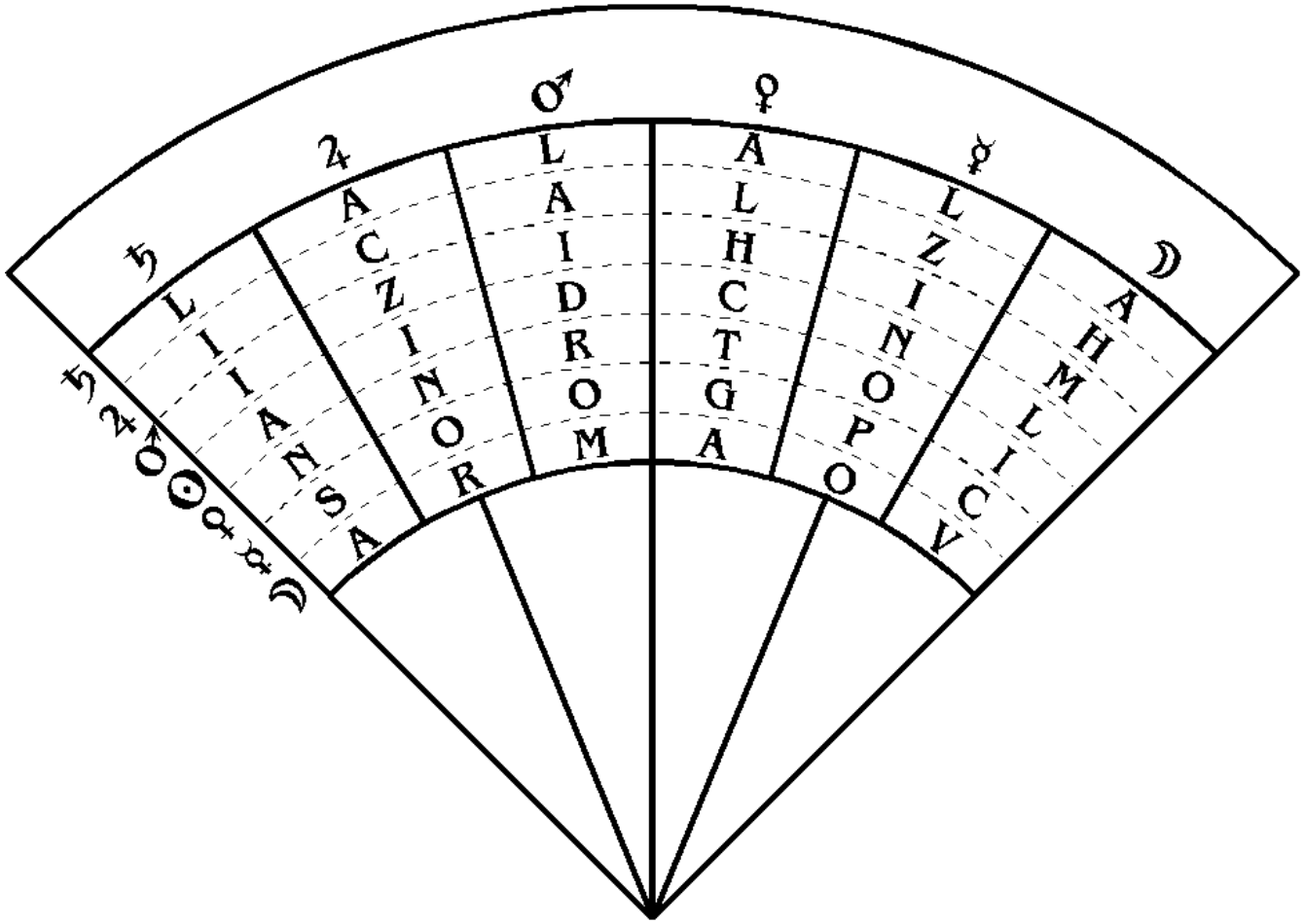


Figure 10.3 Relation of the Seniors to the Planetary Spheres

Since the Seniors take their power from the Elemental King, we assume that the Seniors' power moves from the outside spheres inwards. We assign their names to the six sectors in Figure 8, writing the letters from the outside towards the center. Drawing circles between the letters to represent the planetary spheres, we get a diagram as shown in Figure 10 below. The Earth Tablet is used as an example.

Thus one letter of each Senior's name governs a particular region of a single planetary sphere. Together, the Seniors govern an entire sphere through the letters of their names positioned on that level.

The ranking of the planetary spheres follows the traditional sequence of medieval cosmology and the Cabala. And through its connection with the planets, the Tree of Life is raised up from it's microcosmic position in the G.D. system, and accorded a place more in keeping with its true importance. We can validly connect each letter of a Senior's name with one of the Sephiroth, with the letter of Binah standing in for all three of the Supernals.

The Names of God and the Elemental King can together be considered as expressing the power of the sphere of Chokmah. In the cabala, Chokmah is associated with the Sphere of the Fixed Stars, the Zodiac, and so would be an appropriate connection for the three Names. But Chokmah is also the sphere of the Father, the "expressed will" of the divine; the concentrating and activating power of the Elemental King, with his phallic "channel of power," would fit well with this aspect of the sephira. Kether, in this system, would not be an expressed power. As the angels told Dee, there was one Call that they did not give him; the Call that would invoke the power of God directly. The pure being of God is not present, and so in terms of the Tablet hierarchy, Kether is invisible.

But as mentioned before, we should not strain too much to make such connections absolute; the Enochian system defines its own view of the universe, and its relation to the Tree is more

suggestive than binding. As will be seen in the following section, the connection of the Tablets with the Tree must involve some overlap in range between different ranks of beings.

The Lesser Angles

In the Lesser Angles we move out of the macrocosmic levels and into the microcosm. The pattern becomes more detailed here, due to the larger number of names involved. We see more going on because the levels involved are those that are natural to us as human beings; events operate on the scale we can directly comprehend. At the same time, the scope of action of the angelic powers is smaller than for those that came before, because the spheres involved are smaller in volume.

Each Lesser Angle as a whole embodies the process by which material substance, subjected to the force of the divine, is brought to a state of perfection and purity. As such, it has two parallel hierarchies. In one of these, spirit rules over matter but remains separate and distinct. In the other, the spiritual and material have been fused; the matter itself has become purified, perfected, and transmuted into a divine expression, while still retaining the essence of its original nature. The first of these hierarchies contains the names on the cross of ten squares (hereafter called the "L.A. Cross") and the Servient angels. The four Kerubic angels and their godname form the second.

Figure 11 shows the spherical positions of the names in these two hierarchies for a single Lesser Angle. The two segments shown are actually one segment looked at in two different ways. The powers in the two hierarchies interpenetrate and in their combination constitute the Lesser Angle's portion of the cosmological sphere. Also note that each Lesser Angle reflects the same pattern seen at the macrocosmic level. That is, two ranked Names govern the entire region, followed by several names of equal rank in a subordinate position. Figure 12 shows the pattern for an entire Tablet to make this clearer. Thus this spherical conception of the Tablets conforms to one of the prime rules of magick, "That which is below is as that which is above."

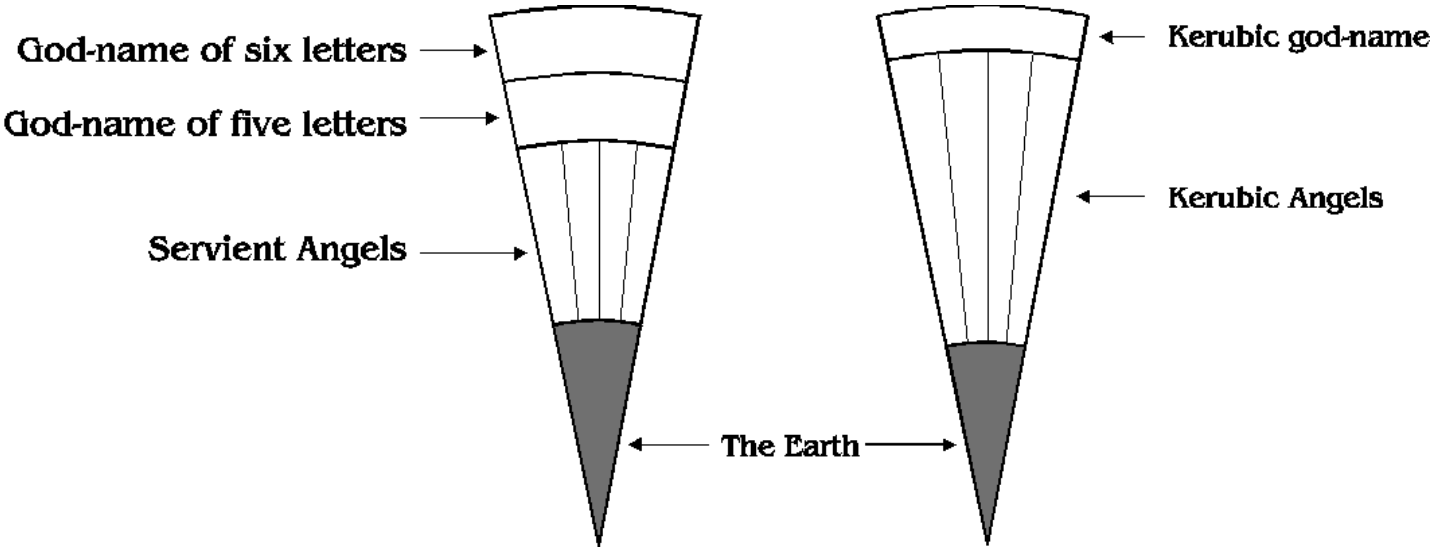


Figure 11. Spherical organization of the Lesser Angle Hierarchies

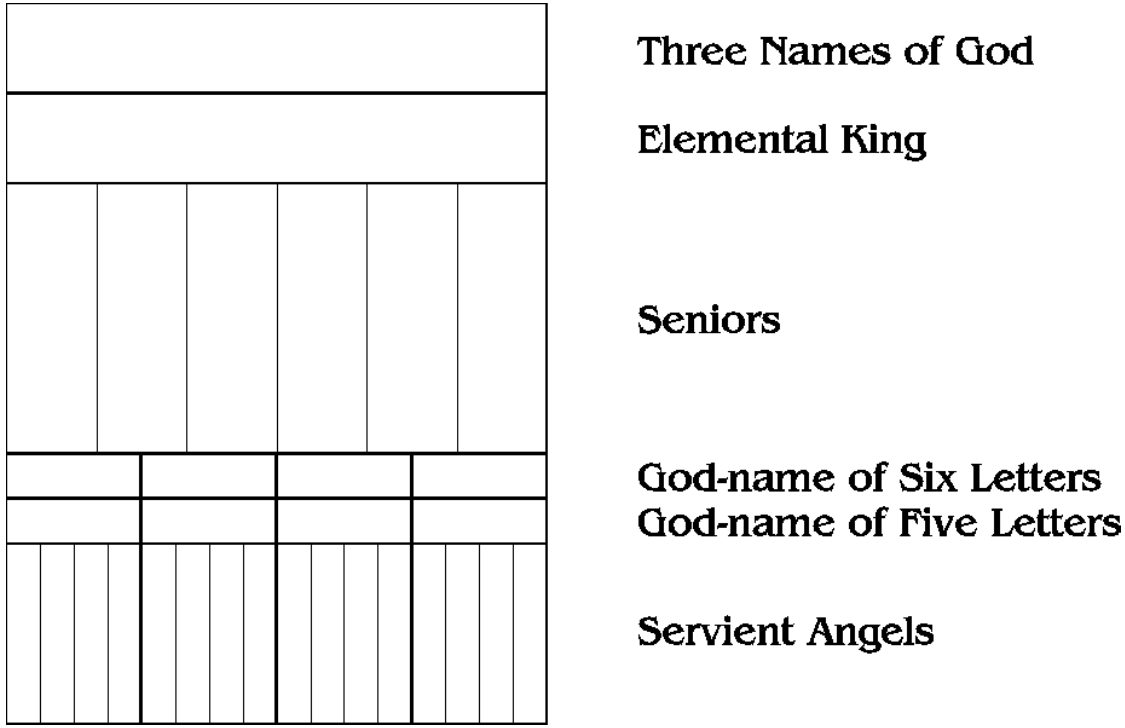


Figure 12. Spherical arrangement of an entire Tablet

In the first of the two Lesser Angle hierarchies, the L.A. Crosses correspond to the Sun ruling over the natural worlds. They therefore correspond as a class to the Vav of IHVH The servient angels, as the material on which the Crosses act, correspond as a class to the final Heh of IHVH.

In the other hierarchy, the air and the earth have been fused into one, and brought directly under the governance of the Spirit. The Kerubic angels represent the Vav-Heh of IHVH, both the Yetziratic and Assiatic worlds. This is under the "vertical" expression of IHVH, its application to the planes of the Tree of Life as a ranked hierarchy.

At the same time, the Kerubs represent a purified expression of the four elements as they manifest within a given plane, wherein there is no ranking between them. In this latter form, the Kerubs are in themselves a complete representation of IHVH. The Kerubic god-name adds a letter from the Tablet of Union. It represents transubstantiation of the elements into a divine substance by the addition of spirit, producing IHShVH, the Savior or Son of God.

Both in cabalistic and astrological symbology, the Sun is the great centralizing power, containing all other powers within itself, both those of the planetary spheres and those of the purely elemental spheres. It also reflects or channels the powers existing in the macrocosm into the microcosmic or elemental spheres. The L.A. Crosses contain both of these symbologies.

Looking at a whole Tablet, we can see a pattern of six Seniors having planetary natures presiding over four Lesser Angles having elemental natures. The L.A. Crosses reflect this pattern down into each Lesser Angle, maintaining the symmetry of the system. However, while the symbolism reflects the Seniors versus the Lesser Angles, the functions of these names appear in practice to resemble more those of the three Names of God and the Elemental King.

The name of six letters is said to call forth the powers of the Lesser Angle; in practice it can be seen to produce a cloud of generalized sub-elemental force around the magician. This is similar to the cloud of spiritualized quasi-elemental force produced by the Names of God. The name of five letters is said to command the forces to obey the magician. In practice it concentrates, focuses, and organizes the forces, causing them to take the circular motion that magicians call a "vortex". This is similar to the whirling motion by which the Elemental King concentrates forces at the higher level, though the name of five letters never achieves the same degree of concentration.

The Golden Dawn attributes of the L.A. Crosses acknowledge that they reflect the larger six-and-four pattern of the Tablets. Six of the planets are assigned to the highest six squares of the crosses (the planet Saturn is ignored) while the remaining four squares have no planetary attribute. There is an additional overlay of symbolism, assigning each of the squares to the Sephiroth.

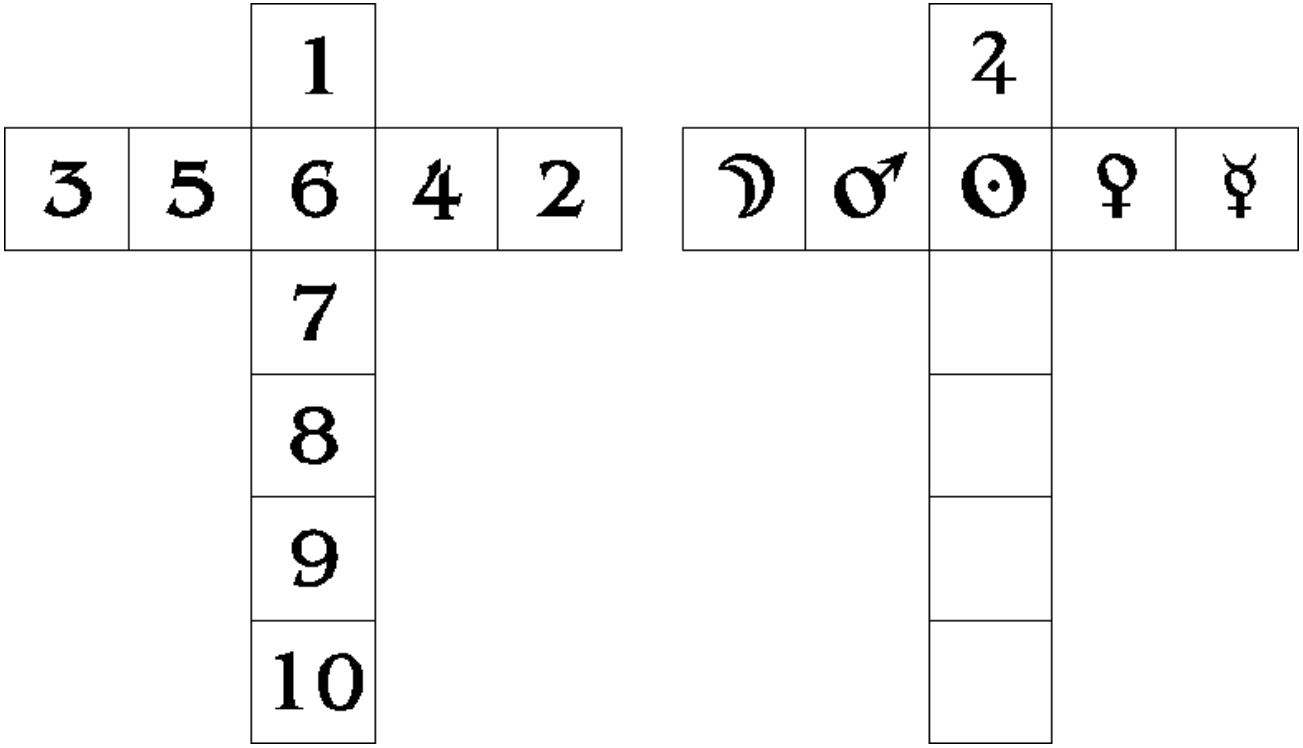


Figure 13. Golden Dawn Attributes of the L.A. Crosses

There are problems with both these sets of attributes. The Tree of Life connection appears based, like the decanate attributes of the Great Cross, solely on a fortuitous coincidence of number and an eagerness to pack as many different symbols as possible into their system of attributes. They ignore the Enochian system's internal evidences of structure, and the absence of any references to the Tree in Dee's records.

The planetary attributes are more plausible, but fail for two reasons. First, the attributes are applied across two different divine names in such a way as to leave part of one name without attributes. Second, the attributions do not accurately reflect the higher level of the Tablet that is being echoed in the L.A. Crosses. Saturn has an equal place among the Seniors, but it is not present among the planets used in the Crosses. At the same time they relegate the Sun to a single square, destroying the symmetry between the two hierarchies within the Lesser Angles.

A different scheme would correct the problems with the planetary symbology, while also preserving both the elemental aspect and the function of the Cross as the symbol of the Sun/Son. In this scheme, the six letters of the vertical arm of the Cross are assigned to the same planets as the Seniors, with the attributes the same as in the letters of the Seniors' names. That is, we assign the top square to Saturn, and the remaining squares take the attribute of the other planets in order of cabalistic rank. The Sun is not included because the entire Cross embodies his power.

The name of six letters is the power of the divine Father and Mother, as it descends into the microcosm through the mediation of the Son or Sun. In the explorations that discovered these attributes, the planetary symbology of this name was overlaid with a second consistent symbology, which is expressed in the magickal formula AHIHVH, the merging or coalescence of the macrocosm, AHIH, and the microcosm, IHVH. This combination of symbologies prevents the six-letter names from being a mere duplication of the Seniors on a lower level. This formula, and the others relevant to the Tablets, will be described in more detail in the next chapter.

The third member of the Father-Mother-Son is embodied in the L.A. Cross name of five letters. With the planets all now in the six-letter name, the squares on the horizontal arm are free to be given elemental aspects. And the angels have combined the elemental and Father-MotherSon symbologies by giving this name the power of the True Son, in medieval belief: IHShVH, Yeheshua, the Savior. The letters of this name are attributed, from left to right, to Fire, Water, Spirit, Air, and Earth.

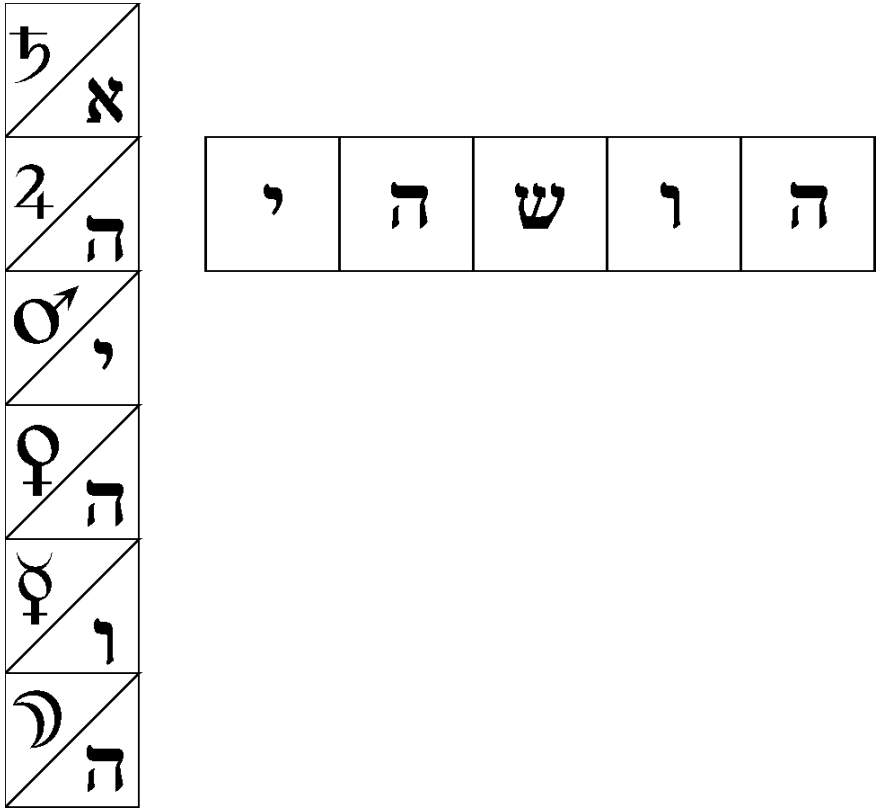


Figure 14. New attributes of the L.A. Cross names.

In my dealings with them, the angels have never insisted on using a Christian symbology. Indeed, they have sometimes shown contempt for the human churches and their doctrines, thinking them silly or unrealistic. But in the present instance they have been adamant on the connection between this name and the symbolism of the Son as Savior. What is being "saved", they say, is matter itself.

The universe, they say, is full of "dark" matter; that is, matter which has not yet been incorporated into the activity of a creator and is thus "unredeemed". The function of this name is to take the divine impulse, represented by the name of six letters, and apply it to unredeemed matter. The matter is thereby brought into a state of activity above its normal state of total quiescence and negativity, is "raised up" to a level where it can come under the activity of the so-called Servient angels. In the process, the matter is formed into elementals, the most basic form of magickal being.

The Servient angels act on these elementals, train them and condition them to conform their activity to the impulse of a divine creative power. Their initial chaotic forms are made regular, conforming to their primary natures. The elementals then take their place in the normal creative activity taking place on this planet. Through this process they are eventually brought to a state of relative perfection, where they come under the rulership of the Kerubic angels.

The attributes of the Servient angels combine those of the five-letter Name of God with those of the Kerubic angels, so we should next consider the Kerubs.

The Kerubs express a quality of purity and fixity. Their expression remains the same, no matter the plane or kingdom in which they are acting. Experiencing their energy in invocations, I get the sense that they have gone through an alchemical process of purification, so that only the essence or perfect metal remains out of the mass of substance from which they came. They are so pure in nature that nothing can touch or change them. Like natural law, they are the essence of all things manifest; like natural law, the constant change of the manifest world touches them not at all. They ever remain themselves.

The Kerubs have a significantly larger range of action than the Servient angels. They touch every level of the microcosm. In some ways they go even higher than the powers of the L.A. Crosses, effectively bypassing the solar influence and dealing directly with God. The power that rules them takes its divine element from the Tablet of Union, completely outside the spherical system represented by the rest of the Tablet. This means that the entire macrocosmic expression of the Tablets is bypassed as well. This is a parallel with the way in which the

Second Call, which creates the "structure" or substance aspect, is out of the sequence shown in the other Calls, which create the things that fill and elaborate that structure.

The implication of this separation of the Kerubs is that the creation of matter was separate from the creation and development of the world itself. As was mentioned in discussing the Calls, a modern version of the medieval cosmology requires that we view our sphere of creation as being only one of many such spheres within the universe. Each of these spheres has its own themes, its own different style of creativity being worked out. Each has its own "prime creator", who defines the themes being worked out within his sphere of influence. 4

By the principles of physics, matter must express the same characteristics and behavior everywhere in the universe without exception. We must therefor consider that matter was made prior to the creation of the various spherical regions, and made in such a way that it could be used for a huge variety of different creative themes. The "first creator", who made the substance that all subsequent creators have used in their works, embodied certain specific but highly flexible principles in that substance. The Kerubs in turn embody those principles as they work out in the sixteen subelements of the Tablets.

Here again we encounter a quasi-Christian symbolism, for the magickal formula expressed by the Kerubic angels is INRI. Christian myth says that these letters represent the sentence "Jesus of Nazareth, King of the Jews", but here they are used instead as a representation of the dynamic process of creation as it is embodied in the four elements. This symbolism will be covered in detail in the following chapters. Here it is sufficient to say that the letters correspond (from left to right) to the elements of Air, Water, Fire, and Earth.

The so-called "Servient" angels govern the elements as they manifest in the natural world; they represent the movements, changes, and transformations of state that make up the activity behind all four kingdoms in nature. Each Lesser Angle appears to have a close relation with one of these kingdoms; Air to Humans (considered as natural, not spiritual beings), Water to the Plants, Earth to the Mineral kingdom, and Fire to the Animal. This relationship remains the same in all the Tablets; each Tablet, in its own way, touches all the kingdoms, and governs portions of the activities therein. A high degree of redundancy is also present; squares in different Tablets seem to touch on the same activities, but view them from slightly different perspectives.

These angels express perfectly the astrological concept of mutability; their apparent expressions undergo constant change as their energy passes from place to place. In no place are they ever the same as any other, yet behind their changing expression there is a constancy of principle at work. It would be futile to try to list any significant portion of their functions; explorations will reveal that they cover a vast range of events within the world.

In addition these angels function as teachers or trainers for the elemental beings raised up through the power of the Names of God in the L.A. Cross. The quality they attempt to instill in the elementals is responsiveness or active intelligence, the ability to react quickly and perfectly to an outside impulse. The matter out of which the elementals were raised was, in its normal state, completely inert and unresponsive; learning to react constitutes a significant change of nature for them. The angels perform their training by directing the elementals in the action of natural processes, and activities done under the direction of magicians.

Each letter of each Servient angel's name embodies dual elemental attributes. One of these attributes derives from the Kerubic angels, and is therefor governed by the INRI formula; the other derives from the "saving force" of the five-letter Name of God, and is governed by YHShVh. Thus as a group they "save" or "redeem" the matter with which they work, through the application of universal dynamic laws.

The INRI attribute of a given square is determined by reference to the Kerubic letter at the top of the column. Thus a square in the first column on the left is attributed to Air of INRI, the next to Water of INRI, and so on.

The influence of YHShVH is represented in the attributes given to the rows of letters; thus each Servient angel works out a single "letter" of the process of salvation. The spiritual influence of the letter Shin is not used in their attributes, but only the four letters of the "normal" elements. The Spirit can be considered as invisibly present throughout their activities.

But unlike the usual use of IHVH, in the Servient angels the attributes are applied from the lowest row upwards. This is because the unredeemed matter on which they work is symbolically "below" them, and has to pass through the four elemental stages in order. Thus the lowest row corresponds to Fire, the next to Water, the third to Air, and the highest row to Earth.

Creating Pyramids Using the Revised Attributes5

The Golden Dawn devised a technique for using visualizations of truncated pyramids for starting off visions of individual squares from the Tablets. Unlike their system of attributes, this practical method has been proven by use to be very effective, and works just as well with the attributes given here. The Temples of the tablets use an elaboration of the technique, and practice with the simple pyramids is a good precursor to that work, described later in this book.

The basic technique is to build a hollow truncated pyramid in the imagination. The flat top has an area one ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees.

The magician visualizes the letter of the square on the flat top, in either English or Enochian characters. Color each side of the pyramid in a color related to an attribute of the square. Then various sigils, symbols, and images are visualized on the sides.

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then visualizes himself standing on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up into the astral worlds. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. The usual techniques of astral visions are used from that point.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine downwards into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Table 3 shows a complete listing of the attributes for pyramids using the system presented here. For quick reference, the colors associated with various attributes are shown in Table 4. Note that the colors for the planets follow their path attributes rather than their connections with the Sephiroth of the Tree of Life.

Table 3. Pyramid attributes for the Names as used in this book.

Name type	North (top)	West (left)	East (right)	South (bottom)
3 Names of God	Spirit	Zodiac sign	Element of the Tablet	Spirit
Elemental King (7-letter versions of name)	Spirit	Letter's attribute to planetary sphere	Element of the Tablet	Spirit
Seniors	Spirit	Letter's attribute to planetary sphere	Senior's attribute to a planet	Element of the Tablet
L.A. Cross Name of 6 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Square's attribute to a planetary sphere
L.A. Cross Name of 5 letters	Sun or Spirit	Element of Lesser Angle	Element of the Tablet	Element of the column (spirit for central letter)
Kerubic Angels	Element of the Tablet	Element of Column	Element of Column	Element of Lesser Angle
Servient Angels	Element of the Tablet	Element of the row (IHShVH)	Element of the column (INRI)	Element of the Lesser Angle

The symbols on the sides of the pyramid serve primarily to remind the unconscious part of the magician's mind of the attributes being used, and to stimulate it to produce stronger and more far-reaching connections to the magickal universe. These symbols may be as simple or elaborate as the practitioner wants to make them. The following suggestions are not rigid; vary them as seems appropriate from your experience.

The area of elemental attributes has the greatest potential for confusion, so making a clear distinction between the various sources of attributes is important. For the element of a Tablet or Lesser Angle, use the Enochian sigil of the element, or the Wheel for Spirit. For a side representing a IHVH or IHShVH attribute, use the Hebrew letter. And for INRI attributes, use the corresponding fixed sign of the zodiac, to which the formula is closely related.

Among the letters with planetary attributes, such distinctions do not appear to be as important; using the standard glyphs of the planets works well enough. As an alternative, you can distinguish by using the standard glyphs alone for a "pure" planetary attribute, as in the Elemental King. Combine them with the magickal image of the corresponding sephiroth for pyramid sides representing the "sphere" attribute of a letter in a Senior's name, and with the appropriate letter of AHIHVH for the six-letter Names of God.

Table 4. Color attributes of the elements, planets and signs.

Elements Planets Signs

Spirit white Sun orange Aries red

Air yellow Luna blue Taurus red-orange

Water blue Mercury yellow Gemini orange

Earth black Venus emerald Cancer amber

Fire red Mars scarlet Leo lemon yellow

Jupiter violet Virgo yellow-green

Saturn indigo Libra emerald

Scorpio green-blue

Sagittarius blue

Capricorn indigo

Aquarius violet

Pisces crimson

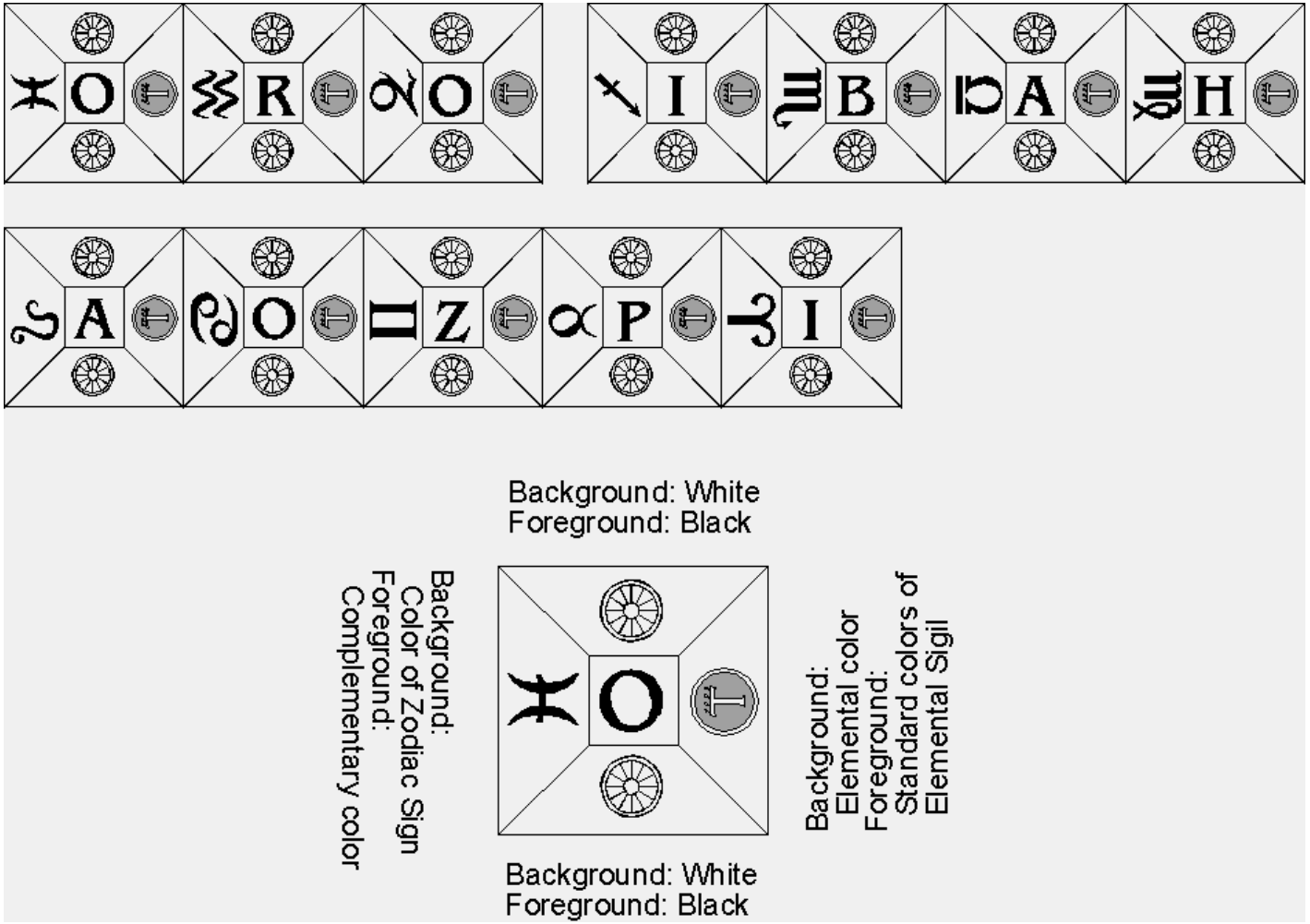


Figure 15. Pyramids for the Three Names of God in the Air Tablet

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Figure 16. Pyramids for an Elemental King

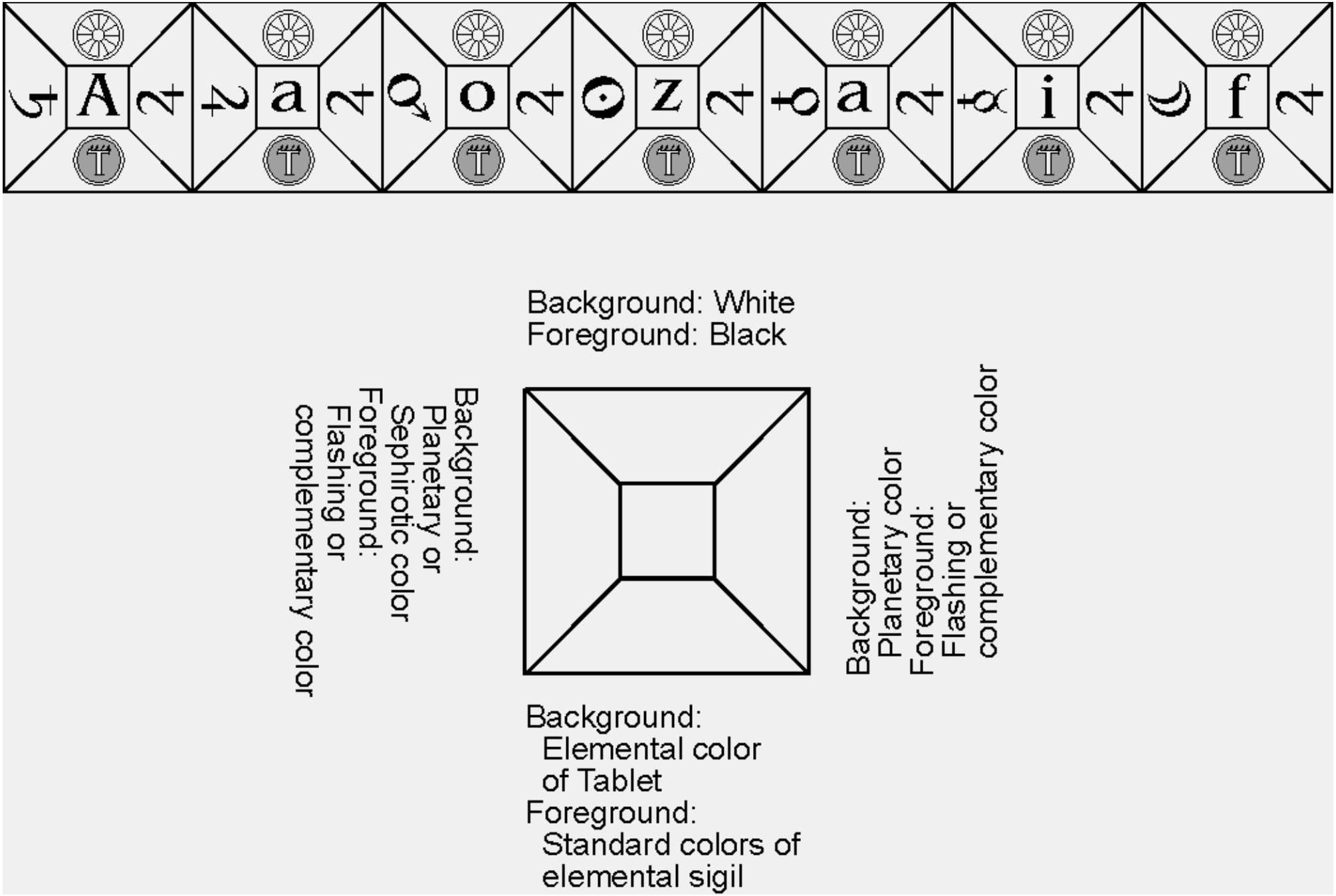

Figure 17. Pyramids for a Senior of the Air Tablet

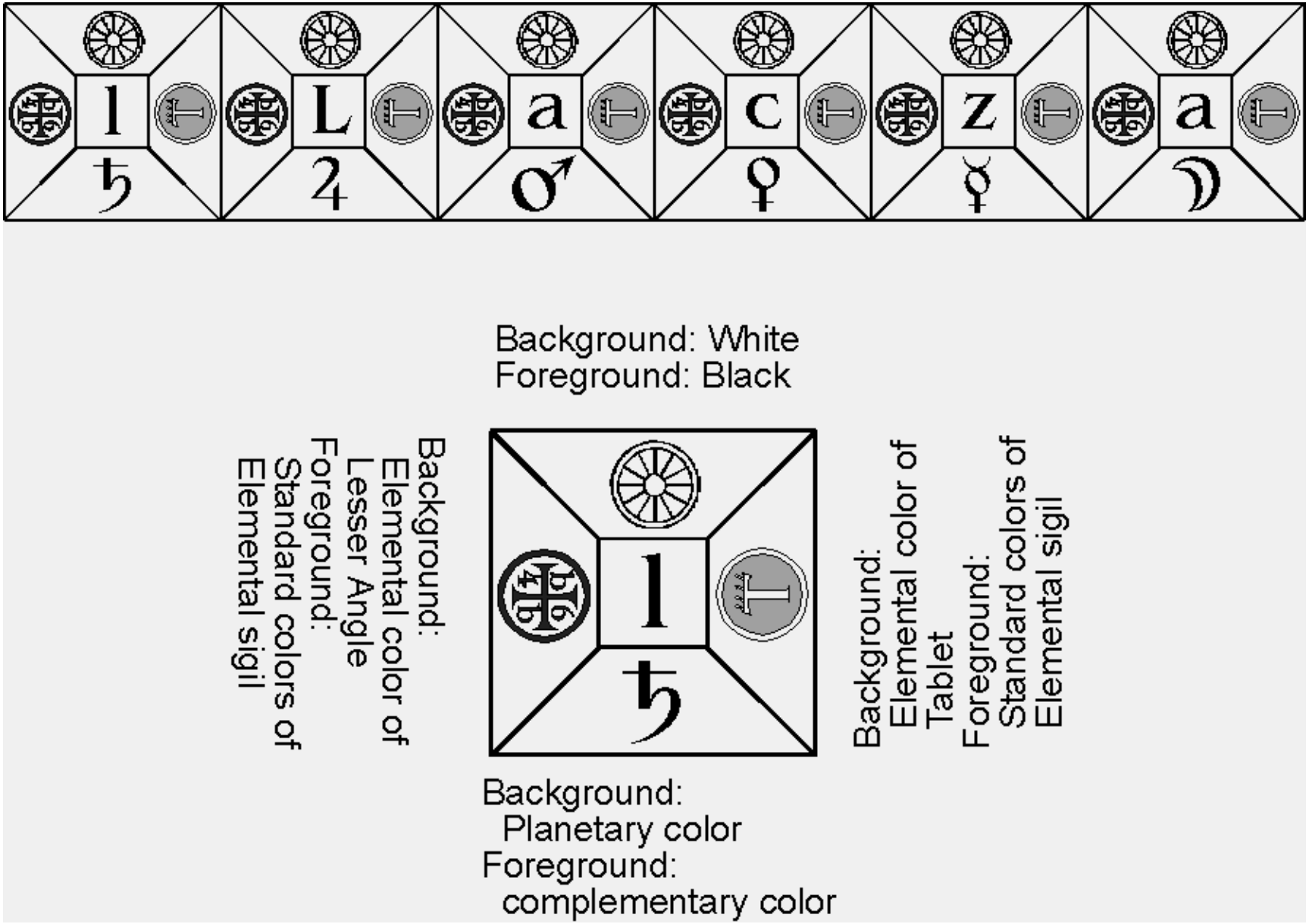

Figure 18. Pyramids for a 6-letter Name of God

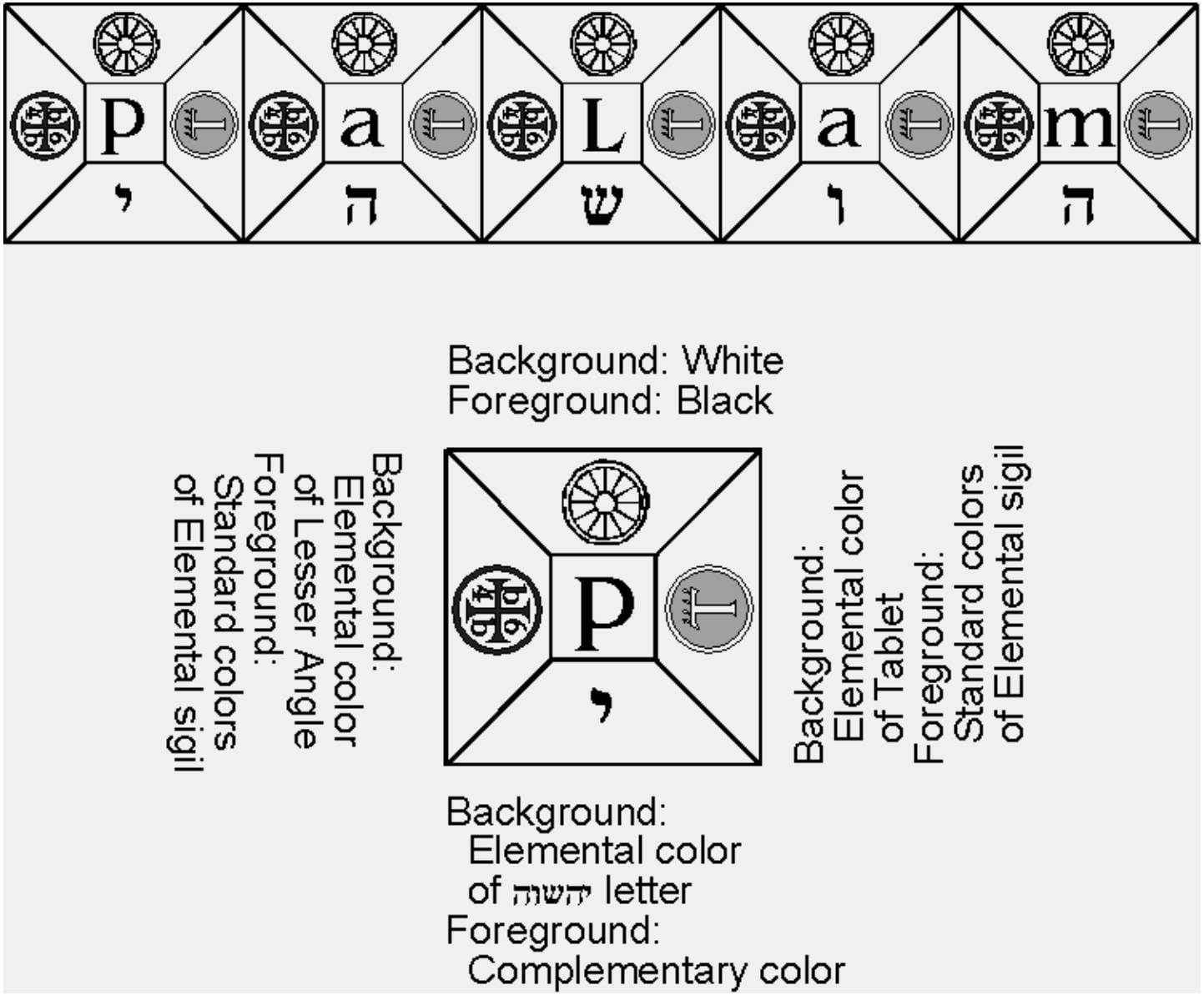

Figure 19. Pyramids for a 5-letter Name of God

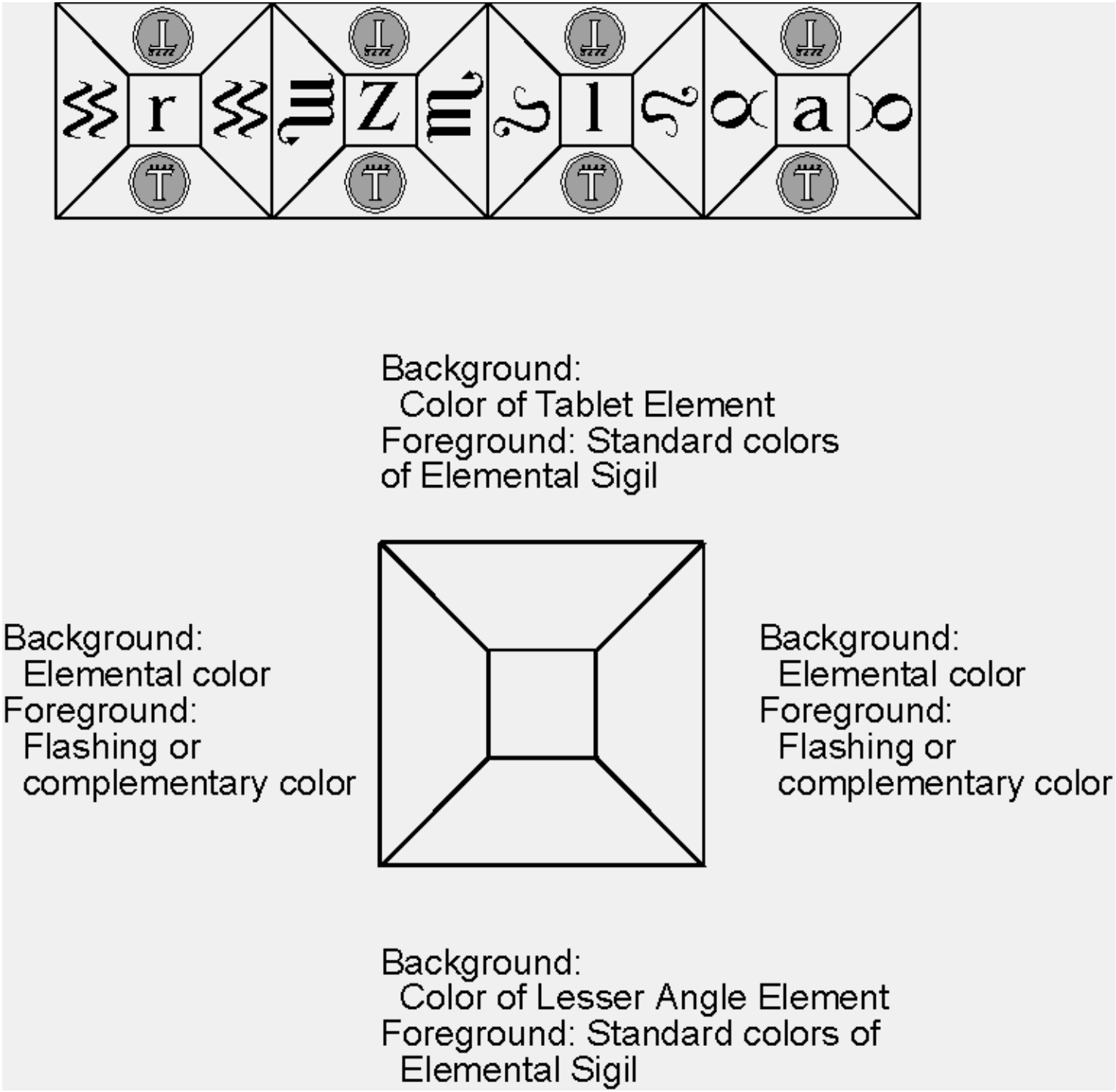

Figure 20. Pyramids for Kerubic Angels

Figure 21. Pyramids for Servient Angels

Enochian Temples: Invoking the cacodemons with the Temple

by Benjamin Rowe, Copyright 1992

The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet.1

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX,HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon.2

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX.3

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question.4 Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub- element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the

lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon.5 The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple,

then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be ccomplished."

Footnotes

1 "Atapa" is actually a name of God for the Lesser Angle. A section preceding the part quoted here showed that the angel who was speaking considered himself to be a small portion of the god's force, hence his use of the name. His validity was established by other means than gematria.

2 This paragraph follows MacGregor Mather's attributes for the squares, which I was using at the time. Dee's records and my own later, incomplete research indicate that while the squares do alternate in polarity, the attributes to the elements do not follow Mather's system in most cases. Magicians should not feel bound to follow Mathers if results show another way to be more effective for themselves.

3 Dee's rituals suggest an alternative, which is to attribute each servient row from top to bottom to successive letters of the Tablet of Union name. In this alternate system, the Union letter for the top servient row would be "C", second row "O", third row "M", fourth row "A".

4 If two magicians are working together, the second should stand with his back to the pillar of the sub-element, facing the light in the center. Up to three additional magicians can stand at the other pillars. The magician in the center identifies himself with the Elemental King. Any others should identify themselves with the Kerubic Archangels.

5 Either of the two hierarchies mentioned earlier can be used. I find that the second gives a more "elemental" effect.

The Lotus of the Temple:

Contacting Extraterrestrial Influences with the Enochian Temple

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In the supplemental papers to Enochian Temples, I briefly mentioned using the Temple as a gate through which the magician can come in contact with extraterrestrial and extra-solar realms. This paper provides more details on the method. A series of example visions using the technique are published separately.

The visualized structure of the Temple serves primarily as an anchor for the forces of an Enochian Tablet. It holds them in a specific relationship to each other. Their interaction produces fields of magickal force around the Temple which are the major source of its effectiveness. The exact shape of these fields can be changed, and the "altars" composed of the forces of the Servient angels are the means of producing that change.

When the altars are positioned in their quarters inside the Temple, the generated fields follow the shape of the Temple closely. Beginning at the circle where the curtain of the Seniors meets the ground, the fields bulge outwards slightly around the lower Temple as they move upward. Then they curve inwards again, roughly following the line of the roof and of the pillar of the King's name, ending in a small opening just above the level of the sphere created with the three Names of God. The overall shape is much like that of a closed, slightly bulbous flower bud. In this shape, the fields serve to insulate the Temple, keeping the accumulated power inside. Additional power enters through the opening at the top and is held within.

This "closed" form is primarily useful for projects involving the use of powers embodied in the Tablets. Astral explorations, charging of talismans, initiatory works, etc. involving the known Enochian powers all receive a tremendous boost through the use of the Temple.

Moving the altars outside the Temple causes the fields to take on a second shape. The altars are placed on lines passing through the center of the Temple and the diagonally opposing pairs of Kerubic pillars, at a distance from the nearest pillar equal to the distance between the centers of the opposing pillars. As they are moved, the altars drag with them the fields surrounding the Temple, causing them to open up and spread out into a circular, concave formation, curving upwards as they spread out so that at their outermost extent they pass just above the tops of the altars.

Viewed from within the Temple, the fields appear to be composed of numerous concentric rows of overlapping, petal-like shapes. Typically the three or four rows closest to the Temple appear to be solid and opaque, with several additional rows of an increasingly transparent and ethereal appearance. There is no clearly defined outermost row; the fields gradually merge into the general background of the astral environment. Each of these petals embodies energies from a single extraterrestrial source; many of these sources are within the perimeter of our solar system, but many more connect our system with other creative schemes. When examined individually, each petal will be seen to have inscribed upon it a

symbolic character or sigil of some sort. These sigils are the key to using the Temple as a gate to the creative schemes the petals embody.

In recent years, the Enochian angels have presented me with a view of existence in which the universe is not a single, unified creation. Rather, it is composed of a myriad of "creative spheres", in each of which a unique pattern or scheme is being developed out of the unlimited potential of the Tao, the underlying "stuff" out of which all things arise. These creative spheres are usually (but not always) synonymous with individual solar systems; a given system in its entirety expresses a single scheme. The planets and lesser bodies within the system express specialized aspects of the scheme, and are connected by a shared structure of "planes" and "qualities"; each planetary scheme reflects in itself all the other planetary schemes within the larger solar scheme. But there is no common interstellar scheme; certain fundamental qualities of matter are shared by all, but these are a small part of the themes expressed by any solar system.

The Enochian magick has an unusual and ambiguous place in this view. While it is anchored in our planet, it is not an intrinsic part of the Earth scheme; nor is it fully a part of the scheme of our solar system. Its most overt aspects are closely connected with these local schemes, but behind this are layered other aspects, many of which appear to have no obvious relationship to anything else within our sphere. The magick does appear to have connections to all things in the universe, as the angels stated to Dee.

These hidden aspects, unlike the overt aspects of the system, do not seem to have any structure or organization. It is as if the creator of the system had built an attractor for magickal forces, yet made no effort to control how those forces linked to his magnet. Their connection to the squares of the Tablets is random, chaotic. Penetration of a particular hidden aspect seems dependent in equal parts upon luck, circumstance, and the nature of the magician, with no guarantees that the feat will be repeatable. Use of the Temple partially alleviates this problem; the reason is fourfold.

First, by rearranging the ordered hierarchy of a Tablet into a three-dimensional form, the inherent ordering of the Tablet is extended into dimensions it did not previously touch. A certain formalism is imposed upon the forces so that, at least insofar as they connect to the Enochian magick, they must conform to the rules of interaction within that system. This means that the magician can now deal with these subtle connections using methods similar to those by which he interacts with the angels of the Tablets, rather than having to haphazardly feel his way into a new relationship each time.

Second, the field generated by the magickally-charged Temple has a sorting effect upon the subtle connections. When viewed in relation to the two-dimensional Tablets, the connections have the appearance of a twisted tangle of threads surrounding the Tablets, a hairball of magickal forces in which any given connection can be followed for only a short distance before disappearing in the mass. The field acts to straighten these threads of connection and sweep them into a pattern of radial symmetry. The most powerful connections at a particular moment in time form the petals of the lotus around the Temple.

Third, the Temple provides a magickal battery, the power of which can be used to strengthen the connections between the Temple and the source of a magickal thread, amplifying its effect and making its nature easier to perceive.

Fourth, the energy held within the Temple is in a state of perfect balance, and is highly sensitive to small changes. Under the direction of the magician, the energy can be influenced by the force of a given thread or petal, causing it to take a form reflecting the creative scheme of the thread's source-sphere. By the

rules of similarity and correspondence, this creates a "gate" through which the magician can pass into that source-sphere.

Obtaining a sigil

1. Begin by ensuring that your Temple is fully charged. If you have not used it lately, it is worthwhile to spend a few days invoking all the Tablet names and channeling the force into the corresponding parts of the Temple. If the Temple has seen recent use then invoking the general Call of the element, the three Names of God, and the Elemental King several times should be sufficient to compensate for any recent losses.

2. Stand in the center of the Temple. Feel the field of force surrounding it, and concentrate on it until you can sense its shape, like a huge closed flower bud with the Temple inside it. If you are capable of seeing it directly with your astral vision, all the better.

3. Cause the altars of the Lesser Angles to move radially outwards, as described above. As you do this, the field surrounding the Temple should unfold like a flower. The field will probably stretch and tear, and dissolve for a few moments into a welter of disconnected lines. But shortly it should settle again into a new form, with the appearance of a many-petaled lotus surrounding the Temple at ground level, curving upwards slightly in a shallow dish-shape.

4. Without moving from the center of the Temple, turn and survey the petals. Look for one that appears to stand out from the rest, which seems sharper or more easy to see. This petal will be one whose power is high at the moment, and with which your nature is already partially "in tune". Thus its source-sphere will be more readily contacted and entered. Once you become accustomed to using the Lotus, you can pick out any petal and amplify it to easy visibility.

5. Move to the petal and examine it closely. Just below the tip you should see drawn an abstract figure, a sigil. Memorize this figure and return your awareness to your physical body.

6. Record the sigil in your magickal notes for future reference. Make another copy of it on a blank piece of paper for immediate study.

Using the sigil

I find that it is best not to obtain the sigil and then try to use it in the same session, or even in separate sessions on the same day. This seems to result in confused and senseless visions. Until you have sufficient experience with the technique to judge what works for you, I would recommend not doing so.

7. Study your copy of the sigil and practice visualizing it until you can hold its image steady in your mind for several minutes.

8. Meditate on the physical copy of the sigil. Silence your mind and focus your attention on it completely for a few minutes. Then relax your attention a bit. See what sorts of feelings, sensations, images, and ideas it calls up in you. Do not record these or focus on them; simply note them in passing and then allow them to fade again.

Through this meditation process, you are acclimating yourself to the sigil's source-sphere. Remember that you are attempting to contact a scheme that is partially or completely alien to the one you are

familiar with, and you must adjust your perceptions to match before you can see it with any clarity.

It may be that during the meditation you call up feelings and ideas that seem very bizarre in comparison with your normal perceptions. It is important to remember that these are not the result of something in yourself, nor are they representative of the nature of the sigil's sphere. Rather, they are an indication of a conflict between your normal perceptions and those intrinsic to the source-sphere. The best way to deal with them is to open yourself to them and allow them to wash over you until they fade again of their own accord. The fading indicates that you have accomplished a degree of attunement in the area of conflict.

9. When you are thoroughly comfortable with the sigil, set it aside and do some non-magickal activities for a while.

10. Return to your Temple, again making sure that it is fully charged.

11. Vibrate the name of the Elemental King until the beam of light in the center of the Temple is at a high intensity. Then, using a wand or your finger, draw the sigil within the beam at shoulder height. This should cause the petal with that sigil to become brighter and clearer.

Move to the petal and stand on it. Feel power moving out of the Temple and into the petal, and then rising to engulf you. Try to attune yourself to the feel of this energy. Feel the energy continue to rise above your head and stretch outwards into space as a rope or ribbon of light, eventually connecting to the source-sphere of the petal's energy.

At some point along the path, the ribbon will pass through a gate, door, or wall. This represents the point where the influence of the Enochian magick ceases, and the powers of the source-sphere take full control. Pass through this gate as your ingenium dictates, and move into the alien sphere you want to visit.

Sometimes, drawing the sigil in the King's beam is sufficient to open a gate. The landscape visible through one of the open sides of the Temple will change, or the entire Temple will seem to be transported to a new location. If this happens, make use of it, and do not attempt to use the petal as described above.

12. At the gate, or immediately after passing through it, you should meet a guardian or guide. If you do not, wait until one appears before proceeding. Test the being who appears; all such beings will respond positively to the pentagrams of Spirit, and should be able to return the LVX signs without difficulty. Other tests may suggest themselves to you at the moment of the encounter.

Note that while the petal being explored is connected with a Temple of an elemental Tablet, neither the source-sphere nor the guardians need partake of the nature of that element. You are working here with the hidden, non-elemental aspects of the Tablets. If the being chooses to take on a symbolic form, it will generally reflect the nature of the sphere, or a mixture of that sphere with the Earth-sphere.

These beings may at times attempt to test you, or demand that you perform some activity that will further attune you to the alien sphere. Follow these demands as your nature dictates, but do not attempt to force an entry into the sphere. If you find that you cannot in good conscience follow the guardian's demands, then return to your Temple and end the vision. Wait a few days, and then try again. Sometimes a second attempt will not require the same tasks as the first.

13. Allow the guardian to guide your explorations on the first entry into the sphere. They will give you some general information about the sphere, indicate something of its basic structure, and provide you with an assemblage of symbols related to it. In later explorations, you can use this information to explore

without the guide's assistance. Continue the session until the guide indicates he is finished, or you begin to feel strain, fatigue, or signs of mental confusion.

14. Before leaving the guide, he should give you his name. The gematria value of the name should in some way reflect on the nature of the sphere, or the nature of the guide. Additionally, he should give you a talisman, about five inches in diameter. One side of this talisman will show the sigil of the sphere, possibly with some additional detail. The other side of the talisman will show a table, usually having five rows of letters with the top and bottom rows having three letters and the middle rows showing five. Make careful note of the letters shown in this table, and record them when you complete the vision. The guide may suggest some actions to take with the talisman to fix its power permanently.

15. Return to your Temple and erase the sigil from the King's beam to close the gate. Take any suggested actions with the talisman. Pull the altars back within the Temple to close the lotus. Finally, close the Temple as you are wont to do, and end the vision.

Further remarks

It is important that you preserve any talisman given to you in a secure place on the astral plane. The set of directly accessible petals changes gradually over time, following a complex cycle; the petal for a given source-sphere may not be visible when you attempt to make a later visit. You can use the talisman to cause it to temporarily re-appear during its out-of-phase periods. Do this either by wearing the talisman as a lamen and standing in the King's beam, or by simply placing it on the floor of the Temple in the beam.

Further, a physical representation of the talisman will provide an anchor for the energies of the source-sphere, enabling you to achieve a degree of contact with it without the need to return to the Temple.

Even though the letters on the back of the talisman may appear to form "words", the magician should not attempt to speak or vibrate them. The letters actually form a symbolic matrix, in which the relationship of each to all letters surrounding it is important. A linear interpretation of the matrix -- using the letters as words -- cannot express all the necessary relationships present.

Four of the events described in the method above -- the gate, the guardian, the guardian's name, and the talisman are "standard" features of exploring the lotus. These all occurred in my own explorations without expectation or other prompting on my part. They can be expected to appear in some form in most visions of the petals. The beings involved in my explorations say that the talisman in particular is an essential part of any successful vision.

However, it can be expected that there will be exceptions to these rules. These will mostly occur in instances where the sphere or power contacted is not, in fact, alien to our own sphere. Among these may be incidents of contact with other spheres within the solar system, contacts with unusual aspects of the Enochian creation itself, and contacts stemming from alien influences already acting within the Earth's sphere.

As well, since many of these connections are to truly alien spheres, the magician loses most of the means by which the validity of the vision can be judged. The traditional Tree of Life and its correspondences do not apply, nor do the symbols of astrology or the usual human pantheons. The only means remaining is the self-consistency of the information provided in the vision, and it will often take several visits to a

given sphere before the magician has sufficient information to judge in that manner. This being the case, a detached attitude towards the results, a suspension of judgment, becomes very important.

As a general rule, the petals in the ring closest to the Temple will represent sphere that have the highest degree of resonance with our local system. These will thus be the easiest to contact and the easiest to understand. I would recommend that practitioners limit themselves to the three innermost rings of petals for some time before attempting to explore those in rings further out.

The Essential Skills of Magick

Benjamin Rowe

The Three Essential Skills

All effective magick stands on three legs: IMAGINATION, EMOTION, and FEELING; everything else – all the words and gestures, the implements and costumes, the elaborate circles and furniture – serve only to reinforce and focus these three capacities. If any of these three is lacking, then the work is likely to fail; once you are skilled in using all three, you can dispense with practically all the other things people sometimes insist are essential to the practice.

Of the three, EMOTION is the power that drives the whole show; emotion from the guts, and from the heart. I will go even further; it is not just emotion, but *passion* that is the power behind magick. Passion in the sense of an intense desire to be connected to that which you are seeking to invoke; a desire that places no restrictions or limits on the connection, but which is so one-pointed that nothing save that which is sought is included within its focus. And passion in the sense of a boundless enthusiasm for the acts by which you seek to create that connection. Admittedly, this is the ideal case; but the closer you can get to it, even for a few moments, the more likely your work is to be successful.

This passion-for-connection is what creates the *magickal link* between the magician and that which he is invoking; or, if the link already exists, expands it and strengthens it. The emotion literally creates a channel or umbilicus between them, through which energy and knowledge can flow in either direction. The stronger the emotion, the stronger the link becomes; the less energy is lost in side-thoughts and distractions, the stronger the link becomes. Thus a one-pointed focus is most desireable.

But conversely, restrictions the magician places on the connection become constrictions in the link, reducing the potential flow of power through it. If a magician insists that a spiritual force or being manifest itself in a specific way, then it is less likely to appear, or the manifestation with be weaker. But if his desire for connection is *unconditional*, then a response is much more likely, and will be more powerful when it comes. Similarly, if a magician doing a ritual to obtain money desires that money to appear in the form of a cashier's check, he is less likely to obtain it than if he was willing to accept it in any form.

In its highest form, this unconditional passion becomes almost indistinguishable from what is called "Divine Love", which is the closest that one can come (within the worlds of manifestation) to the transcendental state of the Mother aspect of divinity. Passion-for-connection transforms into a state of pure *relationship*, pure Love, in which all distinctions are erased; both the

nature of the magician and the nature of that being invoked disappear, totally lost in the link between them.

Imagination provides the medium (rather, an opening to the medium) through which magick produces its results. The personal imagination seems to blend seamlessly into the astral light, the larger magickal universe; the point at which one becomes the other is impossible to define clearly. An object that begins as a purely internal construct – created and sustained by the imagination of a magician, propelled by the power of emotion – can move out into the astral light and take on a life independent of its creator. It can gather or become a container for magickal power, and act back on its creator (or on others) in ways that are impossible for him to produce through his imagination alone. Conversely, beings and powers operating on levels the magician cannot yet perceive can make themselves known to the him through his receptive imagination, opening his awareness into new realms of experience.

The symbols used in magick are forms that, when created in the imagination, tend to gather specific types of power from the astral light, which are further limited by the intent of the magician. The shape of the container, in effect, determines what can be put into it; the simpler, rigidly geometric forms (such as the pentagram and hexagram) draw relatively pure, fundamental forces; complex symbols – e.g., god-forms – draw correspondingly complex assemblages of forces.

When the magician projects the image of a symbol onto his surroundings, an extended magickal space is created in which the astral light becomes conditioned into conformity with the symbol. The area becomes more attractive to the types of power invoked, more comfortable for magickal beings having the nature represented by the symbol. The world of the powers and the world of the magician then intersect, making interaction possible.

(A detailed series of practices for developing the imagination and creating a general-purpose magickal space can be found in my article *A Short Course in Scrying*. This present paper is aimed towards showing by example how it is used in formal rituals.)

Feeling is the third leg of the tripod, and the final key to success in magick. In order to bring into being the conditions you desire, you must create in yourself the sensations and feelings that the things you have created through your imagination are real, and that *the goal of the operation has already been accomplished*. In the magickal universe, when you act with all your being as if something is already real, it becomes real. This feeling of

reality is the trigger that causes a symbol to move from the imagination into the astral light.

This key to magick is simply stated, but in practice it seems to give the greatest difficulty for most people. The usual culprits are intellectual doubts – "I know I am only imagining this" – and fears of various sorts, e.g., "what if it makes me go crazy?" Both of these have to be ruthlessly eliminated from the magician's consciousness for the duration of the operation. After the work is completely over, you can be as doubtful and fear-ridden as you want; a certain amount of doubt, of critical examination, is healthy and appropriate at that time. But during the work, you must be completely focused on feeling (*not* thinking) that what you create is real.

Some might be concerned that this "believing makes it real" idea is actually a form of self-hypnosis, a way of fooling oneself by reducing the critical faculties. A genuine success in performing the ritual will dispose of this concern. At some point in the work a threshold is crossed; the strength of the invocation produces an even stronger response from somewhere outside yourself. Events in your magickal space take on a life of their own, at least partially independent of your will. And – most significant – they begin to manifest an intensity, richness and texture that it is utterly impossible for you to produce through your imagination alone, no matter how adept you might be in its use. Once this has been experienced even a skeptical mind must grant that the events are "real" in some sense, even if not in the same way as mundane happenings.

So for magick to be successful, EMOTION must push a link outwards into the magickal universe, IMAGINATION must aim it towards the desired goal, and FEELING must affirm the reality of that which is sought. Full success will not come on the first try; for some people, not even on the fiftieth. It takes time to condition the mind to the proper performance of these practices. But once a single success is attained, additional successes follow at more frequent intervals.

The Golden Dawn's Pentagram Ritual

The Pentagram Ritual is an excellent practice-piece for developing proficiency in these three essential skills. Its physical and verbal elements are simple and easily memorized, enabling the student to give most of his attention to the visualizations and the feelings attending them. But for all its simplicity, it is capable of producing profound effects on the consciousness of the magician. Performing it is also of long-term benefit; it purifies and strengthens the magician's magickal body, and increases his general sensitivity to events in the magickal universe.

Oddly, the most frequently referenced descriptions of the Pentagram Ritual make almost no mention of its imagery and feeling components. Perhaps in the Golden Dawn and Crowley's A∴A∴, these were expected to be the subject of verbal instruction, or were simply assumed to be too obvious to mention. Regardless, it was the absence of such descriptions that prompted a student to request the elaborated version of the ritual that follows.

The Pentagram is a symbol whose power is partly innate, and partly a matter of the magician's intent. Its natural tendency (in the astral light) is to attract a dynamic, active mix of the elemental forces; in contrast, the equal-armed cross attracts the same forces but tends to keep them fixed and distinct from each other. But when the Pentagram is used to invoke a specific element, the element is determined largely by the magician's habitual methods of usage and his intent of the moment. There are several methods of encoding the desired element in the way the Pentagram is drawn; all of these are more or less arbitrary, and depend on *consistent use and practice* to be effective.

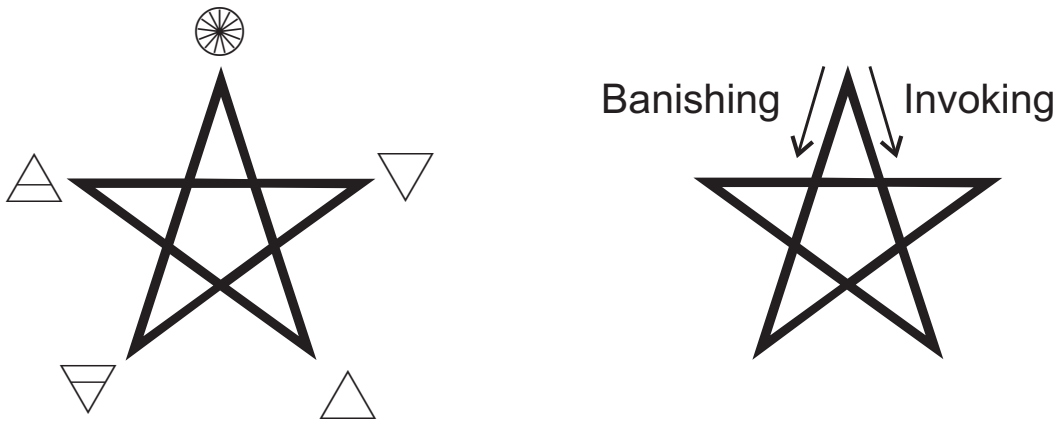


Figure 1.

In modern magickal systems, it is customary to associate the elements with the points of the Pentagram as shown in Figure 1. This set of associations derives from the Golden Dawn, and was intended to reflect the positions of the Elemental Tablets within the "Revised" Great Table of the Enochian magickal system. Had they chosen to use the original version of the Great Table (as would seem more appropriate, from more recent research) a substantially different set of associations would result: Earth would be at the upper right point, Water at the lower right, and Fire at the lower left.

Since the Golden Dawn associations have come into general usage, it seems convenient to stay with them. The method of drawing invoking and banishing Pentagrams is also arbitrary, and in this case, the Golden Dawn used a method that is cumbersome, difficult to remember, and contains an undesirable dualism. To replace it, I recommend the method used by the Aurum Solis, which is simple and self-consistent. To draw an invoking Pentagram, draw clockwise from the point associated with the desired element; to draw a banishing Pentagram, draw counterclockwise from the same point.

In the Golden Dawn version of the ritual, the magician is instructed to draw a pentagram of Earth in every quarter. The theory behind this was that the element of Earth serves as container or receptacle for the other three elements. This idea seems to derive from an old interpretation in which Fire, Water, and Air were the true elements, and Earth merely something on which they acted. I feel it more appropriate to use the pentagram of Spirit. Spirit contains all the other elements within itself on an equal basis, and facilitates the transformations between them that make possible activity and life in the manifest world; it is more truly "generic".

The Lesser Ritual of the Pentagram

The Opening.

1. Stand in the center of the circle, feet together, facing east. Using your thumb, touch the center of your forehead, and vibrate "**Ateh**."

   As you say "Ateh," imagine a beam of light coming down from the heavens, and forming a sphere or dome of brilliant white light, about nine inches across, above your head.

   Note: Wherever a glowing sphere, column, or line is mentioned it should appear like a neon light, transparent or translucent with every point of its interior emanating light. Your body should be perfectly "transparent" to all these images; that is, the lines and column should pass through your body without being hindered by it in any way.

2. Still using your thumb, gesture slowly down the centerline of your body until your thumb is pointing at the ground between your feet.

   As your gesture moves downwards, imagine a column of white light about 3 inches thick, descending from the sphere through the center of your body at the same rate of speed (as if you were "drawing" the column with your gesture). Feel the column as being filled with a vibrating energy that sets up a sympathetic vibration in your body wherever it passes.

   Vibrate "**Malkuth**."

   Imagine the column of light descending into the ground below your feet. Once there, it anchors itself in place and forms another ball of light; this ball starts out a dark red, but quickly becomes brighter and whiter as more energy feeds into it.

3. Touch your right arm at the level of your heart and vibrate "**ve-Geburah**."

   Imagine a small sphere of light forming where you touch.

   Move your hand horizontally to the same point on your left arm and vibrate "**ve-Gedulah**."

   As you move your hand, imagine another line of white light being traced horizontally through the center of your body, intersecting the vertical column about where your heart is. When the line reaches your left arm, imagine another small ball of light forming there. Then imagine a flow of energy

back and forth between them. Feel that energy as it passes through your body, and begins to produce a tingling sensation in your heart.

4. Make a clockwise circle about 6" across around your heart. Vibrate "**le-Olahm**."

   As soon as you complete this circle, imagine a big pink rose blooming inside it, with its stem at the intersection of the horizontal and vertical lines of the cross. Feel the movements of its petals in your heart as it unfolds. When it is completely unfolded, imagine a rose-pink radiance being emitted from it in all directions. This radiance expands until it completely encloses the cross and your body.

5. Vibrate "**Amen**."

   Bring your arms down to your sides, relax as much as you can while still standing straight, and take a few moments to appreciate and feel everything that you have visualized so far. You should generate in yourself a sense of satisfaction with what you have done so far, and joy in the result.

6. Let the above visualizations fade. Don't try to "erase" them, just stop giving attention to their maintenance. If they continue to exist without any effort on your part, that's fine. If they disappear, that's fine, too.

Main Ceremony.

7. Advance to the east point of the circle. Draw a large pentagram with your wand, or with the pointed fingers of your hand.

   The lines of all the pentagrams, and the circle connecting them, should be seen in a blue-white color. They should have a perceptible, three-dimensional thickness, at least equal to that of a clothesline or thin rope.

   Make a stabbing gesture at the center of the pentagram with wand or hand, and vibrate "**Yahweh**."

   As you vibrate the name, imagine the inside of the pentagram becoming an open window into the Realms of Air. Beyond the window, you should imagine some landscape that seems Airy to you. One image works especially well for me: the view from a Tuscan hill town, the sky an almost painfully brilliant blue, creating a dome so vast and seemingly deep that it dwarfs all the human and natural features of the landscape into insignificance. The "Big Sky" of the American Plains is a similar image. Whatever, you should feel that the landscape is filled to overflowing with the force of Air, vast in

extent, all-penetrating, and etherial. Imagine that this realm extends to infinity in the direction you are facing.

Once you have the landscape firmly visualized, imagine a cool wind blowing into your circle through the pentagram. Feel the wind filling up the circle and blowing through your body and soul, leaving no part of you untouched. It blows out and replaces the impure Airy elements of your own nature with pure Airy power. Keep feeling this wind until you feel cleaned out and filled with Airy power.

Note: If you are banishing, you should next feel the power sweeping out of yourself and the circle, back through the pentagram. After which you should imagine the "window" closing again. Same for all the following quarters.

Take a few moments to stop and appreciate whatever degree of Airyness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings. At first they will fade, but with continued practice you will find that a residual feeling of the element will remain in the circle throughout the rest of the ceremony.

8. Move clockwise around the circle until you come to the south. Starting at the center of the eastern pentagram, draw a blue-white line as you go. Face the south and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate "**Adonai**."

   Imagine the pentagram opening into the Realms of Fire. The landscape you choose should present a feeling of intense, radiant heat, like that you feel on your face from the Sun, only sourceless and omnidirectional. An appropriate image might be Death Valley at noon, with shimmering waves of heat filling space in all directions. Or the surface of the Sun -- ultimate, incandescent heat. The landscape should feel full to bursting with the power of the element, and feel like it extends to infinity in the direction you are facing.

   When the landscape has been firmly established, feel the heat rushing into your circle through the pentagram. Feel it filling the circle and yourself, burning out any impurities and totally consuming them, then replacing them with pure Fiery force. Continue until you feel completely purified by the Fire and filled with its force.

   Take a few moments to stop and appreciate whatever degree of Fieryness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings.

9. Move clockwise to the west, drawing a segment of the circle as you go. Face the west, and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate "**Eheieh**."

   Imagine the pentagram becoming a window into the Realms of Water. Imagine a watery landscape. I use either an infinite region filled with water of a deep, almost violet blue color; or an underwater view of a reef with plenty of fish and plant life, and waves crossing the surface overhead.

   With the landscape visualized, imagine Water gushing into the circle and yourself, dissolving any impurities and diluting them into nothingness, replacing them with its own pure power. Keep feeling this until you feel clean and totally filled with Water.

   Pause to appreciate the Watery element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

10. Move clockwise to the north, drawing the circle as you go. Face the north, draw a large pentagram. Make the stabbing gesture at the center of the pentagram and vibrate "**AGLA**."

    Imagine the pentagram becoming a window into the Realms of Earth, beyond which you can see some landscape that seems supremely "Earthy" to you. I use either a soft, warm darkness of infinite extent; a cave with ancient paintings on the walls; or cultivated land with all sorts of food-crops growing. The emphasis should be on the fertility *and potential for life hidden in the darkness of the Earth, rather than the view of Earth as cold, sterile stone.*

    Imagine the Earthy power moving through the pentagram, filling up the circle and penetrating your body, making any impurities so inert and heavy that they fall downwards out of your body, to be replaced by a pure earth force. Keep feeling this until you feel clean and totally filled with Earth.

    As in the preceding quarters, pause to appreciate the Earthy element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

11. Complete the circle by returning clockwise to the east, drawing the line as you go. Return to the center of the circle and face east.

    Standing in the center of the circle, try to see all four landscapes at once, and feel the power of all four elements focused on you through the pentagrams.

12. Say: "**Before me stands Raphael; behind me stands Gabriel; on my right hand is Michael; on my left hand is Auriel**." The names of the archangels should be vibrated.

    The angels should be imagined appearing as their names are vibrated. Each should be seen as an immense figure on the horizon beyond the landscape in their quarter. You should have a definite sense of them as sapient, self-aware beings of great power, come to aid you in your work. The landscapes represent the natural, non-sapient force of the elements; the archangels represent the divine powers that rule and direct those elements.

    The archangels should have some form that signifies – in your mind – their rulership over their elements. I see them as figures in robes the color of their elements. Raphael has blond hair that moves in an invisible breeze; he holds a fan or dagger in his right hand pointed towards you. His face has an aquiline cast. Gabriel has dark hair with a bluish cast, dark skin, and holds a silver cup towards you. His robes seem to move in an invisible current. Michael has hair and eyes like flames, a slightly fox-like cast to his face, and his robes seem to be made of woven threads of fire. He holds a flaming sword pointed towards you. Auriel wears black or green robes. His face is rounded, and of a nut-brown color. He holds a disk-like pantacle with one face pointed towards you.

    Imagine each of the archangels sending a benediction to you through his weapon.

13. Stand with your arms stretched out to the sides, and feet apart. Say: "**About me flame the pentagrams...**"

    See the four pentagrams and the lines connecting them suddenly flaring to an intense brightness around you. As they do so, imagine a fifth, equally bright pentagram forming about your body, its points congruent with your head, hands, and feet. Remember that the pentagram signifies rulership of the Spirit over the four elements, and that by identifying it you are claiming that rulership for yourself. Try to feel yourself as Spirit, connected to the four elements, but also above them.

    Say: "**...and in the column shines the six-rayed star!**"

    Your mood as you say these words should be one of triumph and exultation, a sense of complete success in the endeavor of invoking the elements.

    Imagine a large golden hexagram, the same width as your circle, forming in the air above you. Rays of power shine radially outwards from each of its

points. The lowest point of the hexagram is congruent with the highest point of the pentagram previously visualized.

The hexagram signifies the planetary or "heavenly" realms that are above the worlds of the elements. Elemental Spirit is a summation or concentration of these heavenly forces. By claiming the power of the elemental Spirit, you are also declaring your freedom from the rule of the mundane world, and claiming the right to enter into and work in those higher realms.

The Response.

14. At this point, the invocation is effectively complete. You have finished setting up the conditions for a response from the astral light; now you must give that response a chance to occur. This is an utterly vital part of any invocation you will ever do; you may get some response while performing the ritual, but the most important, the most vital, revealing, and consciousness-expanding part of the response nearly always takes place in the quiet time after the active work has ended.

    You should now cease all active visualizations, and assume a relaxed, comfortable position, standing or sitting. Silently open yourself to the forces you have invoked, *listen* for them with your mind, your body, and your aura. Don't *do* anything, and don't *think* about doing anything for a time; just absorb your magickal environment as passively as a "couch potato" watching TV.

    When it seems, after a while, as if everything that is going to occur has occurred, do the ceremonial closing to complete the session.

The Closing

15. Repeat the "Cabalistic Cross" from steps 1 through 6.

A Ritual of the Heptagram

by Benjamin Rowe

A Ritual of the Heptagram

1:

The magickal circle has the Heptagram inscribed, with its points touching the circle. Topmost point directed east. Glyphs of the planets or other appropriate sigillia should be drawn within the angles of the Heptagram. For invocations, the lotus wand or a planetary wand should be used. Either wand or the sword may be used for banishings.

2:

Circumambulate the magickal circle with the magickal weapon directed outwards.

Make the sign of Osiris Risen. Recite:

I, R, N, I

Yod, Resh, Nun, Yod

Isis, Horus, Set, Thoth

The linking of the Earth with the Stars!

Isis - Nature, the Fullness of Earth! Horus - Warrior, the Triumph of Sol! Set - Apostate, Seed of Rebellion! Thoth - Perfection, Uniting them all!

3:

Go to first point of Heptagram, draw the Heptagram of Saturn, invoking: ShBThAI, unmoving, horizon of perception, by IHVH ALHIM I invoke you!. Go clockwise following the lines of the Heptagram, drawing the Heptagrams of the planets and invoking the divine names & planets in this order:

4th point:

ShMSh, thou Sun, by IHVH ALVH VDOTh I invoke you!

7th point:

LBNH, whiteness in night, ShDI AL ChI enlivens you!

3rd point:

MADIM, ruler of forces, by ALHIM GBVR I invoke you!

6th point:

KVKB, fleet star, ALHIM TzBAVTh moves you!

2nd point:

TzDQ, righteous one, by AL I invoke you!

5th point:

NVGH, brightness of morning, IHVH TzBAVTh is your god! Complete the hexagram by returning to the first point. 4:

Return to the center of the circle, face east. Recite:

Isis - Nature, the Fullness of Earth!

Horus - Warrior, the Triumph of Sol! Set - Nay-Sayer, Seed of Rebellion! Thoth - Perfection, Uniting them All!

Make the sign of Osiris Risen.

Symbolism and Visualizations.

1: This brief ritual was designed as a general planetary invocation and banishing, to be used when invoking the Heptarchic Royalty and the angels of the Table of the 49 Good Angels. The symbolism of these divine beings is based on the number seven rather than six, with Sol being treated as one among equals, instead of being given a place of primacy. The ritual can also be used as a substitute for the Hexagram Ritual in other, non-Heptarchic workings.

The preferred form of the Heptagram is the G.D. version. Going clockwise from the topmost point, the planets are attributed to the points in the order of their apparent rate of motion, from slowest to fastest. This is identical with the order of their corresponding sephiroth in the Tree of Life. I use this ordering because when the Heptagram is drawn, the planets' points are touched in the order of the days of the week. Thus this version of the Heptagram embodies both macrocosmic and microcosmic aspects of the

planetary powers.

The orientation of Heptagram inscribed in the magickal circle is arbitrary. One can make valid arguments for several different orientations, and the magician should use the orientation that fits his own preferences.

To draw the invoking heptagram of a planet, start at the point attributed to the planet and move clockwise. The banishing Heptagram is drawn by starting at the same point and going counter-clockwise. The glyph of the planet is drawn in the center of the completed Heptagram.

2: Points 2 and 3 of this ritual describe a complete cycle. Point 2 represents the raising of the Earth to the stars by expansion of the elementally-based formula of INRI/IRNI to include the entire Tree of Life. Point 3 represents the response of the macrocosmos being fixed in matter.

The spoken portion of point 2 is a revision of the G.D. Hexagram ritual and the keyword INRI to conform with an initiatory system shown to me by the Enochian spirits. This system is described in the chapbook Enochian Temples and the related papers in the Archives. Readers interested in the fine details of the system should consult those documents. Briefly, this system divides the Tree of Life into four sections instead of the three major divisions of the G.D. system, and views initiation as a more dynamic process than the G.D. does. The four stages are:

Isis - Lunar-planetary stage. Corresponds to the Outer Order of the G.D. system. Elemental Earth, astrological Virgo.

Horus - Solar-planetary stage. Corresponds to the transitional grades between the Outer Order and the Order of the Rose Cross, the grade of Adeptus Minor, and the paths between that grade and the full Adept grades. Elemental fire, astrologically Sol/Aries.

Set - Solar-systemic stage. Corresponds to the full Adept grades, and the paths connecting these grades with the grades of Magister Templi and Magus. Elemental water, astrologically Scorpio.

Thoth or Nepthys - Cosmic stage. Corresponds to the "Secret Chiefs" of the G.D., or the Order of the A.A. in Crowley's system. Normally Thoth is attributed to the last I of IRNI as ruler of the Sphere of the Fixed Stars. In this ritual Nepthys, in her aspect as a goddess of perfection, is substituted to maintain a balance between the masculine and feminine forces. Elemental Air, astrologically Mercury / Aquarius (Thoth) or Libra (Nepthys).

Thelemic magicians might want to consider the correspondence between these four gods and the thelemic quadruplicity of Babalon, Horus, Hadit, and Nuit. There is also a strong correspondence between the IRNI formula and the fixed zodiacal signs of Taurus, Leo, Scorpio, and Aquarius.

The ritual begins with the sign of Osiris because it is Osiris, humanity, that passes through these four stages of initiation. The sign of Osiris Risen is used instead of Osiris Slain because Man must have conquered the worlds of the elements and become the Pentagram before he can enter into the purely planetary realms. The magician affirms that he has accomplished this task by giving the sign.

The first three spoken lines are an abstract analysis of the keyword, along the same lines as the G.D. Hexagram Ritual. The next line celebrates both action of the IRNI formula and the purpose of the ritual. IRNI links the Earth with the stars by encompassing the Tree. The ceremony links the Earth with the stars because the sephiroth with planetary attributes lie between Malkuth and Chokmah, sphere of the

fixed stars. The line also links the abstract preceding three lines with the concrete and qualitative descriptions of the following four lines, to make the holy seven that is the basis of the ritual.

The final four lines describe the attributes of the four initiatory stages and the corresponding parts of the Tree through commemoration of the relevant characteristics of the gods. As these lines are recited, the gods should be visualized at the four quarters, in backgrounds suggestive of the qualities mentioned. For instance, Isis could be seen standing amidst lush vegetation, Horus standing above a battlefield strewn with the bodies of his enemies, etc.

3: In invoking the planets, the lines of the Heptagram are followed in order to tie the planetary powers to the Earth. Invoking each point in order clockwise does not seem to produce as stable a manifestation. The large Heptagram within the circle can be viewed as the Heptagram of Earth, and the invoked powers as its sub-aspects. The magickal image of the planet or its sephira should be visualized standing beyond each Heptagram after it is drawn.

The invocation of the planets uses the Hebrew planet names and god-names. The English following each planet's name is a loose translation of the Hebrew inserted purely for emphasis. The variations in phrasing in the invocations of Luna, Mercury, and Venus ("enlivens you", "moves you", "is your god") are a cabalistic pun on the old Theosophical phrase concerning the worlds in which the uninitiated man "Lives, and moves, and has his being". The sephiroth corresponding to these planets are the cabalistic equivalents of the Theosophical worlds.

The planet names are used first, to emphasize that the planets are not merely points of light in the sky expressing the Assiatic aspect of cosmic forces, but the bodies of beings expressing themselves in all four worlds; beings whose power and nature qualifies them as gods in their own right.

Our magickal conception of the universe should always conform to the known facts of physical reality. Prior to the advent of space travel, our subjective experience of the planets as moving points of light was more or less in conformance with the limited objective view. But telecommunications and space probes have now provided us with a clearer perspective on their true nature. The subjective experience is now shown to be only a product of our relative locations in space.

But while the new objective view invalidates the naive subjective view of the planets, it actually enhances the magickal view of their natures. Each of the known planets has at least one outstanding physical characteristic that is a perfect correspondence to the traditional magickal view of its nature and powers. For instance, Saturn's rings are a graphic symbol of its restrictive and limiting nature. Mars' surface is covered with iron, the traditional metal of the planet. Mars also has the largest volcano in the solar system, an order of magnitude larger than any on Earth, confirming the traditional violence of its nature.

A similar alteration must be made in our view of the Earth. She is still the sphere of the Elements - nowhere else in the solar system are they as active as here. Her place as the life-holder is also still secure. But the traditional magickal view of the Earth as the material pole of the matter-spirit duality has to be modified.

Our space explorations have shown that matter is much the same elsewhere in the solar system as it is here. There is no reason to think that this sameness can not be extended to the rest of the universe. The Earth is in no way more "material" than any other place. Our perception of the Earth as different in some way from the rest of the universe is purely subjective, and completely relative.

Further, matter itself has proven to be much different from the naive subjective view. Beneath its seeming palpability is another world of sub-atomic particles; and the further scientists delve into that smaller world, the more it seems that there might be an even smaller world, and smaller worlds yet beyond that one.

The same is true in the physical macrocosm. We have pushed our conception of the universe to the theoretical limits of direct knowledge, but our knowledge and the very structure of our conception is beginning to demand that we conceive that universe as being but a limited, relatively local phenomenon, a bubble in some meta-universal stream of activity.

So our view of the physical universe is proving to be only a slice, a range of phenomena in a continuum whose true limits are beyond our perception, perhaps beyond our ability to conceive. Following the law of correspondences the subjective spirit-matter duality described by the Tree of Life must also be seen as a section of a larger continuum; beyond the horizon of our perception in both the spiritual and material directions must exist other realms as yet unperceived. Neither Malkuth nor Kether is an absolute limit to existence, but both are merely the horizon beyond which we can not presently see. Malkuth may be seen as the Kether of some sub-microcosmic Tree, and Kether the Malkuth of a larger Tree.

Under this conception, we must abandon the idea of the Earth being irrevocably tied to Malkuth. Viewed from the spatial perspective she actually encloses the elements, and the life she holds, within herself. Therefore she is properly placed in Binah. Under this same conception Saturn, representing limitation, the "horizon" beyond which we can not see but only speculate, can be taken out of Binah and more properly placed in Malkuth.

The astrological characters of the two planets have always supported such a move -- a fact that has been indirectly recognized by many writers as early as the Golden Dawn era. There is no obvious reason why the change has not been proposed formally before now. Perhaps it is the fact that the Hebrew divine names are the only truly effective means of evocation that has been available, and the Hebrew system is based entirely on the naive, subjective view in which the Earth was an infinite expanse of stone totally separated from the ethereal realms above. The only system of comparable effectiveness, the Enochian system, as yet lacks a framework for invoking the powers of the planets themselves, though the Heptarchy provides an avenue to those powers through angelic intermediaries.

Comments to Al Billings, memoria@memoria.com

A Short Course in Scrying

Benjamin Rowe

Introduction

This paper was written in response to requests by participants of the "enochian-l" and "Praxis" internet discussion groups; it first appeared as a series of posts on those groups in early 1997. The current version has been slightly rewritten to enhance the clarity of the presentation, and to include a small amount of additional material.

The techniques described herein are adaptations of techniques I learned from two sources. The first of these is Mr. Brian D., who taught me the basic method many years ago. The second is Mr. Paul Solomon and his group, the Fellowship of the Inner Light, who had transformed that method into the foundation of their system of spiritual work.

Special thanks also to the "secret chiefs" of the Fellowship, for their direct and effective contribution to my work at a critical point. Some debts can never be repaid; the best that can be done is to pass on what was given.

Chapter 1.
Preliminary Considerations

To begin, the reader should understand that scrying is as much a learned skill as is reading or ice-skating. Persistent practice is necessary to teach the nervous system how to do it, even where the person has some innate talent. And as with other learned skills, there is a learning curve. At first there will be a long period when you don't seem to be making any significant progress. Then things will suddenly fall together and your practice will improve markedly in a short period, before leveling off again at something close to your highest level of skill.

It is best to expect a learning period of several months; don't expect quick results. It is likely that you will have occasional sessions where things work much better than usual. Don't be too encouraged by these, as it is likely that you will fall back to a lower level in the next session. When an improvement lasts for a week or more, you are justified in judging it a genuine advance.

Before getting to skrying techniques as such, I want to discuss the various kinds of distractions that can cause trouble for beginners, and suggest some solutions. Distractions can be generally classified in three types:

- Physical distractions. E.g., itches, muscle aches and twitches, etc.
- External distractions. House and street noises, other residents of your home, etc.
- Mental distractions. The internal "chatter" that we are all prone to.

Four of the traditional practices of yoga are intended to reduce and eliminate such distractions. Asana and (to a small extent) pranayama deal with physical distractions; pratyahara with external distractions, and dharana with mental distractions. These high-discipline practices are more than most people will need for our current purposes; perfection isn't necessary, just something "good enough". But those who find they do need more than the simple techniques described here may wish to look into them.

One tradition of asana practice seeks to eliminate physical distractions by training the body to remain in a single posture for long periods of time. The muscles are trained to maintain a state of tension such that the body remains locked into the chosen posture. The lack of movement reduces the intensity of the body's sensory signals to the brain. That is to say, repetitive, unchanging signals are completely processed at the pre-conscious level and are never brought to the attention of the conscious mind. Unfortunately, the traditional practice usually produces extreme pain for a long period before the muscles are trained to a given posture.

The same effect can be produced without the painful intermediate stage by achieving a state of profound physical relaxation. The nervous system doesn't care

why it is getting repetitive signals from the body, but only that it is so. Lack of movement engendered by relaxation is just as good at producing such signals as is lack of movement produced by muscle locking.

The practitioner should begin by choosing a comfortable posture that can be maintained without muscular tension. A sitting posture is recommended over a supine position, since relaxing while lying down easily leads to sleep. I preferred to sit cross-legged on a bed, with my back supported by a pillow against the wall. A high-backed easy chair is as good. All that matters is that you can be perfectly relaxed in the position without falling over.

A certain type of breathing can help promote relaxation. Take a deep gulp of air through your mouth, breathing from the belly; don't strain to take in the maximum. Hold it as long as is comfortable, and then release it, allowing the weight of your ribs and the natural tension of your diaphragm to push the air out of your lungs without forcing it. Relax for a moment at the end of the breath. Repeat for one minute, or until you start to feel dizzy. You will find that as you release the breath, all your muscles have a tendency to loosen. (This type of breathing is, perhaps not coincidentally, identical to the way one tokes a joint of marijuana.)

Once you are comfortable and have done the breathing, begin to work at relaxing each muscle in your body individually. Start with the scalp and face, and work your way down the body, working outwards from the spine at each level. Complete relaxation of any muscle will be accompanied by a pleasant "melting" sensation; try to make your whole body feel as if it has melted into a puddle of warm pudding.

By the time you have reached your feet, you will probably find that your face and scalp muscles have tensed up again, just from your concentration on the task. Start again at the top and work your way down, repeating as often as needed to get to a state of complete relaxation. When the physical relaxation is complete, try to extend it to the inside of your head as well, letting your awareness float in a warm internal glow.

While this exercise is simple and easily mastered, it is very important. Most of the other forms of distraction that practitioners encounter are accompanied by tension reactions in some part of the body. An extreme example is the "startle" reaction, in which some small noise triggers a state of high alert in your body; your heart suddenly jumps and increases its rate of beating, and every muscle in the body suddenly tenses. The parts of the mind responsible for these reactions and distractions are often not directly accessible to consciousness; but since body and mind influence each other, you can begin to subvert and eliminate the reactions by eliminating their physical manifestations.

The other aspect of controlling distractions is to understand the nature of the human mind. Each of us is not a single being, but a multitude. Our minds are composed of many "sub-minds", each with its own special functions. Some of these

(the visual sub-minds, for instance) are so intimately connected with our consciousness that we never notice their functioning unless something goes seriously wrong. Others act with greater independence. But while they are not accessible in the same way that, e.g., the language forming parts of the mind are, there is communication back and forth between them, and between them and the conscious mind.

The conscious self, the part of the mind that calls itself "I", is supposed to function as a mediator, arbiter, synthesizer and director between these other aspects of our being. Its function is to take the results of their work, compare and evaluate them, make use of them to act in the world, and direct their future work on the basis of the results obtained. When there are conflicts between different sub-minds, the conscious self is supposed to "keep the peace" by balancing their respective needs and viewpoints.

Unfortunately, human evolution is not yet at the point where the consciousness automatically functions in the best way possible. The capability for it to do so is there, but it requires training and experience to develop its proper relationship to the other sub-minds. Lacking that training, we too often end up acting as censors and tyrants rather than mediators, suppressing troublesome messages from these parts rather than dealing with them. And as often as they are suppressed, they leak up through some other channel, producing distractions and what Crowley called "breaks" in one's practice.

The key to permanently relieving both physical and mental distractions is to deal with them in the right way, immediately, as you become aware that they are occurring. You have to re-condition yourself into the desired response while the distracting sensations or thoughts are still present in your mind, and the physical tensions are still in your body. The sub-minds aren't particularly time-conscious; they understand what is happening "now" much better than events in the past or future.

Once you have achieved a state of physical relaxation, try just sitting in the relaxed state, with your mind not focused on any particular thing and with no intention of doing anything else for a while. It is a sure bet that after a few minutes, some part of your mind will take the opportunity to bring its own concerns to the surface, and you will start talking to yourself mentally about whatever it is concerned with.

As soon as you realize you are following some line of thought, stop and assess your body's state. Do the relaxation exercises until you are back in a completely relaxed condition. Then imagine that you are extending that relaxation to the part of your mind that brought up the thoughts you were thinking. Imagine that part enveloped and permeated by a warm, melting glow, while simultaneously you talk to it, telling it: "Relax, be still, there is nothing you need to do right now." Successful relaxation of a sub-mind through this procedure will produce a sensation of a sudden, mildly pleasurable energy-release in some part of your brain, sometimes accompanied by a sensation of "clearness".

It is likely that by the time you get one sub-mind quieted -- or even while you are still working on it -- another part will pop up with a different thought-train. Keep working on the first instance and ignore the new one. Don't be concerned if you don't get to everything that comes along during this practice; the things you miss are certain to show up again at a later time. Do one thing at a time and don't jump around. If you forget what you are doing somewhere in the middle of things, just start over with the relaxation exercises, and unfocusing your attention.

This same technique can be applied to external disturbances. The only difference is that when telling the disturbed sub-mind to relax, you tell it that the noise or other distraction is unimportant and not worth attention.

The Fellowship of the Inner Light teaches a slight variation on this method, which some people may prefer. They use a particular biblical (?) phrase when speaking to the sub-minds; it is almost a mantra in their version of this practice. The phrase is: "Be still, and know that I Am god." The intent of this usage is to assert the conscious self's rightful place as director and decision-maker, while at the same time acknowledging the existence of the sub-minds as quasi-separate entities.

And rather than just sitting with one's attention unfocused, they prefer that the practitioner use a mantra: "Eheieh", meaning "I am", the highest name of God in the Hebrew cabala. The mantra should be spoken internally, in a relaxed and casual manner; i.e., whenever the practitioner happens to think of it, rather than in steady repetition. I personally find that the use of a mantra tends to produce tensions rather than alleviate them, but this may not be the case for others.

Continued use of this simple practice will, over time, result in a profound reduction in the amount of verbal "noise" your mind produces, and make it substantially easier to concentrate on the visual images of the "magickal space" techniques to be described in the next section. You don't have to be proficient at this before going on to create a magickal space; the two efforts can be done in parallel, with each reinforcing the other.

Chapter 2.
Creating a magickal space

The foundation of all magickal work is the imagination. The part of the mind that creates images serves as a meeting ground between the conscious mind, the unconscious parts of our being, and the magickal universe at large. Visual symbols are the primary means by which meaning is communicated in the magickal worlds. The more flexible you make your imagination, the more effective your magickal work can be.

The best exercise I know of for developing the imagination is called "creating a refuge" or "creating a magickal space". I first learned the technique from a Vietnam War veteran. He said that the U.S. Army Special Forces taught it as a means of maintaining a sense of privacy, personal integrity, and personal space under conditions -- as in Viet Cong POW camps -- where these things would be deliberately denied to him by his enemies. When I encountered the Fellowship of the Inner Light a few years later, I found that they were teaching essentially the same technique for purposes of self-mastery and spiritual development.

Once you become practiced in the method it requires no special physical place; it is completely "portable" and can be done anywhere you can sit and relax for a moment. I have used it effectively in many "un-magickal" environments; e.g., a crowded government office, a busy commercial hotel, and in the middle of the Las Vegas COMDEX show.

The basic idea is very simple. You make up an imaginary world that you would enjoy being in, and then you imagine yourself walking around in this world. Not much different, in principle, than what people do in any ordinary daydream. But here the idea is to work for consistency, so that it appears the same every time you enter it, and to continually add details to it. With practice and familiarity this imaginary world will begin to take on a sense of being a "real" place, not real in the same way as the physical world, but having permanence and a separate existence nonetheless.

For purposes of illustration, I am going to describe one of my own magickal spaces, one that I no longer use. It is important to understand that at every step, the images you use should be those that feel right to *you*; this is to be your own private space and its contents should always come out of yourself and be meaningful to you. Your space may resemble mine in some aspects; if so, that is all right. More likely it will not, and that too is perfectly appropriate.

The steps described here should be done sequentially, but you do not have to be perfect at any step before going on to the next. Right from the beginning, you can work on several steps in a single session. However, in any given session most of your attention should be given to the earliest steps in whatever group you are

working on. As each step becomes more familiar it will take less practice to reach a satisfactory level and you can naturally give more attention to the next.

Establish the boundaries

Until your magickal space is well established, you should begin every session by affirming its invulnerability. Imagine that your space is invisible to any being but yourself, and is impenetrable by any force or person without your express, conscious permission. Think up an image of your space's boundaries that reflects these ideas. I imagine my magickal spaces as "pocket universes" that, seen from the outside, are so tiny as to be lost in the immensity of our own universe; seen from inside, they are as big as I want or need them to be. Other people I know of imagine theirs as surrounded by an adamantine shell, or by a science-fiction force field that "bends" all forces so that they bypass it.

Once you have the boundary of your space established, imagine yourself inside it. As you enter into it, feel all the pressures and demands of your daily life being locked out behind you, unable to follow you in. Imagine that they became completely disconnected from you at the moment you entered your space. They are not trying to force their way in; they can not even sense your space or yourself inside it and are drifting away without finding anything to attach to. Feel yourself to be totally safe, totally free of any connection to the mundane world.

This matter of feeling safe is very important. As in the relaxation exercises, the feelings you generate are the way you tell the unconscious parts of yourself, the "sub-minds", what to believe and how to act. As far as they are concerned, what you feel is what is real; tell them something often enough, and they will begin to cooperate in making it so, to an extent you could not manage with your conscious resources. If you feel safe and free from pressure in your magickal space, then in a short time you will actually *be* safe and free there.

Create the landscape.

Once you have established a secure space, take some time to think about the general layout of your world. Decide on the major features of the landscape, what sorts of buildings or other structures you want. Make a mental map of the areas in your world that you will want to visit most often. Once you decide on these major features, they should not change.

A few ground rules for inventing your world:

- You should keep the contents of your world absolutely private. Do not speak of them to anyone, and do not write them down anywhere. This first world is going to be your secret refuge and workplace, and much of its protection comes from no one knowing what it is like. Once you have

the technique down, you can build other magickal spaces for public purposes.

- Make your world much bigger than you could maintain by conscious use of your imagination. Create as many detailed areas as you want, but surround these with large regions whose landscape is only known in a general way, and whose specific content is unknown. These allow room for expansion, and for the "surprise me" exercises later on in this paper.
- Make the world a place where you feel comfortable and safe, so that it reinforces the impressions established in the previous step, and make it a place where you can have fun.
- You can populate your world if you wish, but DO NOT, under any circumstances, use images of living people in your world. For some time, all of the contents of your world will be a reflection of yourself in one way or another. There is a possibility that images of people will be "taken over" by some unconscious part of your mind as a vehicle of expression. If you use images of real people, the behavior of the image may carry over into your relationships with the real person, with ill effect.

Begin to build your world by picking one location within your "map" of it, and imagine yourself standing at that spot. Fix the relationships between various landmarks in your mind, and see them surrounding you at the proper angles and distances. Fill in the details to the degree that you would actually be able to see if you were standing at a similar spot in the real world.

For example, one of my magickal spaces has a landscape of hills and ravines covered by a thick forest like pre-colonial America. The central area contains a rather utilitarian castle on a low bluff overlooking a large river meadow. A small tame river meanders along one edge of the meadow. Various outbuildings and special-purpose areas are dispersed in clearings in the nearby forest.

I began to build this world by imagining myself standing in the meadow, looking north. I can see the green grasses, small colorful wildflowers, and an occasional cowpie nearby. Animal paths wander about, and a more direct human-made path goes from the bluff to the river. The bluff appears to be made of flaky granite, and the castle is right on the brink of it; a couple of winters' worth of erosion to the bluff might undermine the nearest wall. I can only see all of one castle wall from this position, and part of another; I can just barely see the top of a tower above the wall. All of the walls are made of dressed gray stone without mortar. Below the castle a tunnel or gate is cut into the bluff at the meadow level.

Turning to the east, I see that the bluff gradually reduces in height towards the south, coming down to the meadow somewhat south of my current position. I can see the end of a dirt road where it curves off the bluff and into the meadow. More forest rising behind the road implies that the ground beyond is higher. I know from my "map" that there is an area of grassland a mile or two in that direction.

Looking south I see that the river continues in that direction, and passes through a cut in the hills several miles away. Sunlight glares off the entire length of the river in that direction; a haze prevents me from seeing anything beyond the gap.

Looking west, I see that the river is fairly shallow at this point; small ripples cover its surface as if it were flowing over a gravel bar. The forest beyond it is edged with undergrowth, mostly honeysuckle bushes, which has been tramped down in places as if by animals coming for water. Paths leading into the forest quickly disappear into the shadows of the trees.

You do not need to fill in all the details of the scene consciously; in fact, it is better to encourage your imagination fill in many of the details by itself. Give it the general outline and let it show you what you should see in such a location. E.g., instead of trying to imagine each blade of grass and wildflower in the meadow, I would let my unconscious do so. If I liked what it did, I would send it a feeling of approval; if I didn't like it, I would tell it to try again, and turn away for a moment to let it change things.

Once you have the view from a particular location fixed fairly well, move to other nearby locations -- twenty to thirty yards away, for outdoor locations -- and imagine what things would look like from this new position. What does the changed perspective reveal that was hidden before? What was unseen from the previous location that can be seen now? (Note that perspective in magickal space is never quite the same as it is in the physical world, though the difference is hard to quantify; you will not be able to make things appear in precisely the way you see natural objects.)

Keep moving to new locations and build up an image of the scene as it would be seen at each one, until you have a good sense of the place as an actual "space". In the example space, I spent some time going to various positions in the meadow, noting that less of the castle was visible close to the bluff, more of it from farther away; noting the colored gravel in the riverbed, and how it made a ford across the river, etc. Then I went up to the castle and looked outward from positions on every side of it, seeing the wider landscape, filling in the positions of various known places in the forest, deciding how far the grasslands extended behind the castle, and so on. Do this for your own space.

When you have established the perspective from several locations, try moving smoothly between them, with the parallax of the surroundings changing continuously, as it does when you move about in the physical world.

At first you will find that your perspective on your world has a tendency to withdraw from the scene; your imagination will try to view it as if seen through a window, or on a movie screen, or like a tableau in a museum. Whenever you notice this has happened, firmly place your viewpoint back inside the scene, and fix it there by turning and looking at what is in every direction around you.

Also at first, your world will tend to be still and tableau-like, a frozen image. Once you have the appearance of things fairly well established, try bringing some action into the scenes. Let grass and tree limbs be blown by breezes, and hear the sounds the wind makes. Watch water move and hear the sounds it makes. Add some living creatures to the landscape and let them move around in ways appropriate to their natures.

It is also important that you stay relaxed throughout the exercise; doing this work should be like a relaxing daydream, not requiring fixed concentration and alertness. Do the relaxation exercise before starting each session, and do it again if you find yourself getting tense at any time during the session. Let your mind do as much of the work as it can without conscious decisions on your part, and encourage it to do more.

You should spend at least several weeks on this exercise, and as much more as you want. Take your time, relax, and give as much work as you need to filling in the details in all the important locations in your world. Indoor locations should be given as much time as the general landscape. The more thoroughly you do the work in these early stages, the more effective your scrying will be later.

Establish a body in the magickal space

The final step in the basic process of creating a magickal space is to create a body for yourself within that space. Up to this point in the exercises, you have been pretty much a naked viewpoint, seeing the world but not interacting with it to any great extent. Now you need to build up an image of your body within the space, and learn to use it. To do this, you need to develop a conscious awareness of the sensory surface of your body and of its kinesthetics, and duplicate these in an "astral" body. Judging from accounts by students at the Fellowship of the Inner Light, this part of the work gives people the most difficulty, and people will have widely varying degrees of success in it.

Before entering your magickal space, stand up and relax, preferably without any clothes or jewelry. Close your eyes and put your attention onto your skin. Even without anything touching you, you should be able to feel a sense of activity or sensitivity in your skin, a "readiness to feel". Note the way your body's shape is outlined by the skin sensations.

Next, plan out some series of movements that will move every part of your body in turn, through most of its range of movement. Tai Chi or Yoga exercises are good for this if you know them. Still keeping your eyes closed, go through the movements and note how each part of your body feels in different positions, and note what your kinesthetic sense tells you about the positioning of your limbs as you move.

Finally, do the same sequence again with your eyes open. This time pay attention to the way what you see of your body changes as you go through the

movements. Pay particular attention to your hands and arms. Try to consciously associate the image of your body with the sensations you get as you move.

Each of these three steps focuses on one of the major aspects of your body image: your sense of the body's boundaries, its internal sensations, and its appearance to your eyes as you interact with your surroundings. Under normal conditions, these sensations are usually unconscious, and are always secondary to whatever activity you are engaged in. You need to be aware of them consciously in order to build yourself a second body inside your magickal space. If you wish, you can do these exercises separately from your practice in your space, until you are ready to make your magickal body.

Once you are ready, sit down and go through the relaxation exercises, and enter your magickal space. Once there try to feel as if you have a body in the magickal space that feels exactly like your physical body, but is completely separate from the physical. Go through the three steps in your imagination, and try to duplicate all the sensations you had while doing them physically. By doing this you will, over time, gradually build up a perception of your "astral body" as a distinct entity, within and a part of your magickal space.

After finishing this exercise in each session in your magickal space, spend some time just moving around your world, touching and manipulating things as if they were physical objects. Things you touch should give sensations appropriate to their nature; bricks and stone should feel hard and rough; metals should feel cool, with textures appropriate to their shape; wood should feel warm and grainy, etc.

If you have rituals that you do on a daily basis (and haven't already started doing them in your magickal space) create a dedicated place in your magickal space for ritual work and begin doing them there as part of this practice. The regular, repetitive movements of ritual work will serve to reinforce your body image, and doing the rituals will begin to turn your space from a mere refuge into something useful for your magickal work. In particular, I would recommend practicing the Golden Dawn's pentagram and hexagram rituals; these will be important later, as a means of testing the visions you obtain when you start scrying.

Potential Problems

The most common problem people encounter in this part of the work is maintaining a consistent shape for their body. They find that even after long practice their head and arms will remain reasonably well defined, but the rest of their imaginary body has a tendency to blur into amorphousness. This is a reflection of the relative density of nerves in the physical body. Eighty percent of our sensory and kinesthetic nerves are in the head and hands; half of the remainder are in the upper chest, shoulders and arms. Our perception of the rest of the body is substantially more vague, and depends as much on sight as on direct sensory connections. When one tries to build an astral body, the mind tends give each part of it a size proportional to the relative nerve densities.

This is really not so bad. You don't need legs in the magickal space, since you are moving yourself around by your volition rather than by pushing yourself with muscles. You *do* need arms and hands to do the gestures of magickal rituals, and lips and jaws to speak the words. If you find that after some practice you can't maintain a full body image, don't worry about it; just get by with what you do have, and imagine the rest of your body concealed by a robe or other loose garment.

The second problem people have is that their physical body twitches or moves when they try to move their magickal body. They unconsciously tense up the physical body, trying to "lock" it so that it won't follow along with the magickal body. This is a matter of lifelong habit, of associating the sensations of movement with the volitional act of moving your muscles. One has to disassociate the sensations from the volition, and another simple exercise will help.

In your magickal space, imagine you are standing with your arms held out in front of you, palms facing downwards. Now imagine that you are turning them so that the palms face upwards, but that you are turning them *entirely with your eyes*. That is, you see them turning over, and feel the sensations of the changed position, but you don't involve the part of your mind that moves the muscles. You should *see* your arms move without willing them to move. (In fact, you are directing your will through your visual centers instead of your muscles, but it should not seem like you are willing it, at first.)

The first few times you do this, your physical arms are almost certain to tense up into rigidity. When you notice this happening, stop and do the relaxation exercises until your body is loose again, and then go back to trying to move your magickal hands again.

Once you succeed in turning your astral hands over without tensing your physical hands, you should try moving the fingers individually. Curl each one over onto the palm, and straighten it out again. Again, do the relaxation exercise whenever your physical body tenses up. When you succeed in moving the individual fingers without tensing up, try various coordinated movements: clenching your fists, grasping objects, karate chops, Vulcan greeting-gestures, and so on.

The hands are the hardest part of the magickal body to separate from the physical, because major portions of our nervous systems go into controlling their movement. Once you have managed to dissociate movement of your magickal and physical hands, the rest of your body will be very easy, and can be done with similar exercises, if necessary.

Chapter 3.
Putting your magickal space to work

Concerning symbols

By the time you have worked the exercises in the previous sections for a few months, you will have established a solid foundation for all your future magickal work. Practically every magickal and meditation technique you will ever encounter is a variation or extension of the skills you have learned in building your magickal space.

Every person will have a different level of peak performance with these techniques. Only a rare few are able to enter wholly into the magickal space, and become entirely unconscious of their physical body; for these people, the end result of this work is indistinguishable from the classical descriptions of astral projection. Most people will find that a certain portion of their awareness remains "outside", and that the intensity of the sensations they have never attains the brightness and clarity of normal perception. I fall at the low end of this latter category myself; in my visions, colors are more implied than they are perceived directly, and most of the time I need to focus intently to perceive fine details.

Being able to put all of your awareness into the magickal space is not necessarily an advantage. What matters more is that you make the best use of the level of skill you do have. It is the meaning you can extract from your experiences, the insights you gain into yourself and the world, and the uses to which you can put them, that count the most. Bright and glorious visions are nothing, if they have no useful content or if your awareness and understanding are not (gradually but permanently) expanded thereby.

Having established the basics, in the following sections we are going to look at various exercises, all of which are forms of "scrying". Before going into the details, we need to consider -- in a general way -- the nature of the things that a person experiences while scrying.

Dreams, it is often said, are the realm of symbols; the same is true of scrying. But while the symbols of dreams are usually expressions of processes happening below the conscious level of awareness, the symbols seen in scrying are often (in an ideal world, always) the expression of processes and events occurring *above* the level at which consciousness resides. They are the lowest and most readily apprehended aspect of processes that the consciousness can not yet completely encompass. In a sense, the symbols you see are no more than anchor points; a convenient means by which your awareness is given a connection to something coming from outside its current scope.

The form of the symbol does not necessarily bear any direct relation to the nature of that to which you are being connected. Some symbols -- such as the Greek gods or the cabalist's Tree of Life -- have forms that directly reflect some aspect of the inner reality. Others have connections that are largely a matter of convention; they relate to particular aspects of the inner reality only because we habitually use them in such a way. The cabalistic color attributes are in this category. And others yet are seized upon to serve the needs of the moment, and have no particular meaning outside the context of the vision in which they occur.

But in all these cases, when a symbol is seen in a vision it has a direct connection to some magickal power, archetype, thought-form or entity. In order to get the greatest benefit out of your scrying, you must continually attempt to sense *beyond* the visible or verbal symbol, extending your awareness along the path it provides to apprehend that which it embodies.

Accomplishing this is a delicate task. The relaxation exercises described previously again become important, this time the portion of them dealing with quieting the mind. This is important in two ways: first, because the mind's internal chatter will tend to overshadow and conceal that which is being communicated through the symbol, and second, because active parts of the mind will attempt to twist the meaning of the symbol to fit with their own preconceptions.

This is especially the case where the practitioner has personal desires that relate to the information being conveyed, or where the person's self-image feels threatened. If your conception of yourself is dependent on a particular world-view and the information does not accord with that view, it will be almost impossible for you to see it clearly.

To reduce the possibility of this happening, you should also work consciously to develop a mental state of unattachment towards the content of your visions, a deliberate disregard for any personal significance they contain, and a deliberate refusal to evaluate the contents for truth or falsity. Critical evaluation of the results of a scrying session is definitely necessary, but the time for that evaluation is *after* the session is completed. While the work is proceeding, you should seek to be in a perfect state of suspended judgment; neither believing nor disbelieving anything that you see or sense, simply seeking to receive the symbols and their attached meanings precisely as they present themselves.

When using scrying techniques in magickal work, you are always trying to penetrate unknown "territory". Any work that can result in a spiritual advance will be, by definition, at least partly outside the scope of your current perspective and understanding. Like anything truly new, it takes the mind a while to adjust and be able to see it clearly. Further, the meanings behind any symbol can have many different levels; it may take a long time for these to "soak in" to your awareness, and the final significance may be very different from the first, superficial appearances. In my own work, it has sometimes taken up to a year and a half, with repeated exposures, before I fully comprehended what I was being shown. Thus, no

evaluation you make should ever be so definite that you cannot change it or add to it; all meanings should be tentative until they have been repeatedly reinforced by additional experiences.

I cannot give any assurance as to the manner in which the meanings attached to a symbol will appear to a particular person. I do not have enough information from other people to characterize any particular way as "typical". In my own case, they come in two or three ways, depending on the amount of power I have managed to invoke and how high above my normal level of consciousness I have managed to raise my awareness.

Usually, they appear as groups of thoughts or associations that appear simultaneously in my mind with the words spoken by some entity, providing a detailed context for the words; it is as if the thoughts out of which the entity produced the words were being transmitted along with the words. If I am looking at a visual symbol rather than hearing words, then they appear as sudden detailed "realizations" of what the symbol is intended to represent, which appear instantly in my awareness.

Less frequently, the hidden meaning of symbols appears as an entire story line. A long series of events appear in the mind as if some part of myself had been taken away, taken on a long tour through magickal spaces, and was then returned to the exact moment in time from which it had left. The complete tour is instantly "remembered" as it happened, even though for my conscious awareness, no time at all has passed.

In the rarest case, the meaning appears to my awareness as a tightly bound packet of mystical energy, which sits in my mind and gradually "unravels" itself into words, images, and meanings over a period ranging from minutes to weeks. These "packets" seem to be some magickal equivalent of books. Their content usually does not seem to be directed at the particular person receiving them, but rather at some general audience; and the content is often radically different from the perspectives and ideas the seer would normally be interested in.

You should not take these as being the only ways in which the meanings behind symbols can present themselves to you; you may find that some other means is more typical for you. But if you do happen to receive information in any of these ways, you can feel confident that you have had some success in this matter.

The Magickal Mystery Tour

The first scrying technique is very simple, and can be very entertaining. The results you get with this method can range from silly to sublime, from inconsequential to important, depending on the conditions of the moment. This method lets you acquire a feel for the ways in which your unconscious mind symbolizes things, and gives you some practice in doing so in a non-critical situation.

Enter your magickal space and re-affirm your safety there, using the method previously described. Then go to some familiar outdoor location in your space, and look around to establish your bearings and the relative positions of the other familiar regions.

Having done this, imagine that these familiar territories are surrounded by vast areas about which you know nothing as yet, in which anything at all might be happening at any given moment. Decide that you are going to take a walk and look around some part of those areas. Then look around you again, pick a direction, and start walking. As you move out of your familiar areas, don't try to imagine that you will find any particular features in the landscape, and don't try to look for any particular thing. Let the your imagination fill in the features of the areas you pass through without interference.

Move around in the wilderness until you find some interesting item. It might be an interesting natural feature, an object, a building, a person or animal. Examine the object or explore the building, remembering that everything unusual has some sort of meaning in a magickal space. If nothing clear comes to you, move along in the direction you were going. Sometimes it happens that several locations in sequence tell a story that isn't clear until you have been to all of them; other times, the first locations you come to are simply not very important.

Talk to a person or animal as if they existed independently of yourself; treat them with the respect and politeness you would give to any stranger you encounter in an isolated place. Try to maintain a friendly and unthreatening attitude no matter what the being does, and remember that since all this is taking place in your private world, you are perfectly safe. Don't try to script their actions, just let them speak and act spontaneously. Asking a being you meet to tell you about itself and what it is doing will nearly always get a positive response.

If the being does not acknowledge your presence, or does not respond to your queries, then watch what they are doing for a time, until you don't see any point in continuing to do so. Then move on to another location. If they do respond, then when you have run out of questions ask them if there is anything else interesting to see in the neighborhood, and follow any directions they might give you.

Usually such explorations will tell you something about yourself, your life-situation, or the current conditions surrounding your magickal work. It will all be in symbolic form, of course; the obvious meaning of the events won't always be their deepest significance. But once you understand the symbolism, the results usually turn out to be something useful or interesting, though not always important.

This method is particularly good for those times when you know something important is going on in the magickal side of your life, but you can't tell what it is. It is also very good for any situation where you aren't certain what questions you should be asking. To use the method in such a way, hold the idea that you need information or answers in your mind while you are picking the direction for your

tour, and try to sense the direction in which the answers lie; there will always be such a direction. Then go in that direction and continue finding interesting things until you feel like you have received all of the answer; this will usually manifest as a sense of relief or a reduction in some vaguely-sensed pressure. Then consider the things you have seen in relation to your current situation; the meanings they contain will usually provide essential clues you need.

The Magick Mirror

The next method is very close to a "classical" scrying method, save that the appurtenances are astral rather than physical. The method is capable of endless variations, of which only a few will be described.

Pick a convenient location within your magickal space. If you intend to scry in conjunction with invocations of magickal forces, a consecrated temple or magickal workroom would be the best place; otherwise, any place where you feel most comfortable and secure.

In that place, imagine a frame, as for a large mirror. This should be at least your own height, and of a width such that all of it can be in your field of vision at the same time. Now imagine that this frame contains a sheet of glass. But rather than being a silvered mirror the glass appears to contain a deep, transparent blackness; as if behind the glass were a void of indefinite extent.

You can get an idea of the correct appearance -- and construct a physical magick mirror at the same time -- by taking a piece of half-silvered or quarter-silvered glass (from a scientific supply house) and laying it on a piece of good-quality black velvet. Look into this under very low illumination and it will seem to have an indefinite depth; that is, it will seem to have depth, but you will be unable to tell exactly how deep it is.

You should at the same time imagine, and *feel* a total confidence, that the answer to anything you look for will appear to you in this mirror. Don't get bogged down in how the mirror does this, simply generate an emotional confidence that it works.

The basic use of this mirror is fairly simple. You hold the thought of what you want to know about in your mind, and then you imagine that the mirror is "tuning in" to that thought, using the thought to make a connection to some place where the answer can be found. Once you feel that the mirror is tuned, release the thought and wait in mental silence for images to arise out of the darkness of the mirror. And as with the "mystery tour" technique, the images will be accompanied by meanings that you will be able to "hear" or sense in your mind.

There are several variations on the basic method for different purposes. Once you get accustomed to the basic method, you can make use of those described or invent your own. As you come to be familiar with the method, your own intuition

will become a better guide to its use than any "official" technique; do not be afraid to experiment.

For psychometry, hold an object in your (physical) hand, and imagine that there is a link between it and the mirror. Then look to the mirror to reflect the "impressions" contained in the object. If it is an object that is connected by use to some person, you must specify that it is impressions of the person that you want, not impressions of the object itself; otherwise you may get some odd results. For example, I once tried to psychometrize a flint knife-blade, and got a geological history of the stratum from which the flint had come. Its connections to its rocky origins were stronger than its connections to the persons who had made and used it, and these came across most intensely.

You can also "psychometrize" a person -- give them a "life reading" or answer specific questions -- by holding their hands and looking to your magickal mirror to reflect impressions you get from their spirit. This is more difficult, takes more practice, and works best when you have no personal relationship with the person in question. It should never be done with people with whom you have an emotional entanglement of any sort.

To get basic ideas and meanings related to visual symbols, imagine the symbol drawn on the face of the mirror in glowing lines. Then imagine that you are pushing the symbol into the mirror, so that it recedes in the distance and eventually vanishes from sight. Sending the symbol into the mirror "tunes it in"; wait in mental silence for images to arise, and these will bear in some way on the symbol.

Magickal invocations can be used to enhance the power of the mirror. As an example, you might want to explore the nature of the element of Fire. You could begin by performing the Lesser Pentagram ritual to banish extraneous influences, directing that the banishing include the mirror. Then you could use the Greater Pentagram ritual to invoke the element of Fire. When you have a strong sense of the element's force being present, direct that force into the mirror. Simultaneously imagine that the force is not only tuning the mirror to the element, but is also charging it up and clearing the channels so that the mirror works with its best effect. Or alternately, you could request that the archangel or angel of the element appear to you in the mirror and answer your questions.

With any of these methods, the images you get will at first be vague and static. But with practice the images will sharpen, expand and become active, presenting whole landscapes and long story lines that dramatically present the answers you are seeking. The mirror will seem to become a window opening on the part of the astral plane that relates to your search.

Once you achieve this, the mirror can be used as a "gate", an opening through which you can travel directly to the plane being viewed, to experience events there first-hand. From the standpoint of initiatory magick this is the preferred mode of operation, since it immerses your awareness in the power you are exploring.

Immersion increases the potential for real and lasting changes in awareness and enhances your power to achieve insights and realizations from the invoked power.

To convert the mirror to a gate, imagine that the image in the mirror becomes three-dimensional, as if you were actually looking through a window at a real place instead of just seeing a picture of it. Then imagine that the glass of the mirror dissolves and vanishes while the image in the mirror remains in place. Or if it is easier for your mind, imagine that the glass is in fact a hinged window in a frame, and open the window.

You will usually find that unless your being is totally in tune with the force you have invoked, you will have some difficulty passing through the frame and into the world on the other side. The Golden Dawn's "Sign of the Enterer" will help to overcome the resistance. Stand just short of arm's length from the gate; raise your arms directly above your head, and then bring them down and forward with the fingers straight, while at the same time taking a step forward. Alternately, pull your hands back so that they are close to your body at shoulder level, and then extend your arms sharply forward while taking the step. Imagine that these gestures are punching a hole in whatever is resisting your entry, and that the momentum of your forward movement is carrying you through the gate and into the world beyond. If you still feel resistance once you are through the gate, repeat the gestures again.

Once you are though the gate, look around and make note of everything you see. Start with the major features of the landscape, then focus in on the details. If you have invoked the power correctly, you should see objects and events that reflect parts of the power's nature.

It is good practice to test the world you enter, and any beings you encounter, to ensure that they are in fact related to the power you invoked, and are of a good nature. The means of testing will be discussed in detail in the next chapter.

If you find that you have difficulty turning the mirror into a gate, or that the mirror won't give you images of complete landscapes and story lines, a variation on the magickal practice of pathworking will help. The practice as described below is halfway between scrying a simple symbol and doing a freeform exploration of an invoked force, and will thus assist in the transition between them.

Pathworking

The term "pathworking" is used for several different practices, ranging from simple meditations through programmed visualizations to visions and astral travel. What they all have in common is the use of symbols traditionally associated with the "paths" of the Tree of Life, e.g., the Tarot trumps. These symbols have been in use for long enough that stable regions reflecting their power have been established in the inner planes. By using the symbols in these practices the person connects to those regions and can learn something of the realities behind the symbols.

Preliminary Steps

1. Pick a visual symbol for the path you want to explore. Tarot cards are good starting points. The cartoon-like images of the Rider or Wang decks are preferable to detailed images like Crowley's deck; the bright, flat colors of these cards encourage your imagination to fill in the blanks. We'll use the Rider deck's "Fool" card as an example.

2. Review what you know about the correspondences of the card. Read what your available sources have to say about the card. Then go on to some unconnected activity for a while and let your unconscious absorb the information; let it make its own connections and conclusions without any effort by your conscious self.

Using the example card, what comes immediately to my mind: The Fool is generally attributed to the element of Air and the path of Aleph. In the Golden Dawn version of the Tree, the path of Aleph connects Kether with Chokmah. In Achad's version of the Tree, it connects Malkuth with Yesod. The Fool is a primal form of Air, more cosmic and less "earthy" than the Tarot suit of Swords. In the cabala, it represents both the "mind" or "intellect" aspect of being and the Yetziratic, "formative", or "Son" aspect of the IHVH sequence. In the Enochian elemental sequence it represents the creative Ideal manifested by the divine, which is the basis for further development and full manifestation through the other elements. In the structure of the planet Earth, it is the atmosphere which lies between the spirit-aspect of the planet's magnetosphere and the water-aspect of the oceans. And so on.

3. Study the card and note the details, and also note any connections that come to mind. Consider the figure in the card; what does his/her posture, gestures, expression, etc. say about his attitude and emotional state? Where does his attention seem focused? Try to get some idea of the type of personality being expressed.

Ex: The cliff on which the Fools stands seems to be colored using three of the Malkuth colors: black, olive, and russet. The Fool's boots are citrine, completing the foursome. The mountains in the background are in a Yesodic violet, with snowy tops reflecting the light of the Sun, which is colored in Kether's white. The sky, dominant in the picture, is an Airy yellow, slightly darker than the citrine of his boots.

The Fool's outer garment is green with ivy patterns, reminding me of the Green Man of Celtic mythology and Malkuth again. The lining is red, reminiscent of both Fire and the sexual energy of Mars. There are wheels embroidered on the garment, which brings to mind another card, The Wheel of Fortune, attributed to Jupiter, who is Lord of the Air. There are also Fleur-de-Lys on the garment, which are either Lilies (Malkuth, according to Crowley) or Irises (Yesodic by color and shape).

His inner garment is white, again suggesting Kether. A feather is mounted at the front of his hat, and its shape suggests the Uraeus serpent of Egyptian costume,

or the feather of Maat. He carries a rose in his left hand and a staff with a bag at the end (rather phallic) in his right.

The Fool's head is bent back, his eyes focused on something in the distance that only he can see. His posture is somewhat pretentiously "sensitive", the sort that you would see the French Sun-King use in one of his dances. Overall he reminds me of a Galliard poet of the 13th century, a noble's over-educated younger son, wandering and pretending to be a minstrel while eschewing mundane tasks. He is about to walk over a cliff. The dog at his heels seems either playful or trying to call his attention to his immediate danger.

You don't have to go into such detail as in the example; if you are just starting out in magick, you probably won't have the resources to do it. The important thing is to note the details, and try and interpret the figure's expression and posture, and the acts in which he seems to be engaged.

These first three steps are preparatory, and should be done before beginning the main part of the practices. Once you have done them, let the information float in your unconscious for a few hours or a day while you do other things. The idea is to gently focus the unconscious on the subject matter, and to let it absorb the information and ideas without your conscious interference. This makes it more willing to participate in the practices, and enhances its ability to make connections with the magickal region behind the card.

Main Practice

4. Sit down and do the relaxation exercises, as described in the earlier section.

5. Place the card in front of you so that you can look at it without straining your eyes or changing your relaxed position. Look at the card without deliberately focusing on any one point; let your eyes move from point to point within the picture in their normal scanning motion.

6. Now enter your magickal space and get your awareness firmly established there. Go to the place where your magick mirror is located and stand where you can view it head-on. Imagine the image from the Tarot card in the mirror, so that it completely fills the frame. Then look at the landscape in the picture; think of what it would look like if it were real and not just a cartoon image. Try to see the image as a three-dimensional world behind the glass of the mirror. Think about the parts of the landscape that are hidden beyond the window frame and fill them in. Keep the colors more or less the same, but fill in the details; build up a picture as if that world were a real place that you can see. Feel free to incorporate details of real places you have seen in your life. (But DON'T use real people as models for the figures.)

Ex: The mountains in the Fool card remind me of the Swiss Alps, violet-tinted rock with permanent snow-cover at their summits. I fill in the picture with the appropriate details of ravines, rockslides, etc. The cliff on which the fool stands

looks to me as if it is some sort of moss-covered granite, and the sharpness of the drop suggests that a glacier carved it out. The same glacier would have carved a deep, rounded valley below, and I imagine it being there, with fields of grass and copses of pine and fir trees, perhaps with the rooftops of a village small in the distance.

The Fool is walking towards the window, so there must be a trail down into the valley hidden behind the outcrop. I imagine a trail following a curve upwards around the end of the valley to end at the outcrop. I imagine this outcrop is on the side of a mountain the summit of which is somewhere to the right of the visible area.

7. Next, imagine that you have jumped through the window frame and are standing in the world you have been looking at, but at some moment in time just before the living figures of the card appeared on the scene. Don't try to move through the mirror, just make an instant transition to the place you just imagined. If you have to, build the landscape up again from scratch, but with you inside it.

Turn around and look at the surroundings from your new viewpoint; get a 360-degree view, and fill in the parts of the landscape that were behind your original view through the window. (The window, incidentally, should not be visible.) Imagine what your other senses would tell you if you were in a similar physical location, and add those in to your impressions of this place.

Ex: Looking back towards the window's position I note that the mountains get lower in that direction, and gradually fall off into rolling farmlands in the far distance. A large lake (like Lake Lucern or Geneva) can be seen just at the edge of visibility. I can see the mountain on whose side I stand, and can see directly the path I had previously imagined behind the outcrop. This path comes up to my current position, then curves around the mountain and up to a pass in the middle distance. Looking down into the valley below, I see that there are light clouds between the village and myself, giving the impression that I am in a world above the normal world. I can feel and hear the wind blowing around me, and there are faint scents of pine, grass, and flinty rock in the air, as well as an ozone-tinge of freshness. Faint sounds of human activity come from the village.

8. Spend some time getting the scene and your viewpoint firmly in your imagination. Don't worry if details change or shift, and don't expend any effort trying to change them back. Just get the major outlines and positions firm and let the small details change as they will. Think of how places look in your regular daydreams; often there is very little detail, and what detail is there is more often implied than actually seen. As you continue the practice over weeks or months, your unconscious will gradually learn to fill them in and keep them steady without conscious effort.

9. The next step is in some ways the most difficult, and in some ways the easiest. We have all had daydreams in which we invented face-saving dialogs for some embarrassing past occurrence in our life. In others, we imagined the events and interactions we would like to see happen in some future meeting, or some situation

we would like to be in but cannot attain in the mundane world. What you do in this step is basically the same. The only difference is that you shouldn't have any particular desire to control what the other characters say, but instead want to see what they say of themselves.

What you want to do is imagine a scenario by which the Tarot card's person arrives at the location where you are standing, and begins to converse with you. Using our example, you could think that you hear someone singing in the distance behind you. You turn and look down the trail, and see the fool climbing it, followed by his dog. He sings a cheery tune as he walks. As he comes close enough to hear you, you call out and wave to him; he looks up and waves back. He comes closer and steps onto the escarpment where you stand. He smiles and walks to the edge of the cliff, looking outwards. He stretches his arms and takes a deep breath of the fresh mountain air, and for a moment he is posed in exactly the way he is shown on the Tarot card. Then he turns to you and asks, "Where away, traveller?"

The idea behind this is to give your unconscious mind a credible reason for believing you to be in a situation where you can talk to the card's character. The part of your unconscious that touches the imagination doesn't believe in hypothetical situations; to it, things are either real or they aren't, but anything that is reasonably consistent will be accepted as real. This part of your unconscious mind plays the character's part while your conscious mind plays yourself. This same part reaches out into other parts of your minds and into the magickal realms and pulls in information to use in building it's characterization.

9. Now that the character is present, you can ask him questions about himself, the various symbols of his clothing and appurtenances, and about the environment in which you find yourselves. Always act as if the character were a real person, independent of yourself. Treat him with the respect of equals; never act superior to him, and never, ever threaten. If he doesn't want to answer a particular question, don't press. Answer any questions he poses honestly, to the best of your ability. But at the same time don't allow yourself to be threatened or cowed; demand that your interactions be on a basis of equality and nothing else.

Another thing to remember is that in this phase of the exercise there are no wrong results, only results you don't understand. If something seems out of place with the nature of the card, don't reject it. Simply admit that you don't understand and file it away for later consideration. Generally you should follow along with whatever happens; there is no way you can be hurt, so there is no reason not to do so.

10. When you start to tire, or the character indicates he has had enough, it is time to end the exercise. Say goodbye to the character, turn and walk away until he is out of sight. Then "jump" back through your magick mirror and turn around; see the point you just jumped from through the mirror, even if this is not the same point that was there at the start. Then imagine closing the mirror so that it only shows its usual deep blackness.

After leaving your magickal space again, spend a few moments focusing your attention on various objects in your physical environment. Get up and walk around, stretch yourself, get a drink or go to the bathroom, or some other mundane task. Then sit down again and write down what happened during the exercise, in as much detail as you can. Record what was said, any ideas that happened to pop into your mind, and any changes in the scenery or movements into other scenes.

It sometimes happens that unexpected things occur during this exercise. For instance, the character might come up behind you and say hello while you are still working on the landscape. Usually it's best to go along with these happenings rather than insist on following the various stages in order.

Once the character appears, then the rule is to allow whatever wants to happen, as in the "mystery tour" exercise. You should not worry much about keeping the environs steady. The character might change the landscape to make a point, or introduce creatures or objects. Other things might appear and disappear spontaneously. You sometimes find yourself and the character transported to an entirely different scene. All these things are acceptable, and should be taken in a spirit of non-judgmental interest. Remember that the logic of visions is the logic of dreams, where such events are not at all unusual.

After you have worked with this method for a week or two using various Tarot images, try again to invoke a force using a ceremony and getting a response through your mirror. The practice of creating landscapes in the mirror should have overcome any difficulty in that regard. If you still have trouble, try combining the invocation with an appropriate Tarot image.

Chapter 4.
Testing your visions

It is usually a good idea to apply tests to the images you get in scrying, and to the various beings you might encounter. The ultimate test is, of course, a critical appraisal of the quality, consistency, and value of the results you get from your work; but that test can only be applied after the work is done. Other methods allow you to get some sense of whether there is something wrong at an early point in the session. You can then take appropriate efforts to correct the problem, or if necessary end the session and save your energy for another time.

The most reliable testing method makes use of the symbols in the Golden Dawn's Greater Pentagram and Greater Hexagram rituals. But the effectiveness of the method requires that you have some experience in performing those rituals, and in getting a good response from them. If you are not already experienced in their use, you should practice using them in your magickal space for a while before implementing this testing procedure.

A limitation of this method is that it only works where the powers being scryed are among the traditional, conventional powers used in magick. That is, the powers are elemental, planetary, or zodiacal in nature. Where the nature of a power is unknown, or it is of an inherently mixed nature, other methods must be applied.

After attaining a steady image of some magickal region in your mirror, you draw the invoking pentagram or hexagram appropriate to the power you invoked, using white lines in the air in front of you. Vibrate the god-names of the power a couple of times, then cast the symbol into the mirror. If the mirror is correctly "tuned" to the power, the pentagram or hexagram will be absorbed and will either have no effect, or will cause the image to become sharper and brighter. If the image becomes darker, becomes distorted, or breaks up entirely, then you know that something is wrong; you should banish and start over.

Similarly, if you have used the mirror as a gate and entered into some region, you should cast the appropriate symbol against any object that appears prominent in the area, and always against any being who appears to serve as your guide. In either of these cases, the being or object should show no effect, or should grow brighter, larger, or more solid as a result of the contact. A false or deceptive being will shrink, or its appearance will become distorted, or it will disappear.

No magickal being worth speaking to will ever object to being tested in this way. There is no reason that it should, since by doing the test you are, effectively, blessing it. If a being attempts to convince you to not do the tests, that in itself is a sign that something is wrong.

Note that you should always use the *invoking* pentagram or hexagram for tests, never the banishing versions. Using a banishing figure is the same as commanding the forces you invoked to disperse again, nullifying your efforts.

Two secondary types of testing seem to depend in some way on the magician having an *intent* that they will work correctly; there is no obvious reason why they should work, but they usually do, just the same. The first of these is the use of the G.D. grade signs; the second is the use of the Hebrew letters of the planets.

The idea behind the use of the Grade Signs in scrying is the same as their use in Masonic rituals and greetings. By displaying a sign to a spirit you encounter, you claim a right to the "secrets" of that grade and its corresponding element. The spirit should answer back by repeating the sign, thus showing that it is also qualified to deal with the secrets of that grade. (Illustrations of the Grade Signs can be found in Crowley's *Liber O*, and in Regardie's *The Golden Dawn*.)

If a spirit can perform the appropriate sign for the invoked element, this indicates that your vision is on-track. If the spirit cannot perform it, performs it improperly, or its form becomes distorted, this is an indication that something is wrong. However, it is not necessarily proof that you are dealing with a deceiving spirit, particularly if the same spirit has already passed the pentagram/hexagram test. Rather, it is more likely that there is insufficient magickal power present for your communication to be clear. The best course is to vibrate the divine names for the power you are invoking several times, and then repeat the signs again. Only if the spirit is still unable to perform the signs correctly should you end the session.

The exchanging of signs also contains an implicit agreement between you and the spirit being tested. That is, by doing this you are agreeing to deal with the spirit on a basis of equality and brotherhood, neither dominating that spirit nor being subject to it. You are also acknowledging that both of you are "members of the same fraternity", operating within the general community of workers seeking to align themselves with "god" (or with divinity in whatever form you conceive of it). You should never try to exchange signs with a being you know is not within that community, or with which you must maintain a position of dominance -- e.g., a demon or a true "elemental". Conversely, you should never try to dominate a spirit with whom you have exchanged signs; assume instead that it will assist you willingly and without coercion, and treat it with the same respect that you would wish it to give you.

It sometimes happens that in answering your sign, the spirit will add other signs after repeating the one you used. This is an indication that the spirit is of a mixed elemental nature, or is intrinsically of a higher "grade" than that at which you are working. As an example of the first case, if you were invoking an angel from one of the Lesser Angles of the Enochian Tablet of Earth, you would perform the sign of Set. The angel would be expected to respond with the same sign, but if it were an angel of the Lesser Angle of Fire, it might add the sign of Fire (the goddess Thoum-

aesch-Neith) as well. As an example of the latter case, a Senior from the Earth Tablet might add the LVX signs after the sign of Set.

The LVX signs are a special case. Their use indicates that the spirit is aligned with the divinity, is of a "good" character; but does not test for any particular elemental or planetary nature. They should be used in conjunction with the appropriate hexagrams for testing spirits related to the planets or zodiac, or in any case where the benevolence of the spirit is in doubt. All of the Enochian angels will be able to perform these signs, as will any Hebrew-system archangel.

There are no Grade Signs specifically associated with the planets in the Golden Dawn system; one must make do with the LVX signs, and these are usually sufficient. However, those who wish to assemble a set of elegant and effective planetary gestures for testing spirits should consult *Planetary Magick* by Melitta Denning and Osborn Phillips.

The final form of testing is, in my opinion, the least reliable. I do not use it myself, preferring to trust my own judgment. But I note it for those who might wish to experiment with it.

The Golden Dawn adepts acknowledged that in this sort of work there is always a danger that the visions one sees will not be a true reflection of the forces invoked, but may rather be constructions or projections of the seer's own mind and emotions. They classified these projections according to an association with the planets:

Type	Planet	Hebrew letter	Tarot Trump
Memory	Saturn (as Time)	ת Tav	The World
Construction	Jupiter	כ Kaph	Wheel of Fortune
Anger	Mars	פ Peh	Tower
Vanity or ego	Sun	ר Resh	The Sun
Pleasure	Venus	ד Daleth	The Empress
Imagination	Mercury	ב Beth	The Magician
Wandering thoughts	Luna	ג Gimel	The Priestess

The theory is that if you suspect that one of these factors may be influencing your vision, you can project an image of the corresponding Hebrew letter or Tarot Trump into the scene. It will cause the scene to darken, diminish, or disappear if the scene is in fact the sort of projection you suspect it to be.

My personal feeling is that introducing extraneous powers into a vision in this way will cause more problems than they will solve. As well, it seems to me that invocation of a force related to a type of projection would tend to enhance the projection rather than eliminating it. However, this may not be the case for you; try it if you wish and see if it works.

Chapter 5.
Scrying with the Enochian Magick

There are several considerations for Enochian magick work that do not apply to scrying using other systems. The first of these is the unquestionable power of the Calls and the divine and angelic names. As Crowley once said, other systems require effort; Enochian magick requires caution. While the power built up in any one session is almost never of an unmanageable level, some effects of the magick tend to accumulate across sessions; it is easy for an overeager beginner to get in deeper than he expects. Added to this, the powers invoked through the Calls seem to enter into the magician's field of awareness along some spiritual dimension that is outside those that we consider "normal". It seems to operate through some sort of meta-space with qualities different from those that compose the magickal worlds to which we are accustomed.

The consequence of these factors is that any work with the magick places a certain amount of stress on the magician's mind and body, and over-use can lead to various stress-related forms of illness. Anyone working regularly with the magick should keep an eye out for signs of this stress in himself. The typical symptoms are similar to those that come from abusing methedrine or "speed": nervous exhaustion, severely lowered immune response, inability to concentrate, hypersensitivity, hyper-reactivity, reduced judgment, flights of ideas, and paranoia.

One time in my own career, the stress of overusing this magick combined with an equally stressful mundane occupation to give me the worst of both the physical and mental consequences. On the physical side, I contracted mononucleosis, effectively stopping all my magickal work for six months or so. On the mental side, the changed viewpoint and loss of judgment caused me to make seditious remarks to a class of Federal employees I was training, resulting in the loss of my livelihood.

So caution is well justified. But with a few easy, obvious precautions, these problems can be avoided.

- Avoid using the magick at times when other parts of your life are unusually stressful. Try to arrange your affairs so as to reduce the social and economic pressures to the minimum level compatible with your needs.
- Get regular exercise; a healthy body handles stress better.
- Don't use recreational drugs while working with the magick. Aside from being illegal (jail is a poor place for magickal work), all of them add to the stress on your body. Most stimulants and sedatives also reduce your magickal sensitivity and ability to focus in your magickal space. Hallucinogens make you too sensitive, and reduce your level of control.
- Learn to pace yourself. When first starting out, allow a day or two between Enochian invocations to absorb the results and "cool off". Later, when you

get to the point where you need to accumulate power over several day's worth of invocations, allow at least as many days off after the series as you spent in working. Take longer vacations from the work every few months to keep yourself grounded.

The importance of pacing yourself cannot be overemphasized. When you begin getting significant results from your Enochian work, it is very tempting to keep going; the anticipation of even more amazing results drives you on. But the extra-dimensional or meta-dimensional character of these forces allows them to influence all levels of your being simultaneously, including many levels of which you are not consciously aware. The cumulative effects of this influence can cascade into a dangerous level of stress before you become aware of it. Regular intervals of rest and relaxation, and of immersion in the everyday world, are the only sure way to avoid the problems.

Another difficulty, which bears more directly on scrying, is that the Calls allow you to invoke a force without having any knowledge of its nature. In normal methods of invocation, one begins with a symbol or set of symbols, and seeks by their use to bring about the manifestation of the corresponding powers. The symbols you use define the power to be invoked. In contrast, the Calls produce a manifestation of power regardless of whether you comprehend their symbolic content.

Adding to the confusion is the fact that, from a perspective accustomed to the traditional magickal powers (i.e., the elements, planets, and zodiac) the nature of the invoked powers seems to change depending on the depth of one's penetration into their realms. Or from another angle, the Calls and Names open up different realms, depending on the level of initiation at which you are operating. On the most superficial level, they appear more or less "elemental" in nature, with an overlay related to the functions of the angels' specific offices. But at "deeper" or "higher" levels, this elemental aspect fades, to be replaced by a succession of increasingly complex and inclusive expressions that may bear little or no relation to the most superficial appearance.

Unless the magician supplies an explicit set of symbols to which the invoked powers can be anchored, the powers will tend to remain in an indeterminate state; a sort of "fuzzy cloud" of energy which contains all the power's potential expressions, but which manifests none of them explicitly. A visual symbol used as an anchor causes this indeterminacy to "collapse" into that aspect of the power which is most nearly similar to the symbol's innate associations. The congruency between the symbol and the invoked power does not have to be very great. It is sufficient that some small aspect of the symbol's associations be similar to the power's; the major associations of the symbol can be entirely inappropriate, and this collapse will still occur.

So the symbol the scryer uses will determine, in part, the initial manifestation of an invoked Enochian power; the scryer's expectations or preconceptions of the

power's nature will also be partially determining. This accounts for the documented fact that different magicians have produced widely varying -- sometimes even contradictory -- results using the system. However, it is my observation that with repeated invocations and scryings, the true nature of the invoked power will break through these initial, superficial expressions. The longer you work with a particular Enochian power, the more closely your results will accord with that nature, and the deeper you will penetrate into the realms to which the power connects.

Since penetration past the sometimes-deceiving surface manifestations takes time, orderly, methodical work habits are necessary to get the most value of your Enochian work. The fact that invocations have a cumulative effect can be used to advantage if you plan out your course ahead of time, and stick to it. The following suggestions will all enhance the effectiveness of your Enochian scryings:

- For every angel or other power that you invoke, do several scrying sessions. Allow time for a connection to be built up between you and the angel, and for your mind to become accustomed to its power.
- Work for an extended period solely with powers from a single Tablet. Or if you are working with the Aethyrs or the 91 Parts of the Earth, pick a set of contiguous Aethyrs or Parts and do them sequentially.
- If you are invoking single squares of some angelic or divine name, plan to do all the squares of that name in sequence.
- Plan out a series of invocations to investigate all the angels of a given rank within one of the Tablets, in some logical sequence. Complete the series before working with any other rank or Tablet. Alternately, plan out a series to investigate all the powers within a given Lesser Angle, in order of rank.

A Magickal Space for Enochian Scrying

Since the Enochian powers are so sensitive to the visual symbols in a magickal space, the general-purpose magickal space developed in the preceding sections of this paper is likely to be inappropriate for Enochian work. The profusion of objects with which you have populated the landscape would all tend to anchor the forces in unexpected or undesired forms. A space with a more neutral visual appearance needs to be used.

A woman I once met made a habit of surveying people about the appearance of their magickal spaces. Amusingly, nearly all the Enochian magicians she knew (most of whom did not know the others) had chosen to build essentially identical spaces for their work. This space might thus be considered an archetypal Enochian workplace. It consists of a broad, gray plain, surrounded at the horizon by low hills; both plain and hills are illuminated in a flat, sourceless light of relatively low intensity. Overhead, there is a night-sky filled with stars. The plain is large enough that the magician always has an unused area available in which to perform a new series of invocations.

The remaining few magicians in her survey had chosen to go even further in the direction of minimalism than this Michael Moorcock landscape. Their workspaces consisted solely of a clear space within a gray mist, with a featureless gray floor underneath, created *ab initio* for every invocation.

My feeling is that the plain has a slight advantage as a workspace. It allows for the establishment of long-term or permanent structures, useful for advanced works in which the invocations must be done in section, or for building a temple appropriate to a range of Enochian works.

Scrying Techniques for Enochian Magick

Both the "magick mirror" technique and its extension as a "gate" work as well with Enochian powers as they will with other, more conventional magickal powers. I would recommend that you create a new mirror in your Enochian workplace for every series of invocations that you do, and destroy it after completing the series. Since the Enochian powers tend to accumulate over time, this prevents residual forces from previous works from interfering with a new work.

However, as mentioned above, it is often necessary to provide a firm visual anchor for Enochian powers; you may find that the mirror technique is insufficiently exact, and only gives you confused or contradictory results. If that is the case, one of the following methods will be more effective.

The Golden Dawn devised a technique for using visualizations of truncated pyramids as the starting point for explorations of individual squares from the Tablets. This practical method has been proven by use to be very effective, precisely because it provides a well-defined symbolic "anchor" for the Enochian powers. I recommend this technique for beginners, both for this reason and because it tends to focus the powers into their most "earthly", most readily comprehensible form.

The basic technique is to build a truncated pyramid in your magickal space. The flat top has an area one-ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees. The letter of the square is visualized on the flat top. The sides of the pyramid are colored and labeled with symbols and images according to a complex system of attributes.

(The G.D. system of attributes is described in detail in Book Four of Regardie's *The Golden Dawn*; my own alternate system (which I believe to be a substantial improvement over the G.D. system) is described in the papers titled "Godzilla Meets E.T.". The pyramid method works very well with either system.)

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then stands on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up and outwards into the astral worlds, forming a path to a region of magickal space governed by the square. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. From that point, the techniques describe earlier can be used to explore the region.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine *downwards* into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Since a session using this technique only explores the power of one letter of an angel's name, you only get a partial view of the angel's nature. To fully understand an angel, all the letters of its name should be explored in sequence.

When you wish to invoke all of an angel's powers at once rather than a single letter, it is more convenient to make your anchoring image something like a magickal circle, or a talisman sufficiently large that you can stand on it. A example design for such a circle would have the divine names superior to the given angel written around the rim of the circle. The name of the angel being invoked would be written within the circle, oriented so that it appears upright when you are facing in the direction in which you want the angel to appear. If the angel is associated with a particular magickal formula (e.g., Kerubic angels and the INRI formula) symbols appropriate to that formula might also be drawn within the circle.

Note that the intent of this figure is much closer in function to a talisman than to the traditional idea of a magickal circle. It is not intended to block off its interior from the exterior areas; you should feel free to move in and out of it at will. Nor is it intended to "contain" the invoked force. Rather, the idea is that the charged figure will serve to attract the attention of the appropriate being -- like putting a big illuminated sign saying "Land Here!" next to a runway. It also serves to condition the surrounding magickal space so that it reflects the nature of the invoked powers.

Vibrate the appropriate Calls several times; then enter the magickal space and create the circle. Vibrate the divine and angelic names, and as you feel the invoked power arrive, direct it into the lines and letters in the circle so that they glow and re-radiate the power to the surrounding environment. Keep vibrating the names until the intensity of invoked power seems to level off, then vibrate only the name of the being you wish to contact, asking it to appear before you. Vibrate the angel's name until it does appear; then apply the tests, and ask the angel what you will.

Calling the angel to the circle is my personal preference; I would rather have the guide take me to the place I want to go than go there first and find a guide afterwards. The reverse may be more comfortable for you. If that is the case, you can vary the above method by concentrating the invoked force in the circle instead of allowing it to radiate. Then imagine that the force is creating a "gate" to the power's magickal space; imagine the center of the circle opening up as the magick mirror did in the earlier exercises, so that you can step directly through it into that space. Or you can imagine that the powers form a beam of light shooting up from the circle, which you can ride to the powers' space.

Enochian Temples:

A Ritual for the Consecration of the Temple of the Fire Tablet.

by Benjamin Rowe, Copyright 1988, 1992

Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook Enochian Temples and the supplemental paper titled The Lower Temple. Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the Pentagram alone.

2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, "From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return." The magician shall lastly sprinkle himself with the waters.

3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, "The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed." Lastly the magician shall gesture towards himself with the flame.

4. Move to the center of the circle of working, and face the south, saying, "As Heru-Ra-Ha do I stand in the midst of their union."

5. Face the east, and perform the exordium:

> "O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!
>
> "Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.
>
> "Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.
>
> "Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.
>
> "Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.

7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7 keeps the appropriate mood:

> **Sign of Thoum-aesh-neith.**
>
> **Knock 333-1-333.**
>
> Say: "Let us adore the Lord and King of Fire!"
>
> "IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"
>
> **Invoking pentagram of Spirit.**
>
> "AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a

Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. Move to the center of the circle, still facing south. Say:

"Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60- degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

North-northwest:

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

North-northeast:

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!

East:

"Hear me, AAPDOCE, priestess burning with the Fires of Love!

South-southeast:

"Hear me, ARINNAP, you who strain at your limits!

South-southwest:

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

West:

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

Complete the invocation of the Seniors:

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. Perform a general invocation of the Lesser Angle:

> "Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!
>
> "Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.
>
> "The Life of Sol is your source!
>
> "The Life of Man is your guide!
>
> "Flashing, flaming, bursting the bonds of matter!
>
> "None can say whence you go, if they know your power!
>
> "None can know your power if they know whence you go!
>
> "Beginning of all, and end of all!
>
> "Mediators of all action!"

17. Invoke the God-names of Six and Five letters:

> "By the powers of RZIONR, minister of the greater gods, do I call you forth!
>
> "By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!
>
> "Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. Invoke the "Kerubic" or INRI powers of the Lesser Angle:

> "Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.
>
> "I call him by his four names!
>
> "ZIZA!
>
> "IZAZ!
>
> "ZAZI!
>
> "AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BZIZA!

"BIZAZ!

"BZAZI!

"BAZIZ!

19. Invoke the "Servient" or Saving Angels of the Lesser Angle:

"Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. Declare the invocation completed:

"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."

The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. The General Invocation of the Lesser Angle:

"Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. The God-names of the Lesser Angle:

"By the powers of VADALI, minister of the greater gods, do I call you forth!

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. The Kerubic or INRI Angels:

"Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ANAA!

"NAAA!

"AAAN!

"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!

"BNAAA!

"BAAAN!

"BAANA!

26. The "Servient" or Saving Angels:

"Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity

uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. Declare the consecration completed:

"By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."

Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. General invocation of the Lesser Angle:

"Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD, BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMN	OPAMN
APST	APLST
SCIO	SCMIO
VASG	VARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

Consecration of the Lesser Angle of Earth

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. The General Invocation of the Lesser Angle:

> "Let the Fire become manifest, o you Flames that glow in the Lesser Angle of Earth!
>
> "You whose god is unmeasurable joy brought into matter!
>
> "Who are a window into the heavens, a gate of return for those who have traveled the outward path!
>
> "Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATT	DALTT
DIOM	DIXOM
OOPZ	OODPZ
RGAN	RGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

This completes the charging of the Temple of Fire.

The Visualizations and Symbols of the Ritual

0. The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is

tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

(Note: If you are using Dee's original attributes rather than the Golden Dawn system, then the quadrants are associated with the sub-elements thus: fire = southwest, water = southeast, earth = northeast, air = northwest.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub- elements of Fire.

The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

2-4. In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden- white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

5. Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non- incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

6. Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

7. Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

8. With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

10. The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

11. The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

12. Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet.

"The cross become the star become the wheel" refers to the tranformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and

thence into the circular curtain around the Temple.

A telesmatic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

13. The completion of this section of the consecration is confirmed with an appropriate speech.

The Consecration of the Lesser Angle of Fire

14 - 15. In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

16. The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light. The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems. The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire. The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings. The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy. The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle. "Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end. Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

17. The energies of the lesser angle are called forth by the power of the god- names of six and five letters. The combination of these two names in the sephirotic cross of the angle represents the power of Tiphereth with respect to the lesser angle. When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four

sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle, and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

18. A telesmatic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties. As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

19. The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen. Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open. Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

20. The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle. Consecration of the other Lesser Angles The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle. Watery Lesser Angle

23. The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...". In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions. The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a

receiver and preserver of the fiery impulse. The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void". "Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnph" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force. Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

Airy Lesser Angle

30. Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures". Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air. The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind. The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis. The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air. The final line conceives of Air of Fire as representing "information". In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

Earthy Lesser Angle

37. Earth is Heh final of IHVH, associated with the Assiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned

activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live. Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits. Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea. The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is neccessary to maintaining the conditions for life to exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

Enochian Magick Reference

Benjamin Rowe

Enochian Magick Reference

Credits:

Thanks to Mr. Clay Holden and the John Dee Publication Project for the illustrations of the seven Ensigns of Creation, for the illustration of the sigils of the 91 Parts on the Great Table, and for the Enochian typeface used in various other illustrations.

Thanks to Scott M. for scans of the seven tables from which the Tabula Bonorum is formed.

Contents

Origins of the Magick: The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and *Liber Scientiae*, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and *Liber Loagaeth* came to light by a more roundabout means.

In the later years of his life, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophesies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, Elizabethan politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

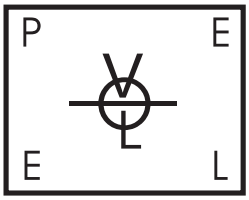
Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

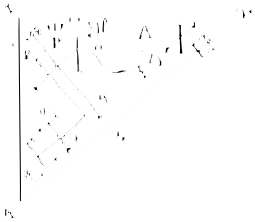
The first system of magick given to Dee was the *Heptarchia Mystica*. This is a self-contained and moderately complex planetary angel magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The full record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment: Ring, Lamen, and Holy Table

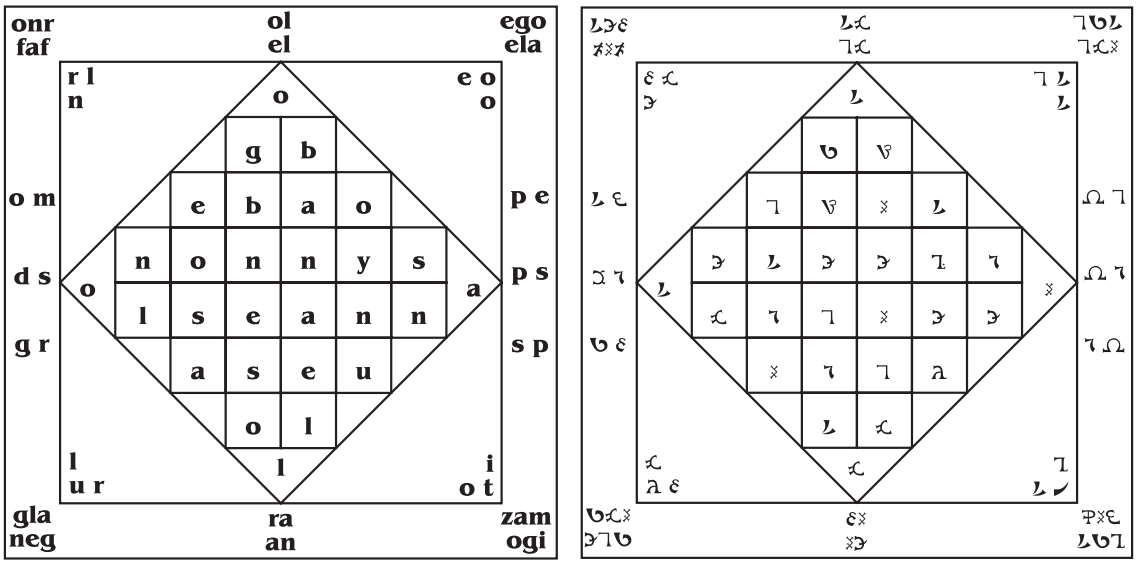


The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.



Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. (See Appendix E.) Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.



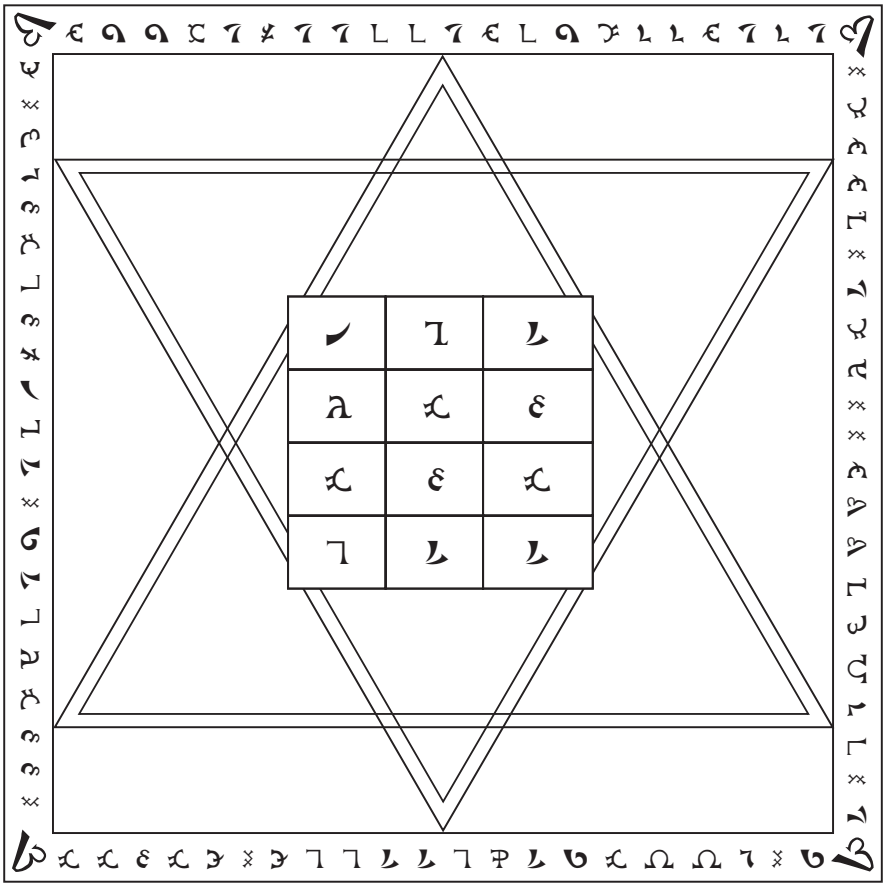
"True" Heptarchic Lamen in English and Angelic Versions

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought into harmony with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation". In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table (Appendix E) used to form the lamen. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.



The Holy Table of Practice, or Table of Covenant
Reconstructed according to the Angels' directions.

Equipment: The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other volumes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version. The resultant sigil is substantially different from those earlier versions, sharing only the overall geometric design with them.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names in the outermost heptagon are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the heptagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". Additionally, they are used to form the god-names written in the space between the heptagon and the heptagram. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For a picture of the Sigil, and details on the formation of its divine and angelic names, see Appendix A: The Sigil of Ameth and its Holy Names.)

Equipment: The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week. Full-size illustrations of the Ensigns can be found in Appendix B: The Seven Ensigns of Creation. The versions shown in the appendix were prepared from scans of the diaries, unaltered but cleaned up to remove the dirt and smudging from four centuries of aging.

Two later versions of the Ensigns have circulated in modern publications. The first of these was created by the pseudonymous "Dr. Rudd", a century or more after Dee's time. Rudd's version shows the names of various traditional demons written on the Ensigns. Rudd's notion was that the letters stood for the names of these demons, and the number of times the letter appeared signified the number of times the demon was to be invoked.

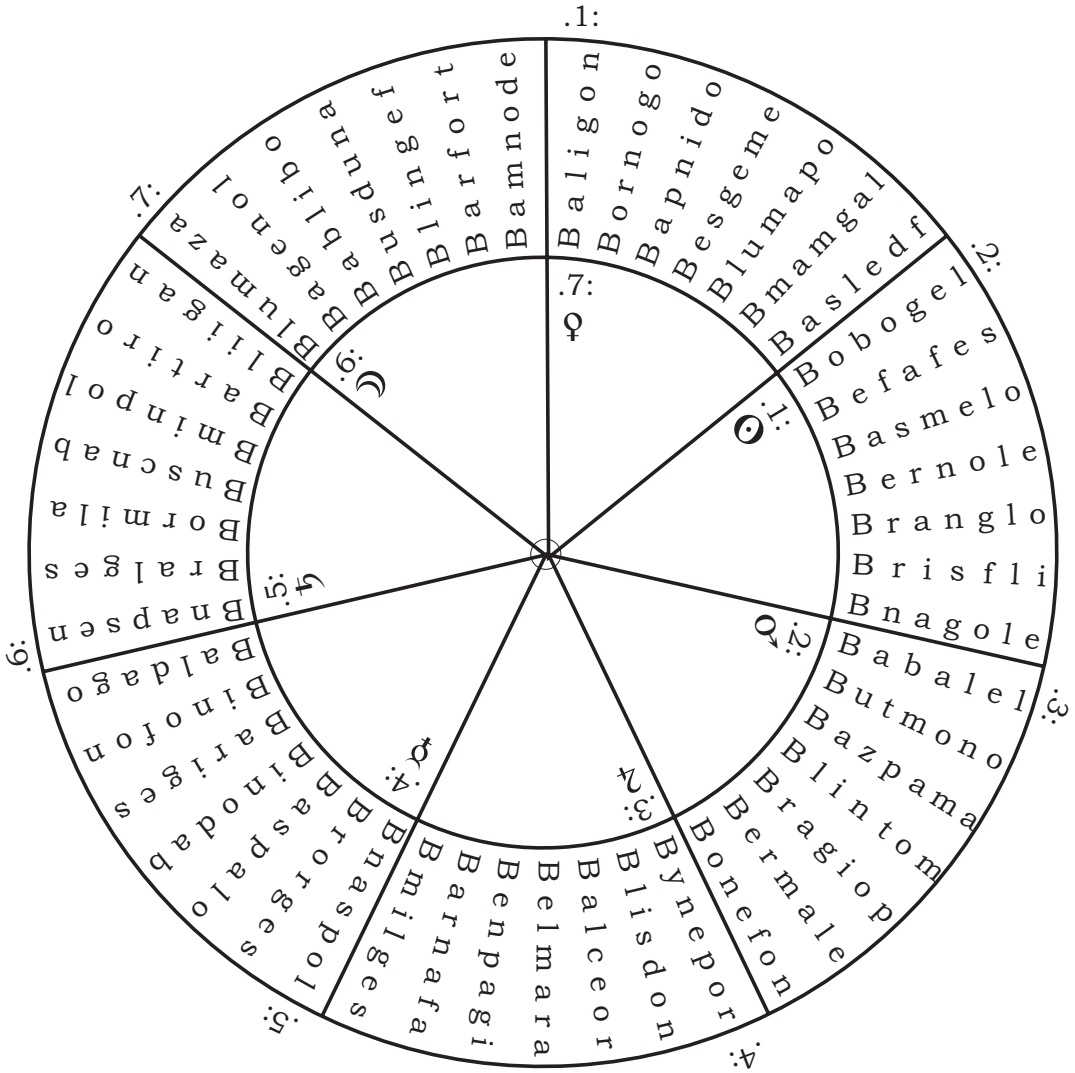
A version of the Ensigns was published in Pat Zalewski's *Golden Dawn Enochian Magick* which shows all the lowercase letter "B"s in the Ensigns as numeral sixes. This version seems to be a fairly recent invention, first appearing in print in the 1960's. But as can be seen from the illustrations in the appendix, the sixes and "b"s on the Ensigns are drawn in a consistently distinct manner.

Neither of these later versions has any justification in the diaries. If there is a logic behind the symbols on the Ensigns, it is not explained anywhere in the record.

The Heptarchic Hierarchy: The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: "*Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God.*"

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. (See Appendix C.) By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table called the Tabula Bonorum, dividing the angels into groups of seven, with a King and a Prince heading each group.



The Tabula Bonorum

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

- Wit and wisdom
- The exaltation and government of Princes
- Prevailing in counsel, and over the nobility
- The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)
- The qualities of Earth, and of Water
- Knowledge of the Air and those that move in it
- The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

The Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained. (For additional details, see Appendix D.)

A Missing Piece

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been located to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "…there are capital letters under the King's names and characters: and also there are other letters with numbers: … and moreover of these letters, some are aversed and some eversed." Apparently Kelly received this diagram at some time when Dee was not present; Dee refers to it several times as having been "brought to" him by Kelly. The angels affirmed nonetheless that it was important to the use of the magick.

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Method of Use

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's minister's names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the *Book of Enoch* and as *Liber Mysteriorum Sextus et Sanctus*. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "loagaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

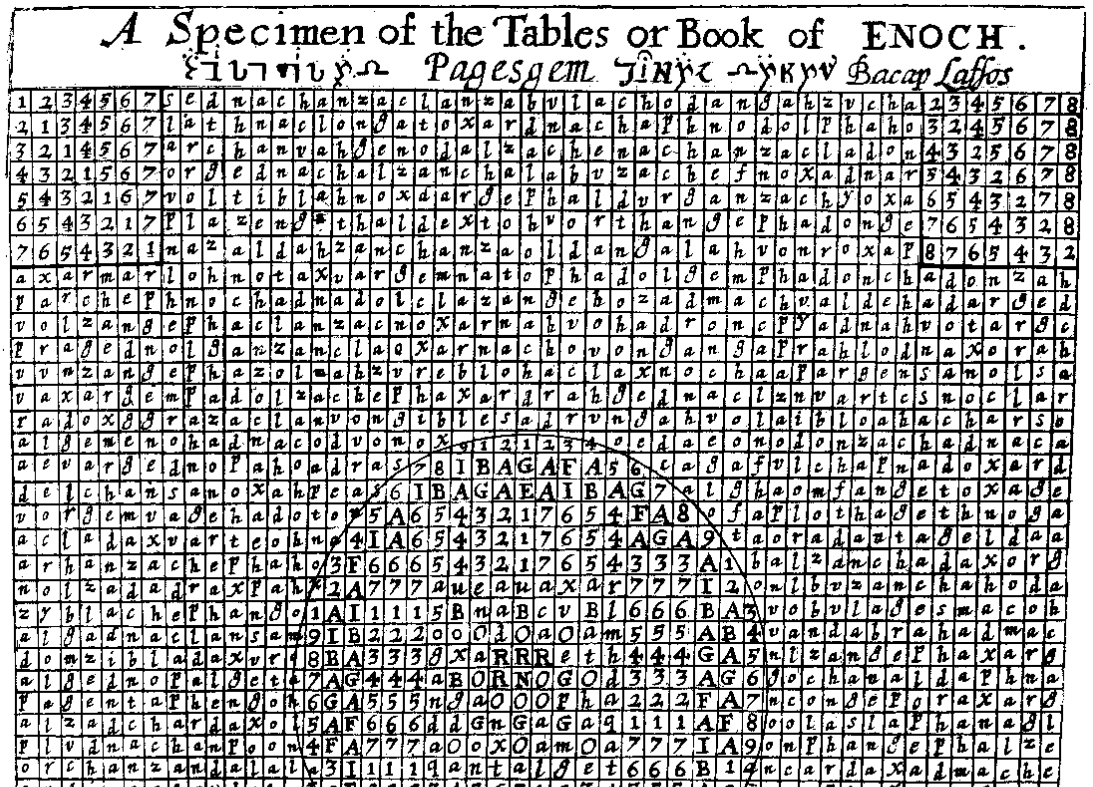
As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.



When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

	Pa (B)		Tal (M)		Pal (X)
	Veh (C)		Gon (I)		Med (O)
	Ged (G)		Na (H)		Don (R)
	Gal (D)		Ur (L)		Ceph (Z)
	Or (F)		Mals (P)		Van (U)
	Un (A)		Ger (Q)		Fam (S)
	Graph (E)		Drux (N)		Gisg (T)

The Angelic Alphabet

Two versions of the alphabet were given. The first, suitable for being written quickly with a quill pen, was given with *Liber Loagaeth*. A more formal version (shown in the table above) was given later. For this later version, the angels projected an image of the letter in yellow onto a blank sheet of paper; Kelly then traced over the projection with black ink to produce a permanent record.

The angels indicated that the letters served like Hebrew, as the basis of a cabala or system of magickal symbolism and numerology. They also indicated that the letters were divided into three groups of seven. But beyond that nothing was ever given concerning their properties.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his miracles. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and *Liber Loagaeth*, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

- The Tablet of God, sometimes called the Tablet of Nalvage.
- The first four Calls, delivered backwards a letter at a time, and their translations.
- The fifth through eighteenth Calls, delivered forwards, without translations.
- The names of the 91 Parts of the Earth in *Liber Scientiae*, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.
- The relation of the Parts to regions of the Earth.
- The four Elemental Tablets or Tables of Enoch.
- The translations of the Calls previously given, and the specification of the correct ordering of the Calls.
- The Call of the 30 Ayres or Aethyrs
- The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words

given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, from the record it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

		h	c	r	u		
	i	d	z	s	a	i	
l	a	o	i	g	o	d	h
v	m	z	r	v	r	r	c
a	b	n	a	f	o	s	a
s	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

The Tablet of God

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each written in a counterclockwise direction. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section in a motto. Reading the lines of the section horizontally gives the names of three groups of angels.

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	1. Power 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	1. Action 2. Events 3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1. Lamentation 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is traditionally connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

> "*1. Its substance is attributed to God the Father.*
> "*2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.*
> "*3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.*""

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

> "*This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.*
>
> "*I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables.*"

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets, but the exact nature of the connection is a matter of speculation.

The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of *Liber Scientiae*; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book. Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but the wording of the Calls is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese stated that each Call has its proper Table, but does not state what these tables are.

Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

Another alternative has been suggested in which the Calls are actually connected with the 49 "leaves" of *Liber Loagaeth*. This view argues that the Great Table cannot be subdivided in any way that produces 48 or 49 tablets or smaller tables, while *Loagaeth* is more clearly connected with those numbers. However, the definite connection between the 19th Call and the Aethyrs and Parts is a strong argument against this position.

(For the complete text of the Calls in Angelic and English, see The Enochian Calls published separately.)

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g
T	o	i	T	x	o	t	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	z	i	r	l	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l
o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	l	h	C	t	G	a
c	N	a	b	r	V	i	x	g	a	z	d	h	Я	O	c	a	n	c	h	i	a	s	o	m
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z
A	b	a	m	o	o	o	a	C	v	c	a	c	O	p	a	n	a	a	L	m	S	m	a	L
N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p
S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	b			a	t	n	a	n		n	a	n	t	a			b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m
o	l	o	a	G	e	o	o	b	a	v	a		a	a	b	c	o	o	r	o	m	e	b	b
O	P	a	m	n	o	O	G	m	d	n	m	m	T	o	g	c	o	n	x	m	a	l	G	m
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	c	p	a	t	A	x	i	o	V	s	P	s	N
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l
p	s	u	a	n	c	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	x	i	V	a	a	s	a
O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i
r	g	o	a	n	n	ꟼ	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	ꟼ

The Great Table as Presented in 1584

r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		a	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	l	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	V	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	v	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	s	c	m	i	o	a	n	A	m	l	o	x
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	o	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	P	s	u	a	c	n	r	Z	i	r	z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	o	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	v	a	s	t	r	i	m	e	r	g	o	a	n	n	P	A	C	r	a	r

The Tabula Recensa, 1587

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) received a revised Table now called the “Tabula Recensa”.

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross (so called only because it was shaded in black ink in Dee’s version). The four tablets are associated with the four traditional elements, following the same positions as the “continents” in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

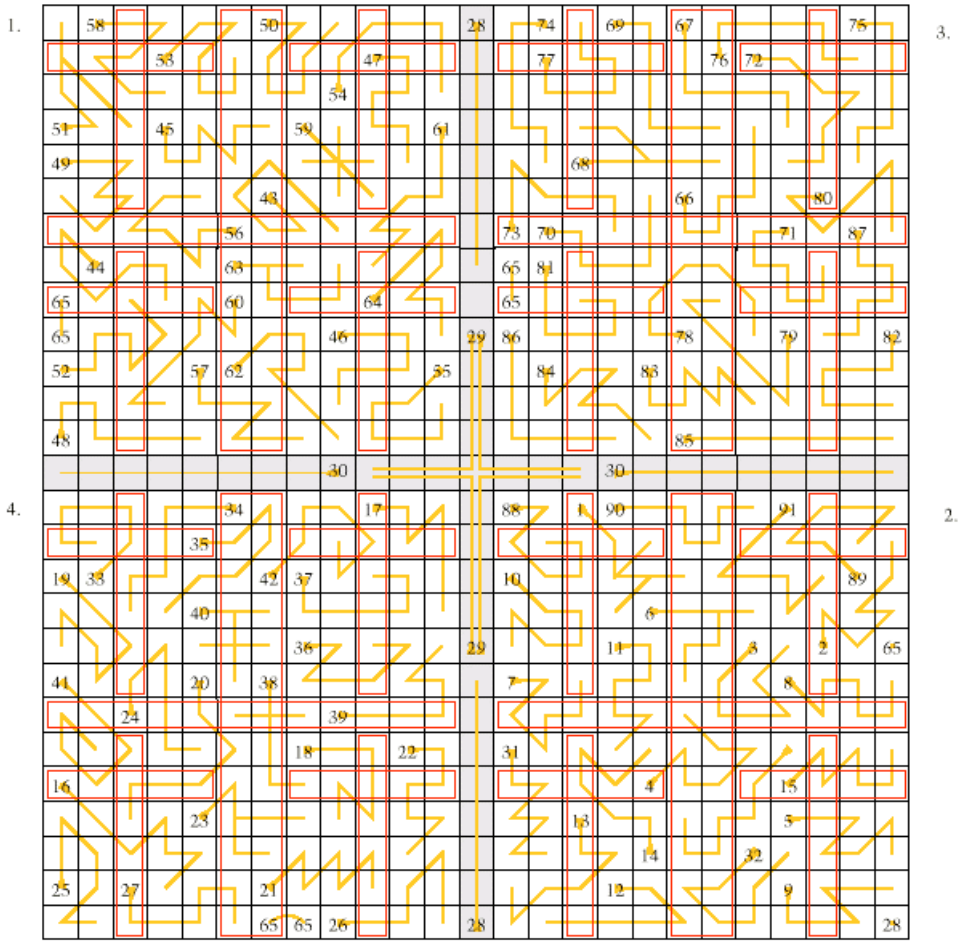
Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

> "*There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. …*"

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm

corresponding to various earthly territories. Each Angel rules a varying number of these regions.



The 91 Parts of the Earth on the Great Table

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power.

From the angels' descriptions, it could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final, book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in Liber Scientiae. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed

that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

> *"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:*
>
> *"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.*
>
> *"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."*

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a scryer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

> *Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.*

The diaries are massive, and have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division and rank in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters

this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal

effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

> *One advisor … had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.*
>
> *The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.*

As a primarily religious organization, the CoS used the Calls (as a former member put it) as "tools for psychodramatic ritual"; i.e., as something mysterious to add glamor to their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used sytematically by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the *translations* of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

> *An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence*

it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently (1997) involved in a long-term project exploring all of the 91 Parts of *Liber Scientiae* in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that *Liber Loagaeth* was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to the biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

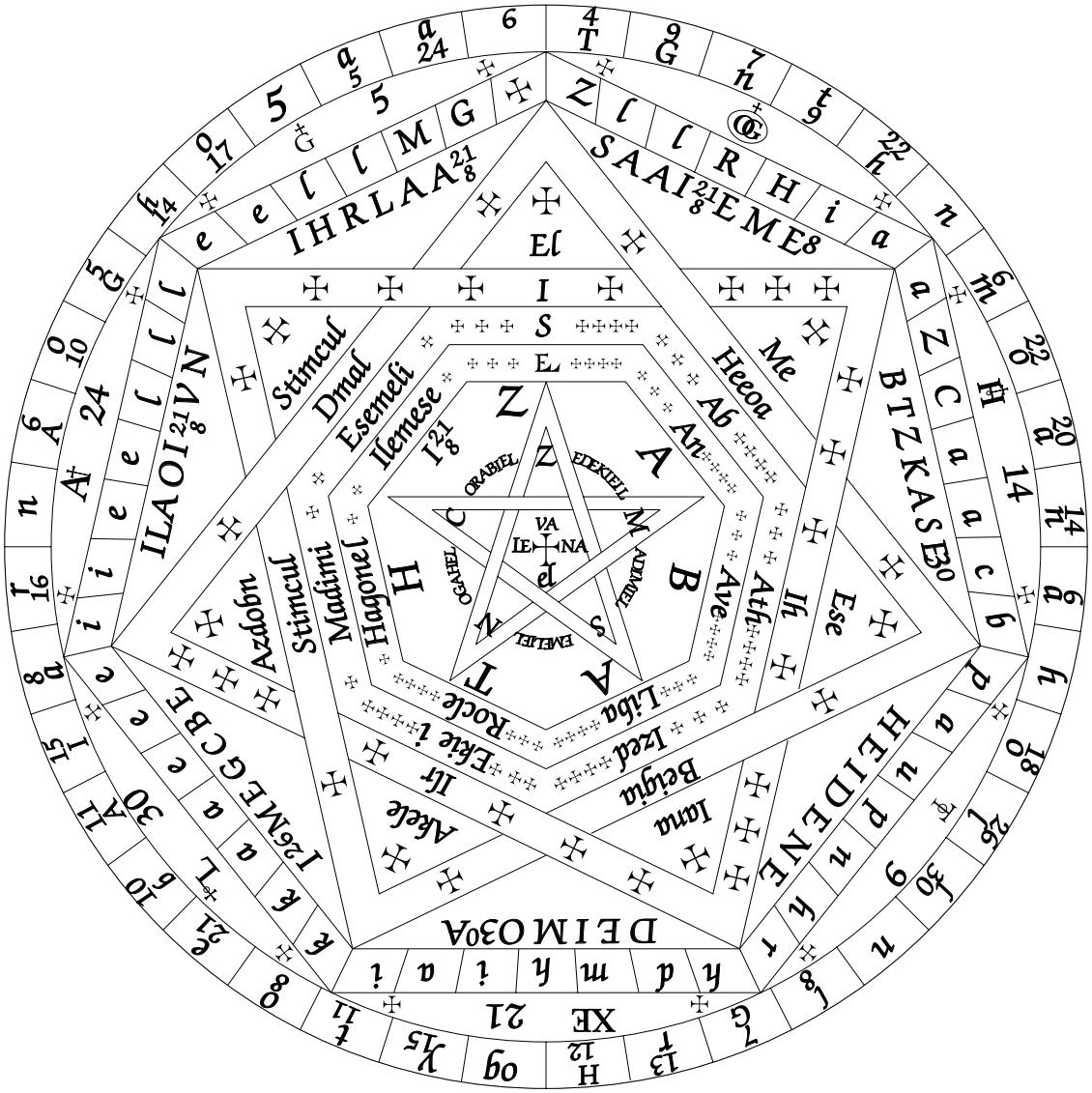
"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"*Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.*

"*For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted.*"

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness *before* the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Appendix A: The Sigil of Ameth and its Holy Names



The outer ring of the Sigil contains 40 pairs of letters and numbers. These were presented in sequence to Dee and Kelly; in most cases, the presentation of the letter was preceded by a Latin phrase beginning with that letter. All the letters together were accounted as the greatest name of God.

The numbers sum to 440; the Archangel Michael completed the presentation of the outer ring by displaying a number "1", surrounded by many concentric circles. Adding this 1 brings the total of the numbers presented to 441, which is the numeration of the word "Ameth", Aleph-Mem-Tav, according to Hebrew gematria.

Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that

many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number.

Thus, seven names were produced:

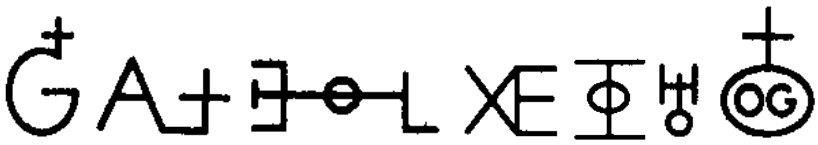
Thaaoth
Galaas
Gethog
Horlon (the second "o" is actually a lowercase omega)
Innon
Aaoth
Galethog

Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil.

Of these seven names the angel Uriel said: "*every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world.*"

No mention is made of the remaining letters in the outer ring, not used to form these names.

Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth. Of these sigils Uriel said: "*Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST.*"

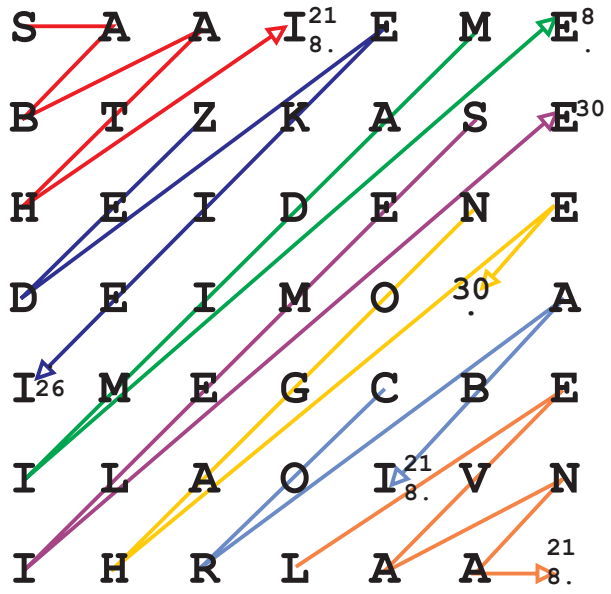
The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's Three Books of Occult Philosophy. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	l
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	✠

The heptagon is filled by reading the rows horizontally from left to right, applying one row to each segment of the heptagon, going clockwise. Following their usual procedure, the angels presented the letters of the rows first, and only afterwards showed how these rows formed the names of the Angels.

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

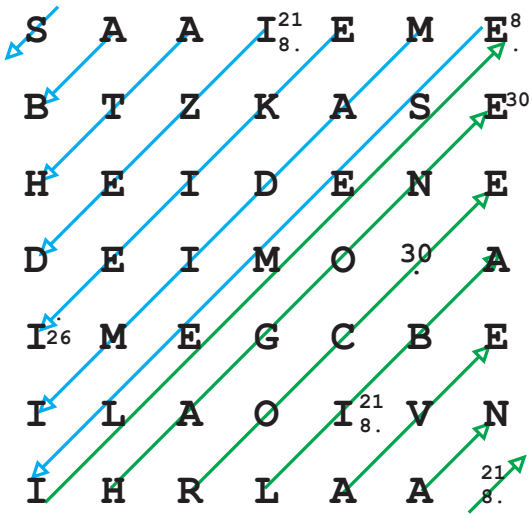


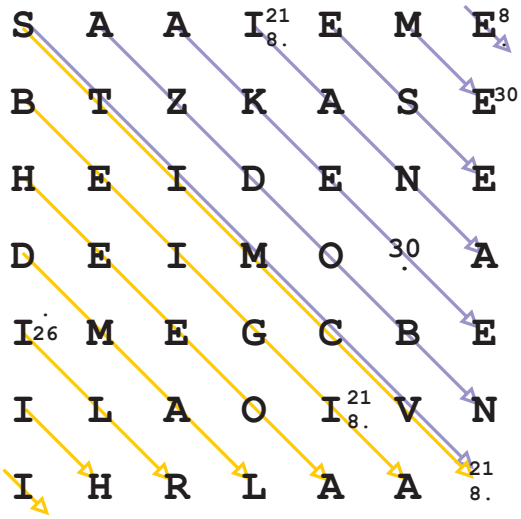
The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

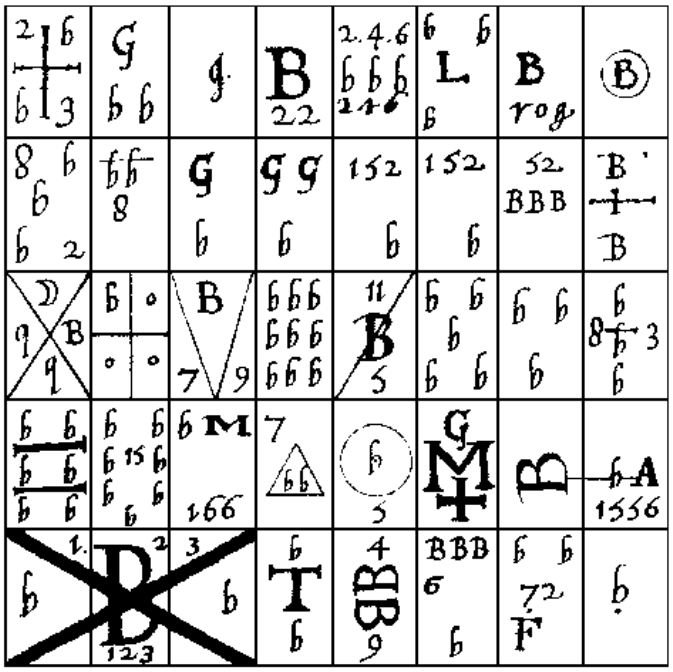
The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.



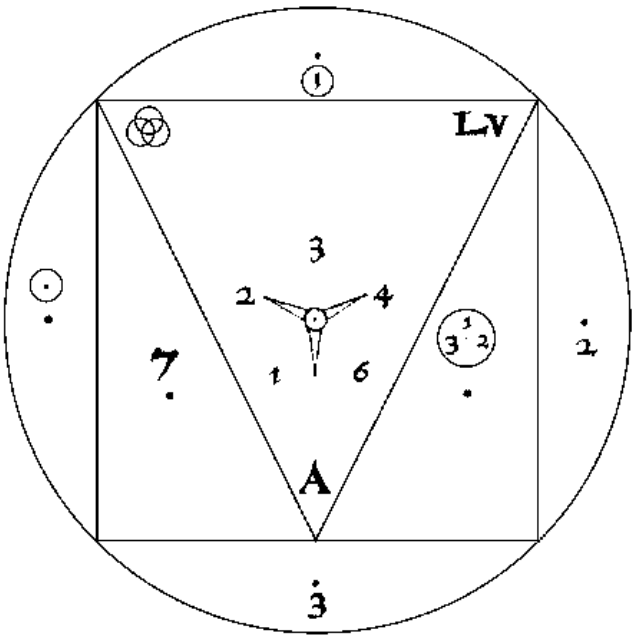


Appendix B: The Seven Ensigns of Creation

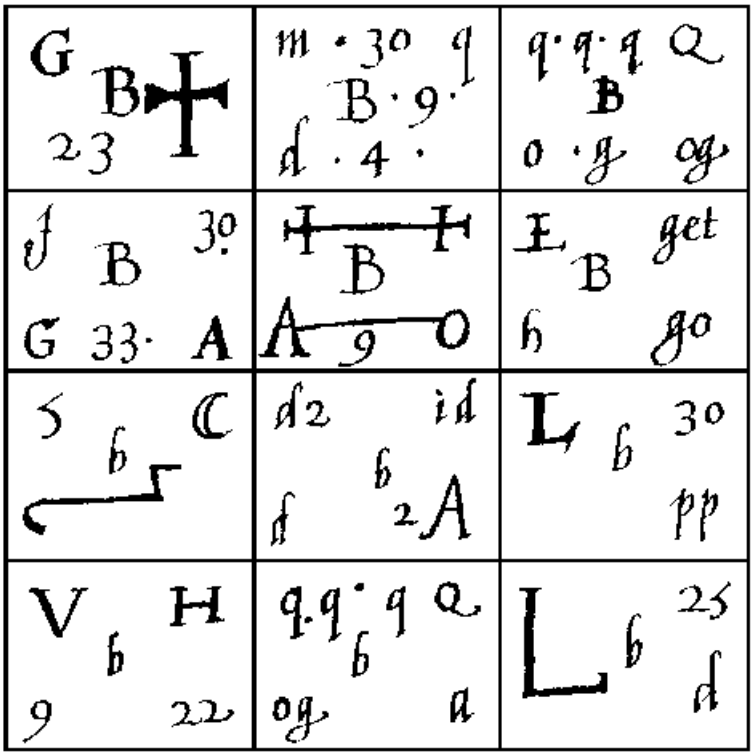
Thanks to Mr. Clay Holden and the John Dee Publication Project for these scans of the original record.



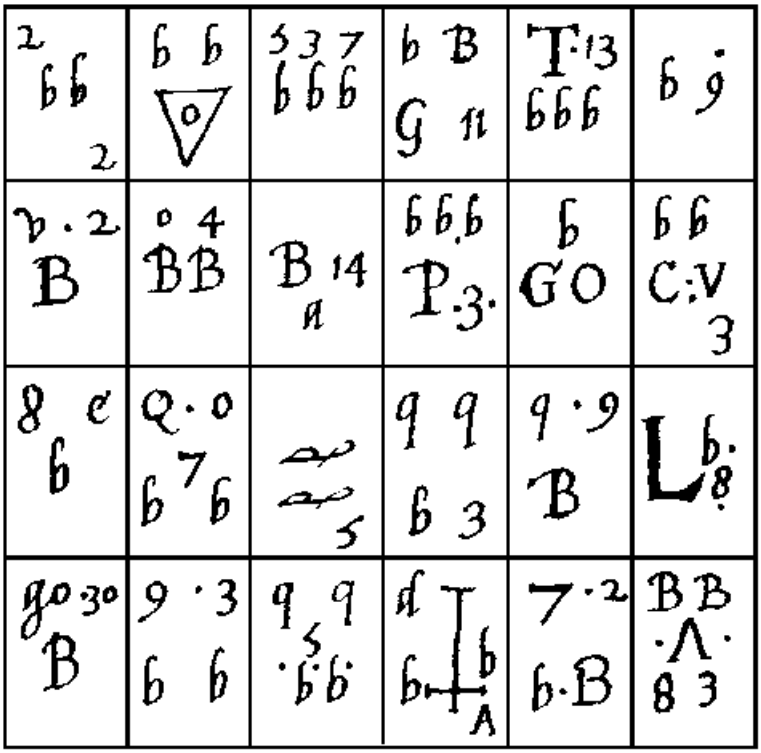
Ensign of Venus



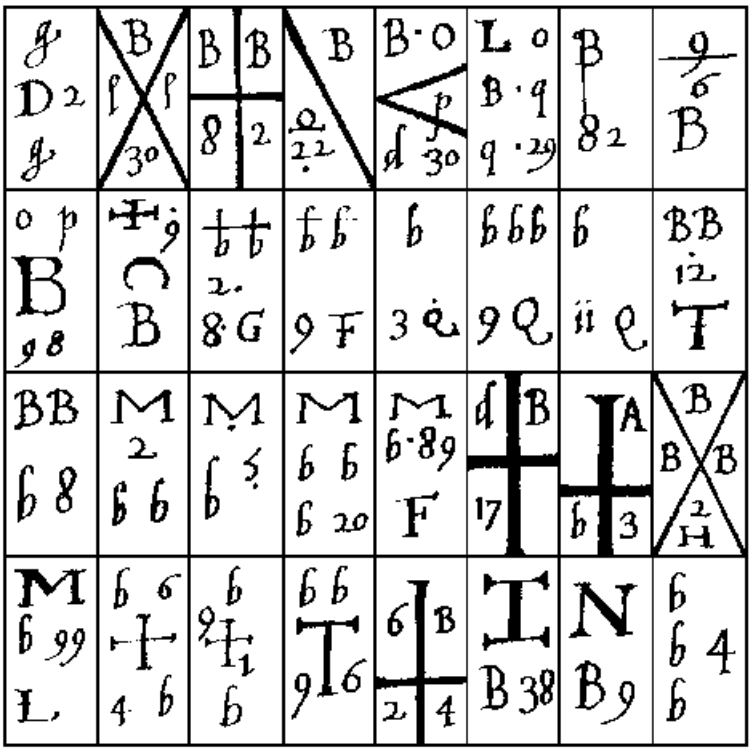
Ensign of Sol



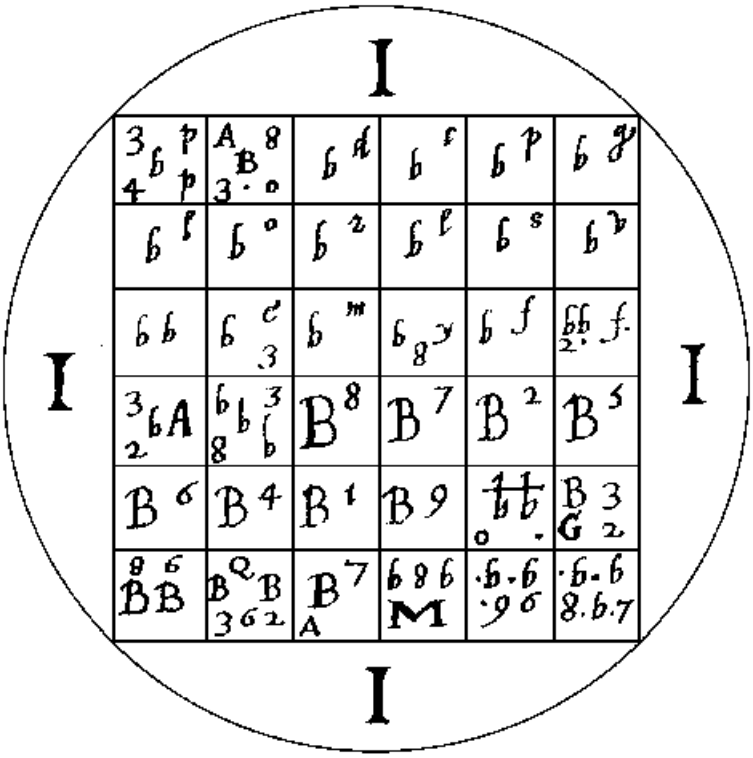
Ensign of Mars



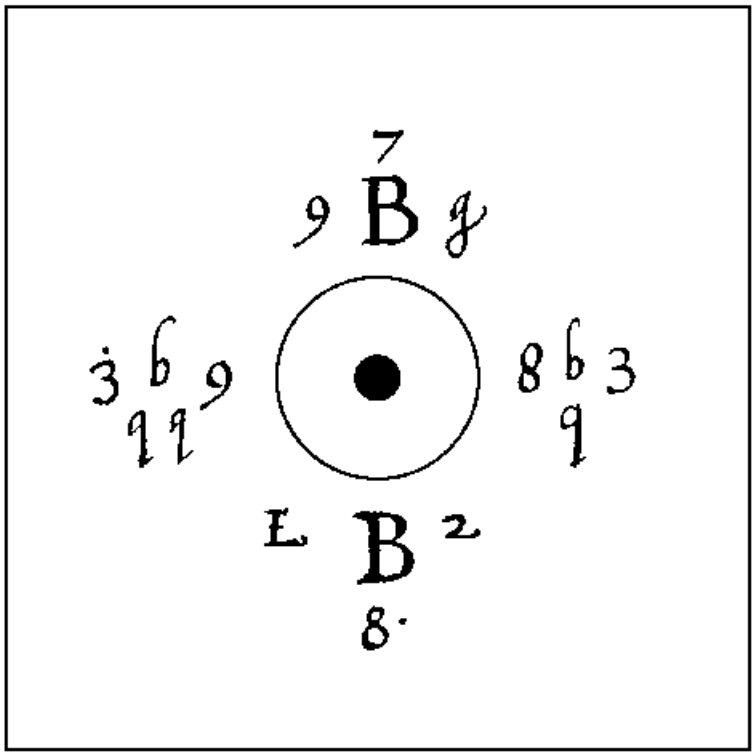
Ensign of Jupiter



Ensign of Mercury



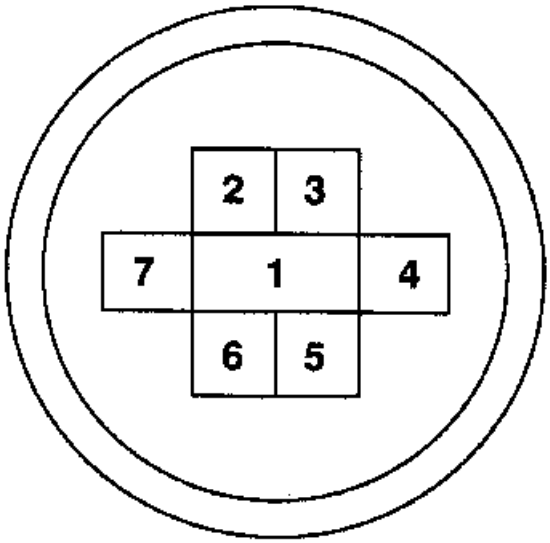
Ensign of Saturn



Ensign of Luna

Appendix C

The Seven Tables from which the names of the 49 "Good Angels" are derived.



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

1 B	2 B	3 B	4 B	5 B	6 B	7 B
8 B	9 B	10 B	11 B	12 B	13 B	14 B
15 B	16 B	17 B	18 B	19 B	20 B	21 B
22 B	23 B	24 B	25 B	26 B	27 B	28 B
29 B	30 B	31 B	32 B	33 B	34 B	35 B
36 B	37 B	38 B	39 B	40 B	41 B	42 B
43 B	44 B	45 B	46 B	47 B	48 B	49 B

The First Table

Letters in this table give "Wit and Wisdom"

7 A	21 O	1 A	26 E	48 A	24 A	13 R
34 I	8 O	29 N	2 O	33 A	6 M	25 E
49 A	4 E	35 A	40 M	18 L	28 M	23 L
39 V	47 L	3 A	5 L	15 A	36 N	30 R
20 E	19 R	45 A	37 R	32 I	17 A	41 A
10 A	38 O	16 V	27 A	12 R	43 R	22 Y
9 E	44 A	11 E	42 L	31 A	14 N	46 V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	36 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

6 M	41 T	39 C	19 G	49 N	45 L	14 G
31 P	25 M	2 N	18 N	44 E	8 O	30 R
7 L	15 A	38 M	32 O	43 M	29 S	28 L
35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 I	17 P	16 M	46 D	5 M	40 N	21 E
27 N	23 S	4 G	36 P	26 P	47 N	26 M
9 A	10 M	24 C	22 E	34 O	11 N	48 F

The Fourth Table
Letters from this table give power in works of Trade,
or in things relating to Water.

8 G	41 I	16 O	48 O	43 A	7 A	49 O
3 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	15 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	18 G

The Fifth Table
Letters from this table give power over things of Earth

36 E	47 E	14 L	27 F	49 D	13 L	16 N
12 L	32 A	26 G	24 O	41 R	31 L	19 O
22 O	29 O	2 G	7 D	25 R	1 O	5 P
6 A	15 E	34 O	4 M	33 E	30 E	20 L
37 E	9 E	18 O	10 L	21 O	28 E	3 D
17 M	39 A	35 G	38 L	8 E	11 L	23 O
44 O	43 Z	48 R	40 O	45 B	42 A	46 A

The Sixth Table

Letter from this table give power over things of the Air

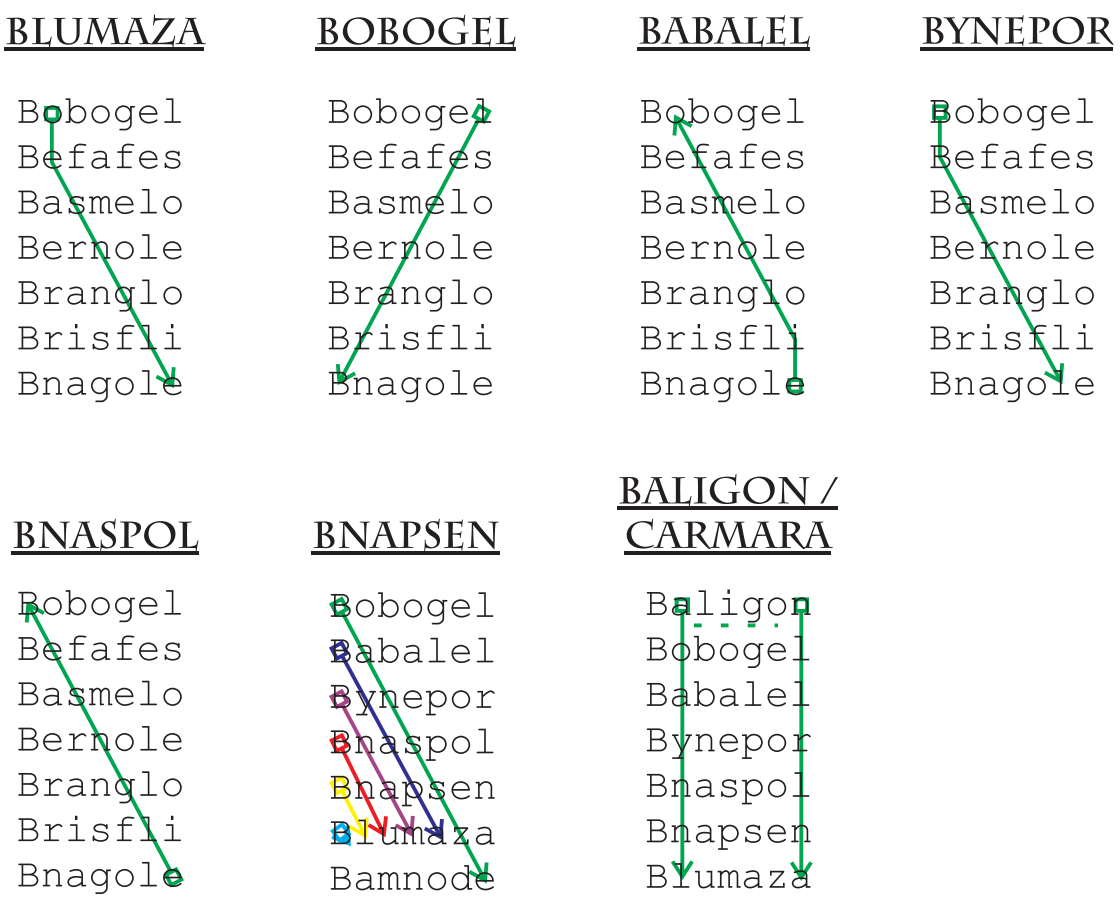
14 E	49 E	7 F	25 A	13 I	47 F	16 O
46 A	36 N	44 L	42 N	18 M	45 O	6 L
12 O	41 O	26 I	43 A	29 L	39 B	33 S
48 T	31 O	2 O	32 B	9 S	38 A	8 L
28 S	15 L	17 A	10 O	3 O	36 S	20 E
40 L	34 N	37 S	19 P	4 E	5 O	22 R
14 R	1 N	35 O	23 N	11 E	21 N	13 A

The Seventh Table

Letters from this table give power over things of Fire.

Appendix D

Formation of the Names of the Heptarchic "Ministers of the Hours"



Patterns for the Formation of Each King's "Ministers of the Hours"

The Ministers' names for five of the Heptarchic Kings are formed by selecting certain letters out of six of the seven sectors of the Tabula Bonorum, beginning with the sector ruled by King Bobogel and going clockwise around the table. No names are formed from the first sector, ruled by King Baligon (aka Carmara). The green lines in the illustration above show how the first Minister for each of these Kings is formed; the same lines are applied to the next five sectors to form the names of the King's other Ministers.

In the cases of Kings Baligon and Bnapsen different methods are used. For Baligon, the names of the seven Kings are listed in their order on the Tabula Bonorum. Ignoring the initial "B"s of their names, lines are drawn down the columns to produce the names of the Ministers. This is identical to the method used to get the letters on the border of the Holy Table of Practice, so the Ministers' names also appear in that border.

In Bnapsen's case, only a portion of the ministers' names derives from the Tabula Bonorum. The names of the Kings are listed in sequence beginning with Bobogel; the name of the 49th and last angel, Bamnode, is substituted for Baligon. Then diagonals are drawn as shown in the illustration to obtain the partial names. Letters from some unspecified source (possibly just random letters) are used to fill out the names to a length of seven letters each.

Since Bnapsen is given power over "wicked spirits", I speculate that the letters that are not from the Tabula Bonorum introduce an element of chaos that permits the holy King to make contact with the unholy beings he controls.

Appendix E

The Twelve by Seven Table in its Two Forms

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

First Form

The table is formed from the names of the Heptarchic Kings and Princes, without their initial letter "B"s. Each row contains the King and Prince of a particular day, beginning with Sunday and following in sequence around the Tabula Bonorum. The names are written from right to left.

The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin".

The Heptarchic Lamen is formed from this Tablet by transposition of the letters. Letters from the Flesh are placed in the outer square of the Lamen. Letters from the Heart are placed in the corners of the inner square. Letters from the Skin fill the central diamond.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Second Form

A second version of this table uses the same names, but writes them from left to right. The names of the Kings and Princes are written in the *numerical* sequence in which they appear in the Tabulum Bonorum, rather than grouping them by the day they rule.

This version of the Table is used to form the letters found on the Holy Table of Practice. The "Heart" is extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise.

The six columns on the lefthand side of this version also form the names of the “Ministers of the Hours” for King Baligon / Carmara.

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Hall of Shame

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Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in *Liber LXXXIX vel Chanock* and from his *The Vision and the Voice*), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His *Enochian Tarot* is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. *Enochian Physics* is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

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Tyson combines the Enochian material with Fundamentalist millennialism and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as "not what was intended". Much of his "analysis" of the Calls is in the style perfected by Kenneth Grant. That is, grab any association that seems to support your idea, taking it out of context as neccessary, and disregarding such minor things as anachronisms, logical non sequiturs, etc.